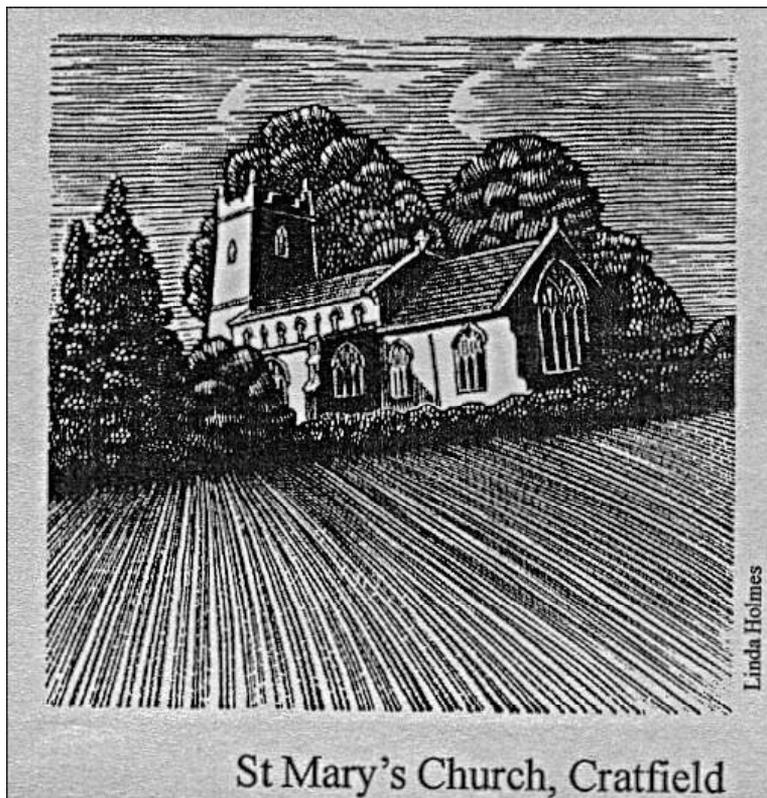


Some Descendants of Norman Kempe: Domesday Sheriff of Suffolk

A collection of kinfolk of the Kemps and Bellamys
of Suffolk and Lincolnshire

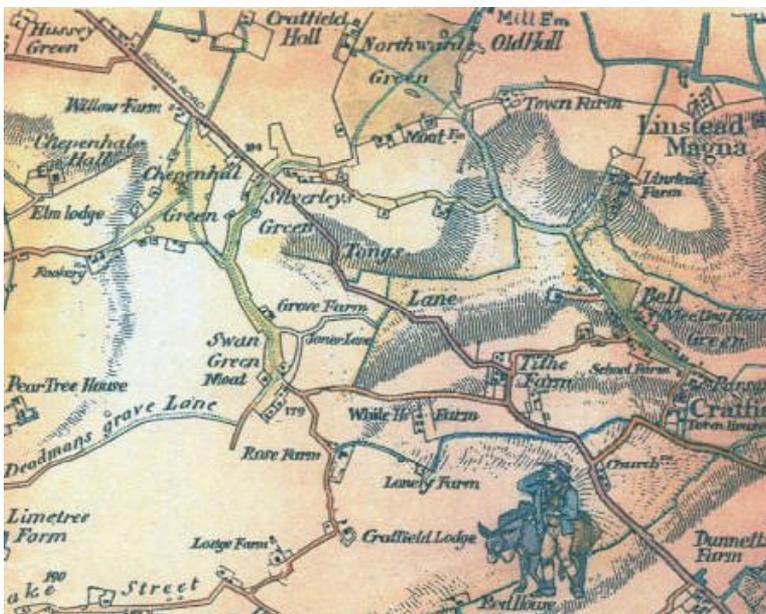
by
Denis Bellamy
(2004)



Dedication

*To my great grandparents, the last of the countryfolk,
and to my grandchildren in remembrance
of their Suffolk roots.*

This map is part of the first Ordnance Survey of England published in 1835. It depicts the countryside around the Suffolk villages of *Cratfield* and *Laxfield* where my mother's kinfolk, the Kempes emerged in the 16th century parish books.



Their home was *Mill Farm Cratfield*, which is marked at the top of the map.

From there my branch of the tree passed through the market town of Framlingham, reaching the birthplace of my grandfather in Aldeburgh in the mid-19th century. On this migratory pathway my great great grandfather briefly re-entered the map as farm bailiff at Laxfield's *Little Boats Hall*.

As I write my mind is fixed on the year 1558, and the image of John Kempe the elder, leading the villagers of Cratfield down the hill from Cantley Farm to cross the stream at Wash Lane, on their annual procession of *beating the bounds*.

A message for the little 'twigs'

Your family tree is a sort of 'family map'. stretching back through the centuries. It shows all your family and some of the people in other families who are related to you. We all have our own family tree. It is not often written down because people forget to tell their children about what they know personally about their *family heritage*,

Because families join together when people have children, so the map grows a new part or branch- it starts to look a bit like a tree. You are a new name on the family map- a sort of new twig on your family tree. You are joined to a branch that's your mum and dad! Your mum and dad were babies once too! They both came from different families, each with its own family tree.

Your relatives are all the people on your family tree, no matter how far back in time it goes. If your mum and dad have any brothers or sisters, they are your uncles and aunts. If your uncles

and aunts have any children, they are your cousins. Grandmas and grandads are your mum's mum and dad, and your dad's mum and dad. You have four of them on your family tree. Your great-grandparents were your grandma's and grandad's mums and dads, so you've got eight of them. They were born a long time ago. Each '*great*' goes back about 25 years- the more '*greats*' you add, the further back in history you go.

You are special- there has never been anyone like you before in the world. But you inherit qualities from your parents, from the way you look to the way you think. You may look like your mum or your dad- or a mixture of both. Sometimes you inherit your looks from people further back in your family tree. You may be good at things Mum and Dad can't do. Perhaps this is part of being a special human being. Or maybe you get things you are especially good at from one '*side*' of the family. Just like your looks, you can get talents from grandparents or ancestors from long ago.

If you are related to me and my sister Rosemary you can trace your family tree back to people who lived about a thousand years ago. Your family map can be followed through our parents, Arthur Bellamy and Edna May Kemp. If they had not met one day in Grimsby, you would not exist.

Your heritage is not only the people from history you are related to . Your heritage is also the places where they lived, the things they did, and what they saw around them. You can meet your great-ancestors in imagination, particularly if you go to the places where they were born, or where they brought up their families. There is a family map of the Bellamys and Kemps on the opposite page, which also shows the the places where our ancestors lived.

Your family tree will keep growing. But right now you are the fresh new twig on a brand new branch, on a very, very old family tree. There are always new things to find out, and imagine, about the history of people and places. Good hunting!

Denis Bellamy
(*a grandad with a great great future*)

Preface

Cardiff (2002)

It is the lodestone of family genealogists to connect their ancestry with one of the people named in Domesday, the first national census. The Kemp family of Suffolk have this distinction in that they are the descendants of Norman de Campo (alias Kempe), the county sheriff under both Edward the Confessor, and his successor King William. My mother was Norman's 21st great granddaughter. Norman's base was the village of Peasenhall in the valley of the River Yox, a relatively insignificant stream draining part of the eastern edge of the Suffolk boulder clay plateau. This account of the Suffolk Kemps pays homage to the notion of community that implies belonging and sharing a common heritage. The social historian W.G. Hoskins put it this way;

"Men lived in a place that had meaning and significance for them; their roots went down deep into the cultural humus formed by centuries of ancestors before them on that spot. In general people found all their earthly needs and wants met within a radius of three or four miles at the most, within sight of their own church spire"

Peasenhall (1086)

In 1086 a great survey of landholding in England was carried out on the orders of William the Conqueror, and its results were recorded in the two volumes, which, within less than a century, were to acquire the name of Domesday, or the Book of Judgment 'because its decisions, like those of the last Judgment, are unalterable' This detailed survey of the kingdom, unprecedented at that time in its scope, gives us an extraordinarily vivid impression of the life of the eleventh century. The thoroughness of the inquiry was such that there was 'no single hide nor a yard of land, nor indeed...one ox nor one cow nor pig which was there left out'. In the Confessor's time land was held in the Suffolk village of Peasenhall by Norman de Campo (alias Kemp), 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.

Cratfield (c.1550)

John Kempe, Norman de Campo's 9th great grandson, farmed approximately 27 acres within the manor of Cratfield le Roos. A time-traveller from ancient Egypt deposited in Cratfield would have had no difficulty in identifying with the Kempes in terms of their wood-based technology, their use of oxen as draught animals, their sowing of seed by hand, and the spirit of place and sense of security that engaged the villagers in a regular round of religious ceremonies through the farming year.1086

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Volume 1

The Suffolk Kemps

Living at the conjunction of the Suffolk light and heavy lands gives everything an extra edge. To the north-west stretches 'the old clay' itself, life-providing and death-reminding. To the southeast lie the sandlings and the sea. The soils do not mix but remain sharply defined. It is one land or the other. You know where you are everything ecological changes, oak to pine, hawthorn to broom, arable to marsh, hills to flats. The sandlings are a subtle shading-off of all that is emphatic in landscape, a series of earth and water abstractions The old clay on the other hand never ceases to shout its hard-line reality Suffolk: the Plain Facts and Suffolk: the Transcendental.

***From the Headlands* by Ronald Blythe**

Chapter 1 Kinship history

Ancestral 'Eves'

A few years ago a group of Americans met in a laboratory to participate in the national 'mitochondrial DNA 'ancestral Eve' project. Mitochondria are fundamental particles in cells that transform food into energy. As a result of the DNA analysis, two of the donors of cells, a woman of Greek origin, and a male native American, discovered a surprising kinship. About 30,000 years ago they shared a common maternal ancestor in Southern Siberia. These volunteers were part of an investigation to answer the important biological questions, which also drive modern amateur genealogists, who are we, and where do we come from? These two Americans came from opposite ends of the earth on a tribal journey that took 30,000 years to condense human relationships to the love in sharing a common humanity. One family travelled east, crossing into North America about 16,000 years ago, hunter-gatherers following game; the other travelled west by steamboat in the early part of the last century as European emigrants hoping to partake in the freedom and wealth of a new democracy. What price cultural diversity except to enrich a common pool of history where we can all learn from the good and bad of being human?.

The global DNA quest is based on the workings of a molecular clock ticking within each and every one of us that produces mutations at a fixed rate. By looking at mitochondrial DNA from groups of people from different part of the world we can tell when they last shared an ancestor. This DNA clock has established that regardless of race and creed, you and I are descended from one of about 500 individuals who migrated from Africa through the Yemen around 80,000 years ago. Questions still remain, for example, how was it that a small group of people made it across the 150 mile stretch of ocean from Indonesia to Australia about 20,000 years ago. In a rock shelter in Ohio, human remains and artifacts 9-10,000 years old tell of another yet to be resolved puzzle that 16,000 years ago, these people originated in the Northern Islands of Japan. Another mystery is that European DNA has turned up in native Americans demonstrating that the first '*Americans*' were Solutrians from Late Paleolithic France, who hopped across the Atlantic Ocean between ice flows about 15,000 years ago.

On this complex journey of migration and survival, outward appearances changed. Skins became lighter in response to longitudinal changes in solar energy, and groups diversified in stature through adaptations to different levels of nutrition. Technology first appeared in the forms of stone axes and knives. This was followed by the invention of needles, which allowed cultural diversity to be expressed socially through fashion. About 36,000 years ago, cave paintings of the early humans who entered western Europe coincided with the beginnings of graphic and sculptural art. Their icons were based on personal developments of curvilinear primeval forms of hunted herbivores and pregnant mothers. We cannot doubt that these people were like us in their fears, aspirations and mental capacity.

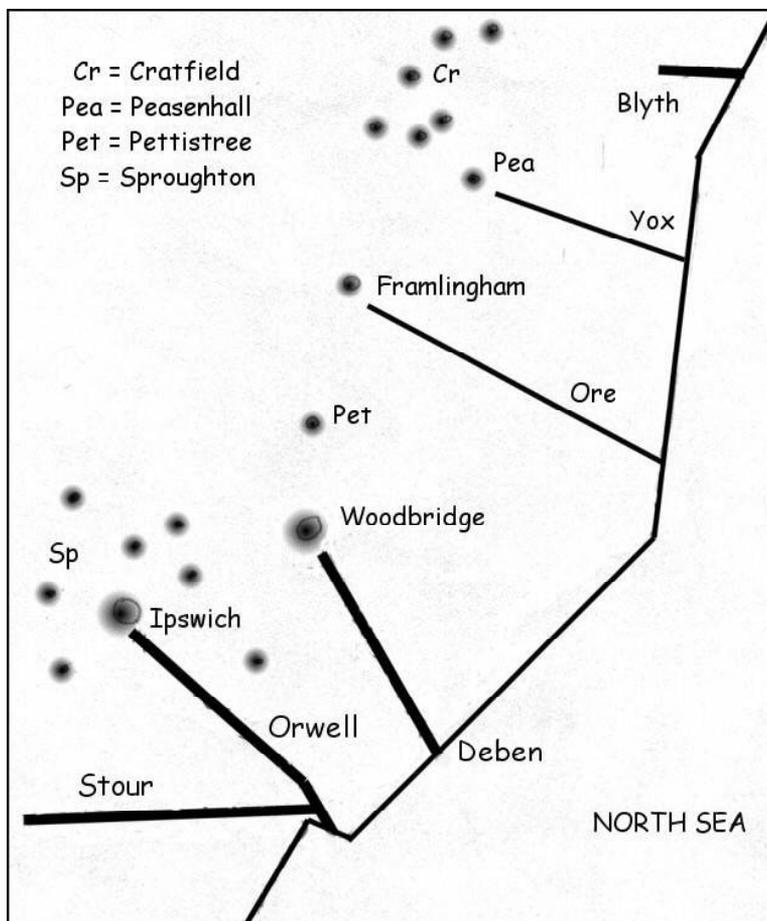
On this vast scale of human evolution, the meetings and migrations of a few families in Suffolk that took place over the last millennium would seem to be of little consequence. Yet, increasingly, large numbers of ordinary people pore over documents in local record offices. Community-archeology is very popular on TV. These are indications of a human need to

build an awareness of the history of place. The cultivation of kinship-history to enshrine the cultural and genetic continuity of families appears to be a fundamental feature of the human mind. In my own case, this quest began when I became a research student and chose to investigate the ubiquity of mitochondria as evidence of biochemical links between the evolution of human-kind and the rest of the living world. In the second year of my research I met another student who was the first to discover the surprising fact that mitochondria contained DNA. It was much, much, later, that a chance collision with my mother's kin in Suffolk, brought my focus and time scale down to my grandparents and their origins as country folk.

Kempe kinfolk of Suffolk

In the 2000 edition of 'Meeting Places' I traced my parental lineages to 17th century Suffolk and Lincolnshire. On my mother's side the research terminated at William Kemp of Framlingham, who was born about 1560. My mother turned out to be William's 8th great granddaughter. The lineage sketched a preliminary picture of the origins and distribution of her kinship with the Suffolk Kemps. These Kemps were a virtually closed group of kinfolk until the economic migrations of the 19th century caused their fragmentation. This supplement to 'Meeting Places' has the aim of updating and clarifying the connections of

William Kempe of Framlingham with Norman de Campo (alias Kemp), who was sheriff of Suffolk at the time of Domesday.



The map shows some of the villages where the Kempe's had property from Domesday to the start of the 17th century.

A cluster existed at the head of the Yox and Blyth valleys where there was a group of Kempe villages in the 15th and 16th centuries. The manor of Peasenhall is in this cluster, which was the main demesne of Norman de Campo, the founder of my mother's branch of the Kempes. Before and after Domesday. Norman had lands in the area of Suffolk

north of this map close the the border with Norfolk. Here the manor of Weston, near the market town of Beccles, became the 13th century base of the Kemps. Weston is off the map, about 15 miles to the north. A strong allegiance to these ancestral lands was passed from father to eldest son, although most of the family property seems to have been located around Peasenhall and Ipswich.

From the time of Norman's grandson, Ralph, two branches of the family began to emerge as property was split between in the north and south of the county.

Eventually, by the early part of the 14th century three lines of Norman's descendents were established, which, from north to south of the county, I have named, respectively, the *Weston*, *Peasenhall*, and *Woodbridge* Kemps. My mother was a member of the Weston branch, which itself split off a sub-branch through Framlingham in the 16th century. In the second half of the 17th century the Framlingham and Woodbridge Kemps were united through the marriage of one of my mother's ancestors, James Kemp of Parham (*Framlingham* branch) with Elizabeth Kemp of Dallinghoo (*Woodbridge* branch).

Above all else this is an account of a collection of people from a very tiny space of planet Earth, spanning a minute fraction of cosmic time. In gathering together this small group of Suffolk countryfolk who called themselves 'Kemp' I am conscious only of creating a commentary of what it is like to be human. In this respect, their significance, like characters in literature, is primarily in the mind and not in their genes. In other words I anticipate that the reader's response will be through the imagination, not via the 'tree', which is an artificial construction to put individuals into pigeon holes for the sake of tidiness, rather than for the sake of their humanity. Such 'virtual trees' live on in maps and landscapes, which descendants develop as mental pictures of their history. One can get tantalising instances of this powerful cultural force on a grander scale. For example, in 2002 the last few surviving families of the Kalahari bushmen deliberately left the urban consumer cultures created for them by the Namibian government to return to the mind maps of ancient and barren desert lands occupied by the spirits of their ancestors.

Community

Above all, the message from the 16th century Suffolk Kempes is that, at one time, all social relationships were enacted within the local community. 'Community' is a word much used by historians and present day sociologists trying to inject cohesion into a rootless urban society. Yet its meaning is slippery. Sometimes it is concrete, referring to a particular place, but it is also applied to a more abstract concept of community, and 'community studies' refers to a method of analysis. Thus the concept of community is a complicated one but, to generalise, it embraces the importance of place or locality, a set of social networks, and shared institutions. Above all, the notion of a community implies belonging and sharing. In the early sixteenth century, belonging meant being a participant in the life of a community and sharing not only institutions, but, in commonfield villages, work as well. With a population of only 2.3 million for the country as a whole, the typical Suffolk village consisted of a community of thirty to forty households, and there were undoubtedly some villages where the idea of agricultural self-sufficiency extended to the self-sufficient community.

Migration was one factor that loosened community bonds between those who were effective equals. An example would be small farmers sharing equipment over and above the obligations that might be imposed by communal farming in certain areas of the country. Neighbourliness was also expressed in the intricate web of debt and credit that bound farming communities together. Neighbourliness was expressed through relationships based on a balanced reciprocity of obligations, paternalism. In contrast, deference (or patronage and clientage) were characterised by unequal obligations. Obligations were unequal because it was accepted

expected to help those less fortunate. Patronage was dispensed through charitable acts; helping the old, the sick, and farming tenants who had run into financial difficulties; finding employment for certain favoured clients, acting as security for a loan or mortgage, and so on. Those in receipt of paternalistic help were deferential and obedient in return, and were therefore prepared to accept things as they were. Thus the relationship of patronage and clientage reinforced kinship and neighbourliness to maintain stability in rural society.

On the other hand, forces of differentiation were more likely to involve conflict and were potentially destabilising. These forces were manifest in the relationships between employer and employee, and between landlord and tenant. Not all landlords were paternalistic and helpful to their tenants. The opposing interests of landlord and tenant ensured that on many occasions the relationship flared into conflict, which at its worst could involve protracted legal action or even violence. Given the complexities of landholding, such disputes were not uncommon, especially when a new landlord took over a manor or estate and interpreted custom in a rather different way from his tenants or from his predecessor. Examples of such disputes abound in village litigation, and reflect a gradual move towards an increasingly economic or contractual basis to relationships between landlord and tenant.

Another example of a source of tension was over the payment of tithe. In theory, farmers were supposed to pay one tenth of the value of the annual produce of their farm to the church. In practice payments varied because of a baffling combination of custom, case law and precedent. The right to the tithe was usually held by the local parish priest, but it could also be held by a layman (called a 'lay impropriator') who acquired the tithe rights attached to land when it was sold by the church. Tithes were divided into great tithes (corn, hay and wood) and small tithes (wool, animals, animal products, and garden produce).

An idea of the complexity of what was allowable as payment comes from a list entitled '*Moduses, Compositions or Customary Payments*' taken from the Cratfield Tithe Apportionment when tithes were being standardised as monetary payments.

For a cow and calf	4.5d
Every acre of hardland meadow	3d
Every acre of bottom meadow	4d
A fallow milch beast	3d
A fallow not milch beast	2d
A horse	2d
A colt above a year old	5d
An orchard	2d
A garden	2d
Every peck of hemp seed sown	2d
For every grazing beast	3d
Hops in kind and for Outsetters	
every acre of pasture and meadow land	3d

Not all farmland was liable to a tithe payment, since a statute of 1549 exempted land reclaimed from the waste from tithes for the first seven years of cultivation. Tithes were often taken 'in kind', meaning that the parish priest literally took a tenth of all the agricultural produce of the parish; driving his cart into the harvest field and removing every tenth sheaf of corn, for example. Increasingly tithes were commuted to a money payment (called a modus).

the farmers of a parish, which covered such issues as debt collection, whether certain crops were titheable, whether tithe was payable for crops grown on former waste land, and the falling real value of tithe payments made in cash as inflation gathered pace in the sixteenth century. Until the modern 'countryside movement' the upsurge of countryfolk against the tithe system was the only major upheaval in the countryside since the 14th century Peasant's Revolt.

From the sixteenth century onwards, long-distance migration became increasingly common, prompted by hunger and the need to survive (termed subsistence migration), and for employment or apprenticeship (termed betterment migration). By the 19th century this had become a headlong rush to towns and cities, and I have discovered that this surge for betterment severed the exceptionally deep ancestral community roots of my Suffolk grandfathers.

Genealogy as research

Family trees are organic. They grow through corrections and amendments with the discovery of new information and re-evaluation of previous conclusions. Parish records of the 16th century are rare and fragmentary, partly because of the loss of perishable papers, but also because the entries were not always maintained systematically. Going backwards from this period, more and more reliance has to be placed on wills, and then on records of rents and land-transactions that were the subjects of local manorial courts, and lists of taxpayers. Research then becomes a process of gathering the missing pieces of a jigsaw, when the discovery of each new piece is an event for rejoicing.

During the past two years since I produced the first edition of *Meeting Places*, new information has become available through the research of the Suffolk archivist Marion Allen on the 16th century Kemps in the villages around Framlingham, and the scrutiny of Suffolk Domesday by the local historian Ruth Downing. A significant input has come from the research of Jack Gillam, the grandson of the last of the Suffolk Kemp baronets, who's path crossed with mine in Ubbeston churchyard.

An important technical factor has been the development of the 'Family Tree Maker' (FTM) software as the integral part of an international computer system for storing, sorting, and sharing all categories of genealogical information. The use of FTM forces the amateur genealogist into a disciplined mode of recording. This report has actually been created as an FTM 'book'. It draws upon a database spanning 20 generations of Kemps from 1066-1560. Printouts of descendant and ancestral trees are split into parts, each part of a tree being a page in the book with cross-references to extensions and branches on other pages.

Every individual has a unique reference number and a date. The date marks a life event chosen to define the individual in time and place. All individuals were real inter-related kin, living in a relatively small part of Suffolk at the dates given. In most cases their family relationships are made clear from the sources of information. Where the relationships are not clear, they have been assigned to a family using '*inherent genealogical probability*'. The later is the process of best guessing that produces the broad brush strokes that fill the gaps in even the most intensively researched pre-17th century pedigrees.

Each part of a tree has a geographical report describing where possible the connotations of place. Genealogical reports for individuals in the tree have also been generated from the database, and describe the lineages of individuals and the basis for their relationships. There are also ancestral trees to clarify the descent of individuals.

Most family trees are deficient in information about the female inputs. The pre-1600 Kemp lineages are no exception. Women usually appear where they transfer wealth between families on marriage, or pass on a substantial inheritance when they die, otherwise they are lost to history.

Genealogy as a cultural process

It is now around two hundred years since most of our ancestors were countryfolk. As their urbanised descendants we continue their migrations for a better life. We move from one new home to another at frequencies, and over distances, that would astonish them. There have been great cultural gains in health, education and freedom. The losses have been a rise in the general level of anxiety, separation from kinfolk, and a great depth of ignorance about the wildness of the countryside.

A common feature of urban life is its placelessness. The ultimate experience of nature is a fleeting glance at a patch of landscape garden that has to be traversed to get from hotel to car. We become tourists to contact the countryside, and as commercial consumers thereby lose our most effective weapon for incorporating it into our lives; emotional identification. It is true that the countryside is dominated by tamed nature, in its landscapes of tidy crops, fenced herbivores, and trimmed hedgerows. But, any farmer will tell you about the wildness that day by day thwarts his efforts. Weeds seem to come from nowhere, there are the plagues of voracious birds, and livestock that is determined to take advantage of every lapse in fencing efficiency to escape from the farmer's fields of plenty. To become emotionally involved with this wildness, whether or not you live there, requires a deeper cultural experience through exposure to the lore, myth, metaphor and ritual that existed in the minds of our ancestors who lived in the country. Many people dip into this through the literature and media programmes about rural heritage. In my own case, my affinity with the countryside was through living on the edge of the *greatest fishing port in the world*. From my home it was a few hundred yards from *Fishhouse Lane*, down which I was guided by Enid Blyton's walks with Uncle Merry, and the '*Out With Romany*' programmes on BBC Children's Hour. Romany's young friends, Muriel and Doris, and his animals Raq the dog and Comma his horse accompanied him on his weekly outings. Romany, alias the half gypsy Bramwell Evans, was the first natural history broadcaster, and the forerunner of and inspiration for current TV presenters of wildlife programmes.

To write well requires residency in order to track the various comings and goings of the natural world. In fact, very few countryfolk have ever been able to have complete immersion in place. Time has to be found for the senses and mind to be concentrated for scrutinizing nature's ways, and discerning the dates of arrivals, the departures, the sequences of births, flourishings and decays. For most of us, this second-hand art, literature, myth, and lore has opened our eyes, and contributed most to our pleasure in wild places we have actually experienced.

Without day to day contact with wildness, books provide information. But to consolidate a sense of place with love we need mental communion with those who passed that way before, and with whom we can share a family heritage. A place in the country can become personalised simply by knowing your grandmother walked a lane; that members of your family once gathered as mourners, maybe two centuries ago, at the very spot in a churchyard where you now stand, or that named individuals congregated around this 15th century font. These people saw the church you can see, they walked the paths you can walk, and in the night sky they orientated to the same star pictures that still pattern the community's horizons. Despite the dominance of industrial farming, lineages of the same birds sing, feathered migrants still come and go, and the same wildness of nature may still be sought and found in age-old greens and other natural resources once held in common. Genealogy thereby provides the reason for pilgrimage to ancestral homes. Whilst most pilgrims gather what they expect to find, even a brief communion with ancestral spirits can tune us into aboriginal ways of thinking about place that are as old as human thought.

Nowadays, aboriginal communities see no option but to compete within the global economy, and just like us, the lands of their ancestors provide them with a neighbourhood identity. As third generation urbanites it can be difficult for us, not knowing how to feel or how to belong. So, one chooses to feel like an itinerant, and, hopefully, a citizen of the world. Maybe *genealogy of place* is a way towards a new tradition of the wild to help us live here and now, in this place, in these times, with a renewed sense of obligation towards this, my land, my nature, my homeland.

Chapter 2. Back in Time: Framlingham to Cratfield

The Cratfield Kempes: 1534- 1638

Parish books

In *Meeting Places* I reviewed the evidence that my mother represents the ninth generation of the Suffolk Kempes from William Kempe of Framlingham, who was born at the beginning of the reign of Elizabeth I. William is referred to in the will of his youngest son, Nicholas, and in the baptisms of his three sons Edward, William and Nicholas in the Framlingham parish books. The baptisms tell us that his wife's name was Sarah.

The births of William and Sarah's three sons cover the years 1586-94. Assuming that this was William's first marriage age 21, at the earliest, he was the child of a union that occurred around 1560. There was only a handful of fertile Kempe families in Suffolk at this time, and there is only one union that fits this date. This is the marriage of William Kempe and Elizabeth Green on 2nd September 1560 in the nearby village of Cratfield. Their first child was Elizabeth baptised in Cratfield on 24th August 1561. It is assumed that William of Framlingham was their second child born 1562/3. There were no further Kempe baptisms in the village up to 1580.

Cratfield had one fertile Kempe family when the parish records started in 1539, and between 1539 and 1580 it generated ten entries.

The founder was John Kempe the elder of Cratfield who left a will dated 1560. This refers to his sons, John the younger, William and Albon, and gives his daughters as, Joan (actually his daughter-in-law; the first wife of his son John), Elizabeth, Cecily, Alice, and Anne. The parish books record the baptisms of John, Alice, Ann, Albon and Francis. It is probable that William, Elizabeth and Cecily were born before records began in 1539. A Kemp family is referred to in the Cratfield Churchwarden's accounts in 1534 (see below). Assuming that two of the children were alive when this record was made, the Kempes started their family at the latest around 1530, Taking the usual age of marriage as twentyone, John the elder was probably born about 1510.

Although there were no baptisms recorded to Kempes in Cratfield after Elizabeth, daughter of William Kempe and Elizabeth Green, two Kempes named John and Joan were buried, in 1560 and 1574. These individuals were probably John Kempe the elder, and the first wife of John the younger.

There is one other will of a Cratfield Kempe. This is the will in the Norwich Calender for 1605 of John Kempe, husbandman. He was probably the son of John Kempe the elder of Cratfield. He made bequests to sons, Launcelot (alias Robert; the only son baptised to his second wife Ellen, and four daughters. His first wife Joan (see above) had died, and his second wife Ellen retained the Cratfield property, which I argue later was Mill Farm in the manor of Cratfield le Roos.

The following time-line gives more details of the social context of the Cratfield Kempes as it developed through the 16th and 17th centuries. In writing this particular chapter I am very much aware of how easily the footsteps the power of history can be felt as the mental footfall concentrated in family histories. In this respect, Cratfield is lucky in having a long run of churchwardens accounts that begin in the late 15th century and cover the period of the Cratfield Kempes. These brief entries of the village administrators serve as the tips of mental icebergs for those trying to get into the minds of their ancestors. References to Kempes in the accounts occur from 1534 into the 1660s. The period broadly coincide with the presence of Kempes in the village from the parish records of births marriages and deaths, and two wills.

The bare correspondences are set out in the following timeline.

1534: Alms for Kempe, his wife and children (* See below)

1539: Baptism of John Kempe

1539: Baptism of Alice Kempe

1545: Baptism of Anna Kempe

1547: Payment for loam

1548: Baptism of Albon Kempe

1551: Baptism of Francis Kempe

1558: Payment to Kemp for his role in beating the parish bounds

1560: Burial and Will of **John Kempe the elder** Marriage of William Kempe to Elizabeth Green

1561: Baptism of Elizabeth, daughter of William & Elizabeth Kempe

1563 Payment to John Kempe for a new doublet and hose

1567: Baptism of John son of **John (the younger)** & Joan Kempe

1574: Burial of Joan Kempe

1580: Baptism of Maria daughter of John & Helen Kempe

1584: Baptism of Robert son of John & Helen Kempe

1587: Baptism of Alice daughter of John & Helen Kempe

1592: Baptism of Bridget daughter of John & Helen Kempe (Parham will?)

1595: Baptism of Margaret daughter of John & Helen Kempe

1600: Baptism of Anna daughter of John & Helen Kempe

1605: Will of **John Kempe the younger**; refers to wife Helen, a son Launcelot and daughters Margaret, Agnes, Mary & Elizabeth.

1633: Payment to Kemp for a book sent by the King (a re-statement of the freedoms for recreation on Sunday)

1636: Payment to Kemp 1s

1638: Dismission fee given to Kempe 3s 6d

* Other children of John Kempe, the elder, of Cratfield mentioned in his will of 1560 are William, Elizabeth, Cecily and Alice. These individuals were probably born before 1539, the date of enactment of the law setting up the official system of parish records.

Mill Farm

Where was the property mentioned in the 1605 will of John the younger? The key phrases taken from the will in this connection are:-

- *"all that my tenement or messuage wherein I do inhabit with all my lands, meadows, pastures, commons & ways thereto belonging in Cratfield"*.

-

"my horse mill now standing & being in my mill house with four mill stones".

"a conditional surrender made by the said John Kempe of certain copyhold lands & tenements unto the said John Smyth for the payment of the said sum of four score & ten pounds."

These elements indicate that the property was a farm, with a substantial horse mill, and associated cottages. It was probably situated in a community close to common land.

Corn-milling was crucial to the economic life of England. Bread was the staple diet of the majority, and consequently the miller was an important figure in rural society. Although the windmill first appeared in the middle years of the twelfth century, the complex technology did not become widespread until the 17th century. Before this period corn was ground communally using water mills and horse-powered mills. It was customary for each manor to have a mill to which all its inhabitants had to resort annually in order to have their corn ground. The earliest OS map of Cratfield, dated 1837 indicates a windmill positioned at Bell Green. Bell Green is the site of one of the smaller commons, and also the focus of the community regarding the church, meeting house, school and a public house. The name Bell Green which appears on the first OS maps probably referred to the name of the inn, which is now called *The Poacher*. In earlier 18th century records of land transaction the name Mills Green is used. This name may refer to the windmill, the site of which is across the road from modern Bell Green. The date of construction of the windmill is not known, but it is likely to have been later than the Kempes horse-mill..

The Cratfield commons have each been, historically, the site of a small community. In the past these 'green communities' provided labour for the surrounding farms. In the 1837 OS map the Northward Green, the biggest common, had five homesteads arranged around its perimeter. Mill Farm is the one that meets the requirements of the home of the Kempes. It is adjacent to the property of their benefactors, the Smyth's who resided at Norwood, and contiguous with the lands of Town Farm, which was administered by the Smyth's as senior churchwardens. The financial debt to the Smyths, referred to in the will of John the younger, is significant in that the Smyth family at that time were bailiffs of Cratfield Manor, and lived by Norwood Green (probably Cratfield Hall).

Mill Farm came on to the market in 1911 when it comprised 7 acres of pasture and 19 acres of arable, and was described as part of Cratfield Roos Manor. There was one detached field on the 'common', which by that time had been enclosed and its land allocated to those with common rights. About 50 years earlier it was this size in the Tithe Apportionment and, apart from the common being unenclosed, it is likely that the arrangement of fields was the same in the time of John Kempe the younger and his father.

Looking back towards the end of his life, John the younger must have been well-satisfied with the economic gains of the Cratfield Kempes. We shall never know what calamity brought his father with small children to Cratfield in a state that required alms from the parish. In an age of primogenitor, younger sons were expected to largely fend for themselves. Taking the year of John the elder's death in relation to the ages of his children, he either died at the relatively early age of around 50, or had married relatively late. Only the successful or notorious leave written records of themselves. Three of John the elder's brothers reaped financial benefits on their own account; William through the church, and Edmund and Richard as successful London merchants. Of Ralph we know nothing. The records are mute regarding his pre-Cratfield life, but it had obviously been a difficult start that required patronage to begin life as

a farmer/property owner. According to William Hitchin Kempe, this was not an unusual situation for the younger sons of Weston Kempes in this period, several of whom aspired to yeoman/husbandman status.

Later connections between Framlingham and Cratfield

William of Framlingham and his descendants built on their Cratfield origins to accumulate property and gain influence in Framlingham and Parham. A peak of success for the Parham Kempes was to become lord of Moat Hall and successful farmers and stock breeders. This episode starts to emerge in the churchwarden's accounts of Cratfield between 1640 and 1660 when two named Kempes appear, Nicholas and Thomas. There are no Cratfield records of births, marriages and deaths for Kempes during this period when there are entries in the parish books to link them directly to the Cratfield Kempes. We must assume that these individuals came from elsewhere. The name Thomas occurs in the Kempe 16th century families of Peasenhall and Theberton.

The only Nicholas Kempe in the vicinity at this time is the son of William Kempe of Framlingham. He has already been referred to above. He was born in Framlingham but baptised children in Easton. The eldest son, also called Nicholas, was in his mid 20s at the time of the churchwardens entries. These Cratfield entries refer to Mr Nicholas Kempe, ie he was a man of some standing, and the accounts refer to payments of admission fees to the manor, help in a local dispute with Yoxford, and payment for repairing the village highways as the local surveyor. He was assessed for the Cratfield poor rate between 1650 and 1663. This Nicholas Kempe, who died in 1671, is likely to be the son of William of Framlingham, and his will refers to substantial town property in Framlingham, which he left to his sons Nicholas and James. James is my mother's ancestor. Nicholas was assessed for the 1674 Hearth Tax in Framlingham, and James was taxed for property in Bruisyard. The evidence emphasises the wealth of these Framlingham Kempes in property in and around Cratfield and Framlingham, their relatively high social mobility, and their local influence.

The likely explanation is that Nicholas of Framlingham also had property in Cratfield that resulted in obligations and interests reflected in his dealings with the churchwardens. This link between the Framlingham Kempes and Cratfield is significant in that it is another piece of circumstantial evidence to support the Cratfield origins of this family, and in particular reinforces the idea that John the elder of Cratfield was his grandfather.

Regarding Thomas Kempe, who received 2s 4d from the Cratfield churchwardens for dismission fees paid at the ecclesiastical court, no connections with adjacent villages have been found. The accounts also refer to payment to a Goodman Cempe who was the village constable. These may be one and the same person. It is likely that there is a kinship connection between Thomas and John the elder and his sons, but so far it remains a mystery. The nearest Thomas Kempe to Cratfield at this time is recorded as a taxpayer at Sibton. During the previous century Thomas Kempes were present at Peasenhall and Theberton, in the same cluster.

Origins of the Cratfield Kempes

The Weston Pedigree

The professional genealogist, Frederick Hitchin Kempe (FHK), who was first to research the family tree of the early Suffolk Kempes, believed that the Suffolk Kempes were a homogenous clan, and ascribes the origins of the Cratfield Kempes to John, a son of Robert Kempe II and Margaret Curzon. Robert II carries the main line of the pedigree of the Kempes of Weston, a village just south of the market town of Beccles.

FHK in his account of the Weston Kempes writes of the the will of a William Kempe, as of Sproughton and Cratfield, entered in the Norwich Consistory Court Calender between 1546 and 1548. According to FHK this William, who was Rector of Sproughton, was one of the sons of Robert Kempe II and Margaret Curzon. Margaret seems to have been the daughter of William Curzon of Stutton, a parish on the River Stour just south of Ipswich. William's will mentions a younger brother John, with a daughter Elizabeth and a son William. This relationship fits John the elder of Cratfield, and a favoured relationship with these nephews and nieces. Rector William left considerable legacies to his Kempe godchildren, and had property in Sproughton, to the north of his mother's home at Stutton, and also in London.

Regarding their origins, Robert Kempe II and Margaret Curzon are recorded in the IGI baptising a son William at Sproughton in 1436. This is an impossible date for the birth to this couple because Robert Kempe II would have to have been born, at the latest around 1415, and Rector William was probably his third child. A more likely date for the birth of William is in the 1450s. The origins of the IGI entry have not been ascertained.

Nevertheless, there was in fact a cluster of Kempe villages in this area, which is defined by the valley of the River Gipping. The cluster was centred on the village of Claydon. The fact that Robert II's son William became Rector of Sproughton indicates that the Kempes had property and influence in an area where they held much land from Domesday times well into the medieval period. An early link may have been established through the Kempes feudal attachment to the Bigod family. In 1384, one of the Sproughton manors, Lovedays, was in the hands of Sir George Felbrigg, son of Roger le Bigod, who had a right of free warren there. Norman de Campo's descendants continued to be Bigod's under-tenants, and this powerful feudal connection probably reached into land transactions in the 15th century.

Evidence that the Kempes had property in this area during the early 15th century is the will of Robert Kempe dated 1464. In this will there is reference to the allegiance of the Kempes to the lord of Claydon, a village at the centre of the Gipping valley cluster. The name Robert indicates the Weston connection because from a generation earlier it was favoured as the Christian name for those descended from the house of Weston. As to his origins, we have to look to John and Jeffrey Kempe, the sons of John Kempe of Weston.

John Kempe the elder was son of Alan Kempe, lord of Weston around 1347. John the younger appears to have married into the Duke family, which brought Butteveleyn properties at Gissing and Florden into the Weston portfolio. Jeffrey, the other son, who is described in the pedigree as *of Weston*, probably developed the family's Weston property interests in the Ipswich area, which accounts for Robert of Claydon's bequests and local references.

To summarise, according to the pedigree of the Weston Kempes, the father of John Kempe the elder of Cratfield, Robert II, was the 8th great grandson of Norman de Campo, Domesday sheriff of Suffolk. He was buried at Gissing about 1518. Gissing is in Norfolk, close to the Suffolk border. From around this time it became the ancestral home of the Weston branch of Suffolk Kempes, who were later to be ennobled by Charles I as baronets. I have relied on FHK's pedigree of the Weston Kempes to construct the ancestry of John the elder of Cratfield. The pre-16th century references are to be found in the papers of the Weston Kempes held by the Gillam family of Rye. This family is descended from Dorothy Kempe, daughter of the last Kemp baronets, the male line now being extinct.

It is worth noting in connection with the 15th century Kempe/ Curzon alliance that the Woodbridge Kempes were also connected at this time with the Curzon family (see the Woodbridge section), and indication that the Woodbridge Kempes were also a branch of the Weston house.

First names and kinship

It was common at this time for a couple to have their first born children named after themselves. Where this did not happen it was probably because the family was celebrating a kinship link with a respected ancestor or a living relative. This kind of relationship was often built upon patronage from the well-off to less fortunate kin, as appears to be the situation of the Cratfield Kempes. This is the likely explanation why John Kempe the elder of Cratfield named his eldest son William after his wealthy uncle Rector William Kempe.

Regarding the endowment of first names to indicate favoured ties of kinship, this custom provides other clues to trace connections between the Framlingham, Weston, and Cratfield Kempes. As already mentioned, by baptising their first born son William it is likely that John the elder and his wife were probably honouring John's brother. Regarding the girls, Cecily and Alice were names of his sisters and Elizabeth and Anne were names of his brother Robert's wives. Robert, as Robert II, represented the senior line of the Suffolk Kempes who had inherited the Weston properties. The idea of a preferential attachment of the Cratfield Kempes to their Weston kin is reinforced through the shared names Francis, Cicely and Alice, which appear repeatedly in three generations of Weston Kempes down to the Cratfield generation.

As a general genealogical principle the above transfer of Christian names often provides very useful circumstantial evidence of kinship in the period before parish registers. In this connection, what is the significance of the name Edward that the Framlingham couple, William and Sarah Kempe representing the next generation who migrated from Cratfield, bestowed on their first born son?. Edward is extremely rare to find in Suffolk before 1600. Here we have to focus on the children of Bartholomew Kempe, who was John the elder's nephew and the bearer of the senior Kempe pedigree to the next generation.

Bartholomew Kempe added greatly to the wealth and influence of the Weston Kempes, and his eight offspring were cousins of the Cratfield Kempes. Bartholomew's fourth son, Edward, built up the family's wealth as a merchant in London. Regarding the choice of the name Edward for his first son, William Kempe of Framlingham may have been celebrating a hand from his cousin that helped establish the Framlingham Kempes as property holders in the

town. The only other Edward Kempe in Suffolk of this is Edward Kempe of Dalham who is in the list of Able Men of Suffolk for 1638. The Dalham Kempes, who lived to the east of Bury St Edmunds, also appear to have been relations of Bartholomew Kempe through the Gasthorpe cluster.

Kempes of Laxfield

15th century

Laxfield is adjacent to Cratfield. A Roger Kempe is recorded with land at Laxfield in 1311 at a time when there was a network of Kempe properties extending from north to south of the county. He, with his wife Alice, was concerned that year with Adam Love, of Westhale, in settlements of land situated in Ubbeston, Laxfield and Huntingfield. These wide-spread interests were focused on Geoffrey Kemp who, as warden of both Ipswich and Norwich, had consolidated these properties around the turn of the 13th century. The subsequent appearance of the name Geoffrey, and its variants, such as Godfrey, Jeffrey, Gotfried or Galfrey, within three wealthy Kempe families, who all left wills in the 15th, century is likely to be marker of kinship with warden Geoffrey. For instance Galfred turns up as one of the sons of an affluent Kempe merchant family in Woodbridge during the 15th century. Godfrey and Alice Kempe headed a property-holding family in Laxfield at this time.

Regarding the 15th century Godfrey Kempe of Laxfield, it is probable that he was of the Weston lineage, the son of Richard, one of the three sons of Robert Kempe I of Weston, the grandson of Alan of Weston.

In any event the direct descendants of Godfried did not flourish in Laxfield, and there is a gap of three generations between the references to Godfrey's children and the Kempes who were recorded in the Laxfield parish books towards the end of the 16th century, and persisted into the 1740s. These later Laxfield Kempes emerged at a time when the descendants of John Kempe the elder were migrating from Cratfield. It is likely that the 17th century Laxfield Kempes are John Kempe the elder's descendants.

17th century

Indirect evidence for a kinship connection between the Cratfield Kempes and the Laxfield Kempes of the next generation comes from use of the relatively rare first name Richard by the Weston Kempes, and its transfer to the Laxfield Kempes. A Richard Kempe first appears as the brother of John Kempe the elder of Cratfield. It is used again in the next generation of the Weston branch. It occurs for a third time in the Laxfield parish books, where a Richard Kempe is the father of Elizabeth Kempe who was buried in Laxfield in 1638.

The most likely progenitor of the Laxfield Kempes is Roger, the son of John Kempe the younger of Cratfield.

I have been stimulated to search for Robert's descendants because of the following internet contact with Andy and Caroline Graves who are descended from Charles Kemp baptised 1709 in Laxfield.

Andy and Caroline Graves wrote:-

"Our own info is as follows, listing the family before they moved to Norwich.

John Kemp b.1666 Laxfield to John and Ann (no other info). Married Ann (no surname) and had six children all in Laxfield They were William b.1695, James b.1698, Martha b.1702, Mary b.1703, Samuel b.1705 and Charles b.1709.

Charles Kemp b.1709 married Margaret Flat (b.1709 Bungay) in 1734 at Bungay and had five children all in Chediston. They were Charles b.1734, Ann b.1737, Mary b.1739, Elizabeth b.1740 and Margaret b.1742.

Margaret Kemp b.1742 married Samuel Aldous (b.1741 Fressingfield) in 1767 at Ubbeston and had seven children. They were Henry b.1770 Cratfield, Margaret b.1772 Cratfield, John b.1775 Laxfield, William b.1775 Laxfield, James b.1777 Kelsale, Sarah b.1780 Cratfield and Charles b.1782 Cratfield

Charles Aldous b.1782 married Lucy Fuller (age unknown) and had at ten children. They were Charles b.1810, John b.1811, Sarah b.1813, Samuel b.1814, Henry b.1816, Charlotte b.1820, Mary b.1822 and James b.1824, all born in Heveningham and Robert b.1825 and Robert b.1827, both born in Lakenham. Charles was a carpenter and was still alive in 1851 aged 70 living with his son John."

To this story can be added the father of the above tree, who was John Kemp of Laxfield, a joiner, who left a will dated 1709. The first child that can be assigned to John the elder is Sarah who was baptised in 1662. Therefore John, the probable founder of Andy and Caroline Graves' Kemp line, was born at the latest about 1641.

To return to Robert Kempe of Cratfield.

After the baptisms in Cratfield of Robert and his sisters, there are no further references to Kempes in the Cratfield parish books. Robert seems to represent the last generation of the family to be born in Cratfield. However, he does not turn up again living or dead in the surrounding villages. In fact a generation passes until the next local appearance of Kempes, who emerged suddenly, with families, in the parish books of the adjacent village of Laxfield. Here, John Kempe married a Mrs Ann Kempe in 1638. This is probably the father of John the joiner, who was mentioned above as the founder of Andy and Caroline Graves' Laxfield line. Also, a Richard Kempe buried a daughter Elizabeth in Laxfield in 1638. I conclude that John the joiner and Richard were brothers. These are the two earliest records of Kempes in the Laxfield parish books. I assume that Mrs Ann Kemp was the widow of another, unidentified, brother of John and Richard.

The church records are not helpful about the Kemp families who lived in Cratfield and Laxfield during the the 17th and early 18th centuries. Robert had five sisters and a widowed mother, who are referred to in the will of his father (1605), These individuals cannot be extracted from the parish books. Regarding Laxfield, there is a burial record of Mary Kemp (1641) that cannot be connected with a family, and an isolated birth of a son William to a William and Frances Kemp in 1726. Also, who was the John Kemp, with a wife Mary, who baptised a daughter Elizabeth 25th January 1718?

To return to the Cratfield connection

The available dates fit the requirement of John, and Richard being contemporary with any grandchildren of Robert Kempe of Cratfield. The half century gap between the birth of Robert Kemp of Cratfield in 1584, and the marriage of John Kemp to Mrs Ann Kemp in 1638, is the average time interval between two generations of the same family. Indeed, in the absence of any substantial families in other villages at that time to connect them with, it is very likely that they were Robert's grandchildren.

There is further circumstantial evidence for John and Richard being brothers in that John the carpenter names his third son Richard. The connection between the Cratfield and Laxfield Kempes therefore rests on the father of these two individuals being a missing son of Robert of Cratfield. For convenience, I have named this person Robertson Kemp.

A Cratfield connection with the Laxfield Kempes is reinforced in that the Aldous descendants of Charles Kemp of Laxfield seem to have returned to the Cratfield roots of their Kemp kinfolk.

The following time line illustrates how the Kempes flourished in Laxfield for the next century.

1636	John Kempe married Mrs Anne Kemp
1638	Elizabeth Kemp d of Richard Kemp buried
circa 1640	John Kempe (the 'joiner') born, will proven 1709
1662	Sarah Kempe d of John & Anne Kempe Laxfield baptised
1665	Anne d of John & Anne Kempe Laxfield baptised
1666	John s of John & Anne Kempe Laxfield baptised
1669	Thomas s of John & Anne Kempe Laxfield baptised
1673	Richard s of John & Anne Kempe Laxfield baptised
1692	Anne d of John & Anne Kempe Laxfield baptised
1695	William s of John & Anne Kempe Laxfield baptised
1698	James s of John & Anne Kempe Laxfield baptised
1702	Marthe d of John & Anne Kempe Laxfield baptised
1702	Marthe d of John & Anne Kempe Laxfield buried
1703	Mary d of John & Anne Kempe Laxfield baptised
1703	John Kempe buried
1705	Samuel s of John & Anne Kempe Laxfield baptised
1709	Charles s of John & Anne Kempe Laxfield baptised
1719	Ann Kemp widow buried
1721	John Kempe of Laxfield buried
1726	William s of William & Frances Kempe Laxfield baptised
1742	Mary Kemp widow buried in Laxfield

Chediston

The association of Kempes with Chediston goes back to the 15th century, and the Kempes seemed to have revisited this community on several occasions, notably from the Peasenhall branch. There are manorial entries for Kempes as Chediston long-standing copy holders, and this community link may have taken Charles Kempe of Laxfield, born 1709, to Chediston, where he married Margaret Flat (born 1709 in Bungay), and brought up a family there. The relevant parish records are as follows:

1736	Charles s of Charles & Margaret Kempe Chediston baptised
1737	Anne d of Charles & Margaret Kempe Chediston baptised
1739	Mary d of Charles & Margaret Kempe Chediston baptised

1739	Thomas Kemp s of John & Ann Kempe buried in Laxfield
1740	Elizabeth d of Charles and Margaret Kempe Chediston baptised
1742	Margaret d of Charles & Margaret Kempe Chediston baptised
1793	Margaret Kempe buried Ubbeston
1795	Charles Kempe buried Ubbeston.

The burials of Charles and Margaret in Ubbeston (evidence from a tombstone) are interesting in that at the times of their deaths, the Gissing Kempes were lords of Ubbeston manor. They had arrived in Ubbeston around the middle of the 17th century (see the next chapter) by marriage with the heiress of the Sones. The the heiress' family was from Laxfield but the local Sone line originated in Chediston. This criss-crossing of Kempes between a relatively small cluster of villages was taking place in a period where kinship and past family interests in a particular manorial system, were the preferred routes to social advancement.

Jack Gillam, the custodian of the Gissing Kemp's family papers, on a visit to Ubbeston Church in the early 1980s, identified the headstone of Charles Kemp and his wife Margaret as marking the grave of the Kemp's bailiff of their Ubbeston estate during the mid 18th century, who was a *distant cousin* of the baronets. Jack Gillam had inherited the rump of the Gissing archive from his mother Dorothy Kemp, daughter of the last baronet. Through his research into the late medieval Kemps he claimed to have had traced this family relationship as one of several collateral lines from the younger sons of Robert Kemp II., the great, great, grandfather of the first baronet. This kinship connection of the Gissing Kempes with Kemps in Ubbeston, Laxfield, and Cratfield is developed further in the next chapter.

The Smyths: kin and neighbours

Another kinship/good neighbour link between the Laxfield and Cratfield families involves the Smyths of Laxfield and Cratfield. Godfrey Kempe of Laxfield, in his will of 1444, leaves to Alice Smith daughter of John Smith, 10 marks on her marriage to son William. Kinship between the Kempes and the Smiths is emphasised in a second provision in his will to the effect that should John Smith "buy the house near the church he is to have the same as the others, but 13s less". Godfrey's wife was named Alice. In her will at Laxfield of 1459 Alice bequeathed to Marion, wife of John Smyth, a violet tunic. Edmond Smyth and William Smyth are her witnesses.

Connections with Smiths in this area (Laxfield abuts the parish of Cratfield) also turn up in the affairs of the Cratfield Kempes. The evidence is in the will of John Kempe the elder of Cratfield, the will of his son John, and the wills of William and Agnes Kempe of Chediston (1533 and 1534), and later still in wills of William of Framlingham's descendants down to the 18th century. These repeated links with the Smiths indicate common kinship of Kemps in this cluster, in an age when kinship was an essential feature of the economic stability of families. These links were a vital support for male children making their start in the world in an age when most of the family property went to the eldest son.

The Duke family

As exemplified above, John Kempe the elder was taking a customary path of younger sons, that was determined largely by kinship-patronage, which involved the capacity of relatives to ease entry for newcomers into a particular manorial system. There remains the question of why John Kempe chose to settle in Cratfield.

It seems that John arrived in Cratfield around 1530, probably in his early 20s. In 1534 he was given 3 pence from the churchwardens '*in allmese for ye relefe of Kempe hys wyfe and ther chylterne*'. This was the only time he is recorded as receiving parish aid. Regarding his choice of Cratfield, this was likely to have been conditioned by the connections of his grandmother's family with the the manor of Cratfield Le Roos. Alice Duke of Brampton had married John Kempe of Weston, and brought considerable wealth to the Weston Kempes as a substantial heiress. In 1534, when the Kempe family received alms from the churchwardens, John Duke, described as 'gentleman', rented the town farm of Benslyns, which was part of Le Roos manor. Most likely John began his climb to husbandman at Benslyns. The Duke's rent of around 25 shillings for this farm was earmarked by the churchwardens for good works in the community. Twenty years later, John Kempe the elder was a leading figure in the annual round of church ceremonial. The accounts show payments for these duties, and the cost of his official regalia. In the next generation, his son John had become a wealthy property owner in the village, where he owned the Le Roos manorial horse mill. Another son, William, my mother's ancestor, had property in Framlingham. This general good fortune could not have happened to an ordinary labouring family. Although initially it seems that John the elder was not in good favour with his own family, there is evidence that his children came under the patronage of his brother William, and his Gissing cousins. The easing of the Kempes into Cratfield's manorial system, and their advancement, are therefore examples of the powerful social forces of kith and kin that could control the mobility and prosperity of rural families down to the 19th century, and are revealed through the mapping of kinship clusters.

Summary

We can summarise the fortunes of John Kempe the elder of Cratfield and his family as follows.

1 John Kemp the elder of Cratfield was a son of Robert Kempe II, heir to the Kempes of Weston and Gissing.

2 He had an elder brother Robert III, who was heir to the Weston titles and estates, and two brothers, Edmund and William.

3 William became Rector of Sproughton.

4 John the elder, an impoverished younger son of the Weston Kempes, set up his family in Cratfield in the 1530s with financial help from the Smyths, under the patronage of his Duke kin and the Cratfield churchwardens.

5 One of his sons William was the father of William Kempe who moved to Framlingham, and was the progenitor of the Parham Kempes, my mother's ancestors.

6 Another son, John the younger, eventually became a wealthy farmer in Cratfield. Glimpses of his property and wealth come from his will of 1605.

7 There are no records of Kempes in Cratfield after 1638. It seems that towards the turn of the 16th century the descendents of John the younger moved to Laxfield where they flourished until the first quarter of the 18th century.

Chapter 3. Norman de Campo (alias Kempe): thegn and sheriff

Who was Norman?

A person named Norman de Campo appears in the Suffolk Domesday where he held manors and lands in villages spanning the coastal lands from north to south of the county. In relation to the previous Saxon administration it is significant that in many of these holdings a person named Norman was associated with Edric of Laxfield. This Edric was a locally prominent Saxon thegn who, from his frequent appearance in Suffolk's Domesday survey, appeared to have been the pre-Conquest ruler of a large area of East Suffolk in several Hundreds. He is often described as Robert Malet's predecessor. The Malet men came over in Duke William's invasion force and were well rewarded with Saxon lands after the Battle of Hastings. A selection of Domesday references to Edric and Norman are listed in Table 1.

Table 1 Presence of 'Norman' and 'Edric' in Domesday Suffolk

<i>Village</i>	<i>Norman</i>	<i>Edric of Laxfield</i>	<i>Edric</i>
Ash	Norman the Sheriff	+	
Barnby	Hugh son of Norman		
Buxhall	Norman son of Tancred		
Covehithe	+		
Darsham	Norman the Sheriff	+	
Dunwich	+	+	
Farnham	+	+	
Fordley	+	+	
Hapsley	+		
Holton	+		+
Ipswich	Norman the sheriff		
Kelsale	+		
Kessingland	Hugh son of Norman		
Middleton	+	+	
Minsmere	+		
Newbourn	+		
North Hales	+		
Parham	+	+	
Peasenhall	+		
Risby	+		
Saxmundham	+		
Stickland	+		+
Thorington	+		+
Thorpe Hall/Ashfield	Hugh son of Norman		
Urabretuna (Ubbeston?)	+		
Walton	+		
Westerfield	+		
Wrabetuna ?	+		
Yoxford	Norman the thegn		

In about a third of the villages in which Norman appears, he is associated with Edric. Their association is particularly strong in the lands they both had in pre-Conquest times that at the time of the survey were held of Roger Malet's mother. In this connection Norman was often the under-tenant of Earl Roger Bigot, the Malet's tenant-in-chief. For example, in Fordley the entry refers to one of Roger Bigot's holdings. Here fifteen freemen held 115 acres of land, of whom 13 were **Norman's** men, and the other two had been under the joint protection of Edric of Laxfield and this **Norman**. The Middleton entry refers to the 16 acre holding of Alvera, a freeman with one ploughteam. After the Conquest the main chain of allegiance seems to have been from King William, via Earl Hugh, to Roger Bigot. Under Roger, Alvera's 16 acres was split between **Norman**, and another person named Edric, (probably Edric of Laxfield), and it was to these two that Alvera paid his dues as farmer.

Regarding Norman's status, in the entry for the Malet lands in Darsham he is described as 'sheriff'. The complete entry is as follows:

In Diresham Ansketil the priest holds 1 carucate of land which did belong to 7 freemen. Of these 7 men, one was Toli's man. Then 2 borders, now 11, then half a plough on the dem esne, now 1 plough. And then as now 2 ploughs belonging to the men, Leuric Cobbe, over whom Agelward the King's reeve had a moiety of the commendation. And Turketel, over whom the said Agelward had half commendation. And Alnoth, Norman the Sheriff's man. And Brumanbeard, half Norman's and half Brimer's man. And Wluric the deacon, the man of Godwin son of Algar. And Hosmund, Edric of Laxfield's man.

And (there are) 16 acres and 1 rood which Alviva a freewoman held T.R.E. over whom Norman had commendation. And 24 acres less 1 rood which Blakeman held T.R.E.; and the said Blakeman was Edric of Laxfield's man; and William Malet was seised on the day of his death.

And all this Ansketil, Roger Bigot's chaplain holds. Worth 25s. And of this land Robert Malet claims 6 acres which a certain man of his gave with his daughter whom a man of Roger Bigot's married in King William's time. And Alnoth holds 24 acres in the manor of Kelsale. Worth 5s., and they are included in the same valuation. The King and the Earl (have) the soke.

A person named Toli appears in the entry for Middleton, where he is also described as sheriff. Here the the past tense is used to describe the current situation, which takes the form 'Of these 7 men, one was Toli's man'. Regarding status, Agelward of Darsham is described as the King's reeve- a local official under the sheriff, or 'shire-reeve'. The latter would have been responsible for community law throughout the county, and there would only be one person in post at any given time. Therefore we must assume that Toli was King Harold's sheriff of pre-Conquest Suffolk who William replaced with Norman, a local thegn in sympathy with the Duke.

In summary, Domesday clearly shows that there was a thegn of the Saxon Court named Norman de Campo, a real person who seems to have been a medium sized player in the Suffolk pre-Conquest manorial system who's lands were spread widely throughout the county. He appears to have retained many of his land holdings during the passing of power from King Harold's local earl, Edric of Laxfield' to the Malet family. Some of the lands he retained after the Conquest had actually increased in value. The Domesday entry for Peasenhall actually lists Norman as the post-Conquest lord of two of its manors, land he had held through the Anglo Saxon dynasty. To have a powerful Anglo-Saxon named Norman is remarkable enough, and it is unlikely that there would be more than one person named Norman operating within the essentially Saxon families of the small collection of villages listed in Table 2.

This is a good example of how the feudal pyramid had its huge political base in the ordinary lives of countryfolk who were bound to serve their immediate lord. We can only be amazed at the administrative effort that fell to Norman in keeping track of the families who deferred to him in his personal segment of Suffolk feudalism, which required maintaining regular, stable lines of communication throughout the county. Superimposed on this system maintained by his stewards were his many administrative links as shire-reeve with individual communities within the different Hundreds.

Table 2 References to Norman in Domesday

Saxmundham.

TRE Norman held 140 acres as a manor. The said Norman has the soke. This is one manor of 3 which the King gave back to Norman, and he now holds it of Roger (Bigod).
Knoddishall and Peasenhall were berewicks of Saxmundham

Walton.

Norman held TRE, and now he holds under Roger (Bigod) 2 carucates of land as a manor.
Buregata ? Norman held 13 freemen
Mainstana Norman held 6 freemen and 1 villein
Burch ? Norman held 16 freemen
Gulper Norman held 5 freemen
Wadgate (Felixstow)

Buxhall

Norman, son of Tancred added 3 freemen under the King by commendation

Kelsale

Norman held as 2 manors two carucates of land TRE. The same Norman now has the soke of the manor and of 2 of the freemen The King and Earl have the other two.8 villeins, 10 borders 2 serfs and 2 ploughs on demesne and 5 ploughs for the men.

Wrabatuna?

A freewoman TRE over whom Norman had commendation, and she had 100 acres, of these Malet holds 30 acres and Norman holds the remainder.

North Hales

Norman now as then holds 6 acres valued in Peasenhall

Yoxford

Norman the thegn held TRE as a manor of 100 acres.

Thorington

Norman holds 30 acres of Roger Bigot

Codenham

The said Garengar holds of Roger Bigod, which Wiculf a freeman held 76 acres as a manor under commendation to Toli the Sheriff, TRE

Farnham

Norman holds of Robert Malet which Edric of Laxfield held as a berewick half a carucate of land.

Westerfield

Norman has 1 carucate of land as a manor plus 6 freemen

Covehithe

Norman has always held 6 acres. It is assessed in Peasenhall.

Kessingland

Now, Hugh son of Norman holds 2 carucates of land as a manor

Barnby

Hugh son of Norman holds 5 freemen, 45 acres, 1 plough and half an acre of meadow.

Risby

1 freeman and half a carucate which Norman holds of the Abbot

Yoxford

The manor of Yoxford extends into Middleton and Sibton and was held in Saxon times by Norman the thegn and in the Conquerors day by Hugo de Carburn and Roger Bigot.

Ashfield

Earl Hugh versus Bishop Ralph de Saveny. The King sent a writ stating that Norman should put the Bishop in possession.

Ipswich

Land of Norman the sheriff in the Half Hundred of Ipswich. In the borough Norman has two burgesses (houses). One in pledge of him and the other on account of a debt. But the King has the custom.

A few decades later, in the early part of the 12th century we see a line of local landowners who described themselves as 'Kempes' based in Peasenhall and the surrounding villages of the Yox valley down to the coast who, father to son, were christened Norman. One of their early local records refers to a family transaction of land in Darsham!. They were also benefactors of nearby Blythburgh Priory, and developed business connections with Sibton Abbey. Norman Kempe's descendents held the important office of Warden in both Ipswich and Norwich. In the 14th century they were taxed for land in several of the manors that Norman held in Domesday. Later on, the pedigree of the Kemp baronets of Suffolk compiled in the 17th century places Norman Kempe at the ancestral root of the Suffolk Kemps.

Very few individuals in Domesday were given second names. The only actual reference to a Kemp in the Suffolk Domesday is for Raydon, where a freeman, Smeri, was under the patronage of Aelfric Kemp. The local assumption is that the appellation Kemp is derived from the Anglo-Saxon word for 'fighter'. Aelfric was described as Eduo the steward's predecessor, and he had 30 acres of Raydon as a manor before 1066. He lost this holding, probably because of his 'double' Saxon patrimony. In contrast, Domesday tells us that Norman had a son named Hugh, and that his father's name was Tancred. These 'Norman/French' names suggest that Norman Kemp was descended from a Normandy emigrant who had settled and prospered as a freeman of Anglo-Saxon Suffolk. Intriguingly, the first generations of the Peasenhall Kempes adopted the unusual first names of Alexander and Solomon. The name Tancred may have been inspired by Tancred de Hauteville of Normandy, whose numerous sons carved out empires in Italy and the Middle East during the first quarter of the 11th century, one of which lasted longer than the William's dynasty in England. These names, and the name 'Norman' itself may allude to the family's beginnings as warriors in the Saxon cause. After all, until Duke William decided to invade his cousin's English lands, the rulers of Normandy were friendly, albeit aggressive, relations of the Anglo-Saxon dynasty. On the other hand, the Kemps might have been out and out Anglo-Saxons with more than a touch of sympathy for the invaders from Normandy.

Perhaps we should not be too concerned about Norman's nationality. Neither France nor England could properly be considered in the 11th century as nations in the modern sense of the term. A few weeks before Harold met William at Hasting there were 'Englishmen' fighting on both Viking and Saxon sides, at the Battle of Stamford Bridge. In 1099, Edgar Atheling, the last representative of the Anglo-Saxon Royal house, is to be found co-operating with Robert, the eldest son of William the Conqueror, in Syria. In fact, all Norman military enterprise between 1050 and 1100 was interconnected, but neither that enterprise, nor the greatly expanded Norman world which it created, were inspired by national sentiment. Nor was there anything that could properly be called a national resistance to the Normans in any of the countries they conquered. On the other hand, this was an age marked by episodes of spectacular butchery, by King William's harrowing of the North in 1070, for instance, by the pillaging of Rome in 1084, by the bloodstained sack of Jerusalem in 1099, and by murders as

disgusting as those of the Atheling Alfred in 1036, or of Beorn in 1049 in the ships of Earl Sweyn. Nevertheless, few public crimes in the eleventh century excelled in horror those committed at Buchenwald or Katyn Wood by the Nazis, or the massacre of over 7,000 men from the area of Srebrenice by troops of the Bosnia Serb army, and the senseless annihilation of office staff in the World Trade Towers of New York. In 1945, perhaps as many people perished in a single night from the carpet-bombing bombing of Dresden as during the whole harrying of the North in 1069-70. The lust for dominion and plunder, the cruelties it inspires, and the reliance placed upon supernatural assistance in wars described as 'holy', have not noticeably diminished with the years.

The appropriation of Suffolk by Duke William's henchmen appears to have gone peacefully enough in an era when land was allocated on the basis of the stability of personal relationships from top to bottom of the feudal system. By this means, a cattle thief might become a notable soldier and end his life as a constructive statesman with a son who was a King of Sicily. It is probable through William's need to create a stable network of inter-related groups of notable families gathering tribute from a wide scatter of countryfolk that Norman Kemp made the smooth transition from Saxon thegn to King William's sheriff of Suffolk. In this passing of the Anglo-Saxon kingdom, a Normandy lineage would have been helpful in minimising the forfeiture of the Kemp family's feudal privileges. To take a cynical view, Norman was probably useful to the Malets and Bigods in consolidating their hold on Suffolk.

Rules and regulations

Starting with Norman de Campo, the Kemps appear as part of the Suffolk village scene as local officials and property owners for the next five hundred years. From their positions in this time-line the family may be used as an exemplar of continuity and change in the system of rules and regulations that made the English nation.

When William I began to govern England, he allowed the ancient Anglo-Saxon and Danish customs to stand alongside the new 'feudalism' which he introduced. Norman de Campo was a living link between the two regimes. Under the feudal system, all the land in England was said to be held of the King either directly by his 'tenants-in-chief', or indirectly. For example, the knights of Bury St. Edmund held of the Abbot, who held of the King. Knights took an oath to serve their overlords, and the tenants of the manors under the knights were obliged in their turn to serve them as their lords. It was at the end of this particular chain from St Edmund's Abbey that the Kemps came to hold the lordship of the tiny village of Gasthorp in Norfolk.

The sheriff was an official of great local importance. He used to undertake many of the duties which now belong to various officers of the Crown, and others that are the work of the modern county councils. As well as being sheriff, Norman de Campo was the lord of several manors. Like all manorial lords he had to hold courts for his tenants every three weeks, to do justice and to transfer land. Greater lords, like the Bigod earls who were over-lords of the Kemps, had the right to hang murderers or thieves. The closer you were to the King the greater was your power over your neighbours. In Lothingland Manor, which the Lady Devorgille de Balliol had for a time as a gift from the King, she had power to hang malefactors on her gallows or to set them in prison at Lowestoft or Gorleston. Lesser lords, such as Norman, down to the freemen, who held courts in the small halls for a few tenants

only, could fine their tenants for breaking the customs of the manor. However, it was the jurors, chosen from the tenants themselves, who said, upon oath, what those customs were, and who fixed the amount of the fine which was to be paid. The Kemps variously as lords, jurors and tenants held their social positions in a relatively small number of villages over many generations simply by creating and passing on this powerful social heritage of village custom.

The pre-Conquest heritage of local government carried forward by Norman de Campo was very dominant. Its origins were in the early Anglo Saxon times when all men and boys above the age of sixteen were grouped into tithings for the purpose of securing the general safety of their neighbourhood. If anyone of a tithing broke the peace by assaulting his neighbour, the tithingman reported it to the township. Townships in East Anglia were blocked together into 'leets', each of which paid a fixed proportion of the Danegeld. The geld itself was intended to secure the safety of the people who paid it, since it was originally levied towards buying off the Danish invaders, or providing the armies to resist them.

A certain number of these East Anglian leets went to the hundred. Just as the men of the townships met together to manage their own affairs and to receive the reports or presentments made by the tithingmen, so did the men of the hundred meet together to take counsel for their own safety and welfare. Each township sent representatives to these hundred 'moots', which were held in the open, often by the waterside, or on a prominent hill. Thus the Wilford Hundred met near Wilford Hollows, where the River Deben could be forded, and the Hundred of Parham met on the dominant clay bluff above the River Ore, commemorated in the old name Moot Hall on the site of present day Moat Hall Farm, once a Kemp property.

Each hundred used to send men to the county 'moot', known as the 'shire-moot'. Distinct moots were held for the 'North Folk' of Norfolk at Norwich and for the 'South Folk' of Suffolk near Bury or at Ipswich; but the same sheriff presided over the moots for both counties until the reign of Queen Elizabeth. In this respect the ancient kingdom of East Anglia survived until Tudor times. In East Anglia, however, the sheriff's power was less extensive than in many other parts of England, because he could not act within the great 'Liberties' of St. Edmund or St. Etheldreda in Suffolk, or that of the Duke of Norfolk in Norfolk and Suffolk, unless the lords of the liberties had failed to do their duty. It was probably Norman de Campo's connections across the Norfolk/Suffolk shire boundary as joint sheriff that influenced the preferment of one of his descendants as a civic leader in both Ipswich and Norwich, and for the subsequent settlement of Kemps, predominantly a Suffolk clan, in Norfolk.

The Liberty of St. Etheldreda is the oldest of these three liberties. It sprang from a gift of five and a half hundreds in East Suffolk, which was made to St. Etheldreda's monastery at Ely in the period when West Saxons controlled East Anglia, between the reigns of the Danish Kings, Guthrum and Canute. Saxon statesmen were then making the Fenland monasteries (which were being rebuilt after the ravages of the Danes) responsible for law and order in large stretches of territory. The monks of Ely became responsible not only for their own Isle of Ely, but also for this important district on the coast of East Suffolk. The monks of St. Edmund acquired later from Edward the Confessor an even larger liberty, consisting of eight and a half hundreds, which they begged from the King when he offered them a gift towards supplying their table with better food.

When a murder had taken place the whole hundred was fined by the King. For example, Blything Hundred was obliged to pay Henry I a silver mark, or 13s. 4d., because a murder had been committed there. The men of each hundred chose one of their number to be chief constable each year; and the townships similarly elected village constables. This method of keeping order endured until the mid-nineteenth century, when a system of paid police, which Sir Robert Peel had introduced in London, was applied to the whole of the country. Many towns had already found it necessary to appoint regular constables. For instance, the first step taken by the Borough Council of Bury St. Edmund's, after it had been remodelled by the Reform Act of 1835, was to establish a police station, and to appoint two paid constables. The need for holding the regular 'view of frankpledge' for each hundred and township to make lists of men who should serve as constables thus disappeared; but the general responsibility of all the people for keeping the peace remains.

People in country villages thus governed themselves to a large extent in the hundred and shire courts, and somewhat less in the manor courts. The towns, especially royal boroughs such as Norwich and Ipswich, often bought charters from the King or from their lords, so that they might govern themselves even more freely.

Customs and rights

On the way to school, or elsewhere, every one obeys customs, laws and regulations without thinking much about them. The right to walk unmolested along the road comes from the Monarch as head of the State. The road is the 'King's or Queen's highway', and any one passing along it is 'in the King's or Queen's peace'. Before maps, the rights of individuals to land involved describing 'the lie of the land' in relation to permanent elements of the local landscape. Some of these features were obvious physical structures, such as streams or hills, others were living markers, such as veteran trees. The existence of the King's highway was regarded as a permanent feature of the landscape in such descriptions of property rights. It also served to delineate the boundaries between villages. For a time the Kemps of Cratfield led the annual procession of 'beating the bounds' by which, as an official of the churchwardens, John Kempe followed a memory path between ancient trees, by stream-sides, along stretches of the King's Highway, and through sunken trackways to confirm to everyone the extent of the village lands by rights and customs.

The complete establishment of the 'King's peace' was the work of many centuries. The very privilege of passing along the high road springs from an ancient custom which has become the law of England. Pedestrians, in keeping to the right, obey a more recent custom, which grew up in London, and was gradually adopted by the provinces. The lives of all Englishmen are continually governed by such ancient customs, by Acts of Parliament, by orders issuing from Departments of State in the name of the Monarch, and through the by-laws which local councils enact. Cyclists and drivers, in keeping to the left, are obeying a law which was enacted by Parliament shortly before Queen Victoria came to the throne. The signs made to indicate which way the driver is turning or that he is about to stop are now part of the Highway Code, being some of the regulations more recently issued by the Minister of Transport in the name of the Monarch. The places where the thirty-mile speed-limit begins and ends are fixed by order of the local authority.

English customs and laws thus developed differently from those in other countries, such as

France, where feudal lords ruled absolutely. Englishfolk generally were much more free. Most of their disputes were settled by the aid of a jury, in which twelve or twenty-four 'good men' declared upon oath what they thought or knew about the case. Modern juries have developed from these earlier ones; but they make their verdicts now, after they have heard what the witnesses have said, instead of from their own knowledge.

Feudal lords of Suffolk, particularly members of the Bigod family became unruly from time to time, oppressing the people from their strongholds at Framlingham and Bungay, and fighting amongst themselves and against the King. The strongest of the Plantagenet kings, notably Henry II and Edward I, succeeded in imposing the King's peace and his law upon the great barons. They were aided in this by men of great energy and learning, among whom one of the most renowned was Henry II's Justiciar, Ranulph Glanville, a native of Stratford St. Andrew, where Norman de Campo had held sway. Ranulph's brother Bartholomew built the royal castle of Orford as a defence against invaders and to suppress the turbulence of the Bigods, Earls of Norfolk. Ranulph himself defeated the Scots and took prisoner William the Lion. But his most notable achievements were the compilation of a treatise on English laws and customs, and his influence in retaining the old English customs alongside the Norman French law.

The sheriff and the King's travelling justices who administered the law when they visited Bury and Thetford, the lords in their numerous small manor courts held at their 'halls', and the stewards of the great Liberties did not, however, suffice to keep order under weaker kings, such as Edward II. The keeping of the peace thereupon began to be committed in times of special disorder to local Keepers of the Peace, who were succeeded in the time of Edward III by local Justices of the Peace with power to try, and punish, offenders. From that time until our own days, these amateur local Justices of the Peace, aided by learned clerks, have often done much better justice in England than professional, salaried magistrates have succeeded in doing in other countries.

The earliest Justices of the Peace in Suffolk had to decide who had stolen the silver shoes from an image in Kesgrave Church, whether a Moulton weaver had charged a Gazeley woman too much for weaving an ell of cloth, and if a woman had bought hens in the market and sold them at a higher price the same day. The justices thus had much detailed business to consider,

The duties of the Justices of the Peace were much increased in the reign of Queen Elizabeth. For three hundred years they carried out many things which the present-day county councils undertake. While the churchwardens and overseers of the poor in each parish were responsible for providing for the aged and sick and those who had no work, the justices took care that due provision was made by the particular parish to whom the paupers belonged. They turned out John Brown and his wife, who in 1640 had set up house in the porch of Coddendam Church. They compelled the overseers of Barking to find a shop for a blacksmith there. They rented a storehouse in the 'High Vine' at Bury for the gunpowder belonging to the county of Suffolk. They also repaired important bridges. For many years they also fixed the rate of wages at which labourers should be paid.

The churchwarden's on the other hand, were much more concerned with the problems of the village as a social unit. They dispensed alms, locally and nationally to deserving causes,

organised the training of the local militia, and developed farms as church property. They appointed a surveyor of highways each year to repair roads that were the village's responsibility. The remarkable survival of the accounts of the Cratfield churchwardens has preserved some of the Kemp's activities as members of this particular village community. The

accounts are a rare national treasure, and a unique resource for research into the workings of village government in the 16th century.

In 1825 the justices of Norfolk decided that it was no longer necessary to ask constables from the hundreds and villages to present the names of offenders, those who had sold by false weights and measures, others who had not attended church, or the names of the villages which ought to maintain certain roads or bridges. The Norfolk justices then took upon themselves some of the most ancient duties which had been performed since Anglo-Saxon times by the hundreds and townships; and very shortly all English magistrates followed suit. All the administrative duties which the justices performed were, in their turn, transferred to the newly made county councils in 1888; but the justices still hold their petty and quarter sessions to hear and judge offenders; while the King's travelling justices still visit Norfolk and Suffolk to hold their Assizes for the more important suits at law.

However, those who administer the law are only too human, and creatures of their day. This particular account of the Kemp family covers five hundred years from Domesday. It is therefore well to recall that during this time the majority of educated and responsible people lived in an atmosphere of intolerance. They justified or condoned imprisonment, deprivation of political rights, or even death, for the performance of acts of worship or the expression of philosophical beliefs contrary to the official creed. The national law employed torture to extract confessions with respect to the exercise of miraculous dispensation before consigning the unfortunate victims of such charges to the gibbet or to the stake. People who expressed or were suspected of holding, now widely accepted political views, then opposed to those of the governing party in the State, were liable to arrest and incarceration for an indefinite period before public trial.

In this procession of Kemps I have tried to delineate from a thin scattering of surviving manuscripts, their appearance as players on the village stage, as sheriff, knight, lord of the manor, and parish officials. The only local reminder of the lack of civil liberty that pervaded this time line, is the fate of John Noye, a neighbour of the Cratfield Kemps, who was burned at the stake. Too easily we forget with what difficulty our safeguards of civil liberty were secured.

Chapter 4. The Kemp Clan

Attachment to 'Place'

Family solidarity

By the early 17th century, when the Kemps were being registered in the parish books, there were around thirty families of that name in Suffolk. It was the contention of William Hitchin Kemp, the first person to research the them, that these families shared a common kinship with William de Campo. My own work, set out in the first edition of *Meeting Places*, supports the idea that the Suffolk Kemps were relatively fixed in place and occupation by a complex network of obligations to family and manorial patronage. Kinship ties could trigger patronage between cousins several times removed. Manorial patronage gave preferential rights of admittance to land to those with historical family links with the lordship.

Without going into the involved history of European family structures it suffices to say that family links, as lineages or extended kinships, were reinforced to a degree rarely met with today. One reason for this is true even now, namely that the rich and powerful almost always have larger family groups than the poor and humble. In both town and countryside during the first half of the last millennium rising families either entered into close relationship with older lineages, or constituted expanding families of their own. A second reason for the powerful role of the family was more particularly medieval. Family solidarity grew strong partly because government authority was weak and decentralised. The Italian vendetta is an extreme example of private war stirred up by 'bad blood' between families that is stirred up from generation to generation.

The size and cohesiveness of families varied vastly, but the family was usually a patrilineal group bearing a common family name and sharing the exploitation of land, offices and wealth. Women when married brought to their new homes a connection with another patrilineal family. The group capable of swift cohesive action was usually the married couple and a number of their close relatives who habitually acted together. The community of brothers and cousins who shared a common inheritance was also important.

Clustering of Kemp villages

Until the 19th century, the restriction of the Kemps to a distinctive cluster pattern of villages in the eastern half of Suffolk provides evidence of this remarkable attachment, with attendant obligations, to place, relatives, and neighbours. As an example, I give the bonding of my great great grandfather, Simon Kemp, and Martha Kindred. This took place in the village of Middleton, incidentally one of William de Campo's villages. This particular merging of the Kemps and Kindreds was not a random collision but appears to have been built upon neighbourhood bonds first established two generation earlier when Kemps and Kindreds were neighbours in the same village.

The nearest we can get to a comprehensive distribution survey of Kemp households is in the 16th century when they were listed in the records of two national tax assessments: the 1524 Subsidy Returns and the Poll Tax of 1568.

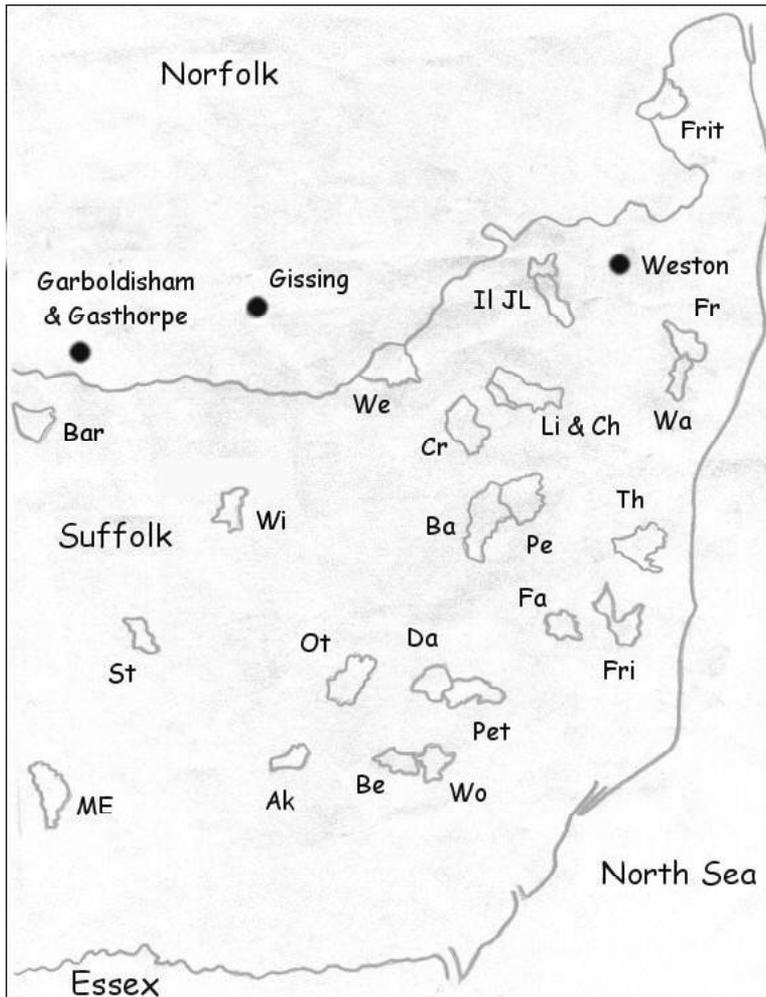
The 1524 list includes those who paid the subsidy granted by Parliament to Henry VIII (17 individuals). As such it amounts to the whole of the adult population of the county. The 1568 list is derived from certificates showing for each township the names of all persons chargeable for the poll tax and the amount they had to pay either in lands or goods . The great bulk of labourers were in this class of taxpayers (10 individuals). Taking the two lists together puts the number Kemp families in Suffolk at around 25 families.

The villages where they were assessed cover the length and breadth of Suffolk; from Fritton near Lowestoft, down to Akenham adjacent to Ipswich, and west to Bradfield near Bury St Edmunds. However, all but three of them were in the eastern half of the county. This 16th century snapshot is useful because it is extremely likely that the ancestors of my family and its kin passed through one or other of these eastern families. They are listed in the following table.

Place	Name	Kinship group
1524		
Stowmarket (St)	Edmund	Monks Eleigh
Woodbridge (Wo)	Jeffrey	Ipswich/Woodbridge
Cornerd Parva (CP)	John	Monks Eleigh
Peasenhall (Pe)	John	Peasenhall
Belyngs Magna (Be)	John	Ipswich/Woodbridge
Ocley (Ot)	John	Ipswich
Dalinghoo (Da)	John	Ipswich/Woodbridge
Bradfield (Br)	John	Gasthorpe
Petistree (Pet)	John	Ipswich/Woodbridge
Badingham (Ba)	Robert	Weston
Ilkeshall St John (Il) and St Lawrence (JL)	Robert	Weston
Theberton (Th)	Thomas	Peasenhall
Weybred (We)	Thomas	Weston
Thurlow Parva	Thomas	probably Gasthorpe
Chediston (Ch)	William	Peasenhall
Farnham Fa)	William	Peasenhall
Bradfield (Br)	William	Gasthorpe
1568		
Barningham (Bar)	George	Gasthorpe
Frostenden (Fr)	Joan	Weston/Peasenhall
Dallinghoo (Da)	John	Ipswich/Woodbridge
Fritton (Frit)	John	Weston
Linstead Parva (Li)	Henry	Peasenhall
Friston (Fri)	Robert	Ipswich
Wickham (Wi)	Robert	Weston
Akenham (Ak)	William	Ipswich
Chediston (Ch)	William	Peasenhall
Wangford (Wa)	William	Weston

The following map shows the positions of the eastern group of villages in relation to four additional places, Weston, Gissing, Garbolisham and Gasthorpe that were of significance to the Kemps in the early medieval period. At Gasthorpe there was a manor called 'Kempes' before 1288, where at that date was living as its lord Adam Kempe. He was a tenant of the abbey at Bury St Edmunds at an annual rent of two shillings and six pence. This manor was within ten miles of Gissing, where Adam Gissing (alias Kempe), a knight with Sir Nicholas Hastings founded and endowed the chapel to 'All the Saints' at Gissing in 1280.

Three clusters of Kemps are revealed by mapping the distribution of subsidy and poll tax payers in the 16th century. They are centred, respectively on Weston; Peasenhall; and the Deben valley to the north of Ipswich. Monks Eleigh (ME) has been added because there is evidence that the 16th century Kemps in Stowmarket and Cornard Parva are descended from Edmund Kemp who had property there in 1372.



This Monks Eleigh connection is responsible for a fourth cluster of Kemp villages. All four clusters can be traced back to the distribution of the manorial interests of the first four generations of Norman de Campo's descendants. These clusters have been named after the place or area from which they appear to have originated; namely Weston; Peasenhall; Ipswich/Woodbridge; and Monks Eleigh; and Gasthorpe.

Distribution of villages: a communication system

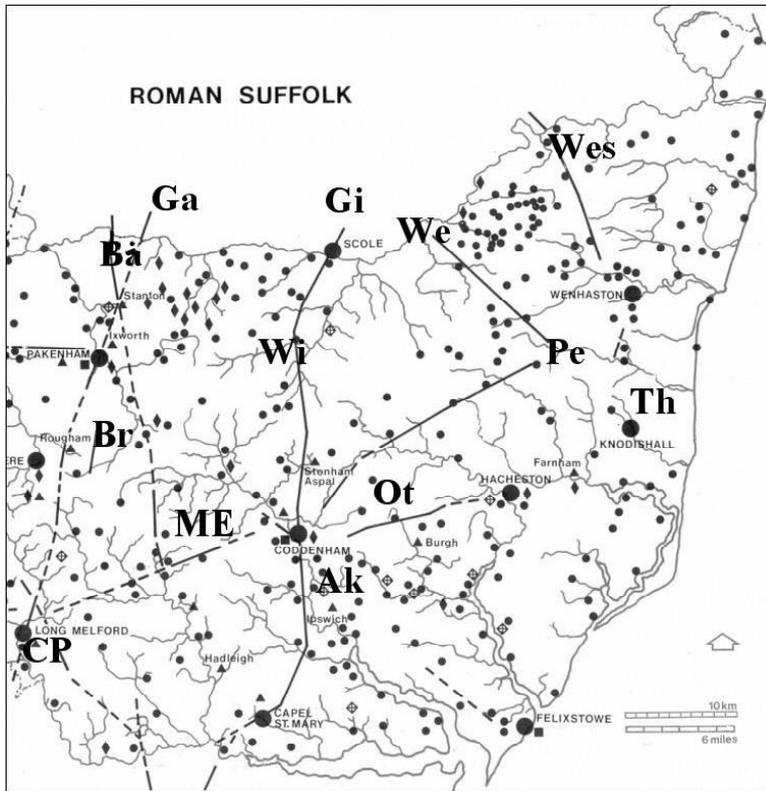
Norman Kempe was a Royal community administrator, with a large manorial estate of his own scattered across the county. In this respect, travel between his properties would

be a major factor in managing his personal lands. In particular, it would make sense to develop a property portfolio that functioned as a convenient network of staging posts. It is quite remarkable that the Kemp villages of the 16th century are distributed in relation to a road system emanating from the 13th century properties of Gasthorpe and Gissing in the Waveney valley.

In the next map the villages representing the distribution of these properties have been superimposed on a map of Roman Suffolk. Parts of this Roman road network are still in use, and the Roman system was probably more significant as a useful road system at the time of Domesday. Even today, two of these roads are the fast routes to the coast through Peasenhall, which was Norman's headquarters. The property was sited at an important strategic junction of these roads, which continued eastwards down the Yox valley to the important port of Dunwich.

The pattern of early settlement of the Kempes influenced subsequent property development and family alliances. For example, the lands acquired by Edmund Kempe, the sixth generation

after Norman, at Monk's Eleigh in 1372, was responsible for a Kemp family cluster developing around Stowmarket and Briccett. Thomas Kemp, one of Norman's 12th great



grandsons linked the Briccett property with that at Wickham and the adjacent village of Thwaite, thereby founding an important branch of the Gissing family. His cousins, once and twice removed, were the 2nd and 3rd Gissing baronets who discovered their brides in the vicinity of Thomas' Briccett demesne, at Shelley and Edwardstone. The emergence of the Briccett/Thwaite Kemps is taken up in more detail in the next section.

Significance of Weston

The village of Weston is situated a few miles to the

south of the old market town of Beccles on the Suffolk bank of the River Waveney, which marks the boundary between Suffolk and Norfolk. Weston is significant to the Suffolk Kemps because it was the home of Alan Kempe, a fourth great grandson of William de Campo. From Weston, Alan's descendants can be traced in a direct line to Robert Kempe VI of Gissing, who was created Knight and Baronet by Charles I. These Kempes seem to have been based in Weston from the early 14th century until at least the first quarter of the 16th century.

Alan Kempe, who was alive in 1318, is described in the descent of the Kempe baronets as *lord of Weston*. There is some uncertainty about the manorial divisions of Weston. At Domesday there were three manors and several small holdings, all held by Roger Bigod for the King. Bearing in mind the close association of Norman de Campo as under tenant of the Bigods elsewhere in Suffolk, it is possible that this feudal connection took the post-Conquest Kempes to Weston. It seems that the King retained one of these manors, because Henry I granted a Weston manor, which also included lands in Beccles, to a William de Luvel. This lordship passed through several owners until it was sold by Nicholas Garneys to Thomas Kempe of Gissing in 1595.

Thomas was the son of Robert Kempe IV, and founder of what is termed the Bricett/Thwaite branch of the Weston Kempes. Thomas operated as initially from Ipswich. He seems to have been associated with Kemp properties in the Monks Eleigh cluster. He is recorded as having an interest in the manor of Talmays at Little Brissett, where he seems to have resided at Tallmach Hall. Once again this shows how the Weston Kempes managed the balancing act of maintaining ancestral property at both ends of the county.

The main Weston line continued as the senior family from Robert IV, who moved to Gissing, which remained its actual and spiritual home until the first half of the 20th century.

Before the Bricett Kempes emerged, other branches had sprung from the main Weston line, one of which leads to the Cratfield/Laxfield Kempes from which my mother's family of Aldeburgh Kempes can be traced.

Gissing Laxfield & Chediston

The family's association with Gissing can be traced back to the time of Robert Kempe II. He was the fourth in line from Alan Kempe of Weston, and father of John the elder of Cratfield and Rector William Kempe of Sproughton. Robert II is described as *of Weston* in the pedigree, but was buried at Gissing. By the time of Robert II's death in 1526 the family had consolidated by marriage some land holdings in the manors of Gissing and Flordon, but they did not reside there.

Chapter 5. Cratfield: a Place of Kempes

Times of the early Kempes (1534-1638)

The place

Of all the villages associated with my Suffolk ancestors, it is at Cratfield that I get the the closest sense of communion with the Kempes and their kin. This emerges from its well-used landscape that displays its primeval origins in the water-smoothed pebbles, and fragments of fossilised flint sponges, that speckle its arable fields.

Viewed from the so-called Roman road, half a mile to the south, most of the modern village is hidden behind gently undulating fields and hedgerows. The medieval church tower, not surprisingly, dominates the view and marks the base of a 'T', which describes the road pattern of village settlement. The supporting column of the 'T' is itself sparsely populated, and most of the village's buildings cluster at the top where several lanes join the former Bell Green. There was another larger green, North Green (Norwood Green), further to the northwest between Cratfield Hall and Old Hall Farm. This is higher and more exposed land, and was the site of a former park of Cratfield Manor. Scattered throughout the parish is a number of isolated farms, like Rose Farm. In fact, the general physical layout of Cratfield seems to have changed very little from the sixteenth century, when it had two to three hundred inhabitants.

As the existence of a Roman road suggests, the area around Cratfield has been long cleared, settled and farmed. Its ancient past as a distinct community is implied in its Old English place-name, Craetafelda (the clearing of Craeta), under which Domesday Book, in 1086 listed a church, two manors and 48 landholders.

At first glance the community seems very isolated from other places by its twisting lanes. However, such an impression regarding the 16th century would be quite misleading. Then, Cratfield was linked economically with the neighbouring parish of Laxfield and its local Saturday market, and with the much larger towns of Halesworth on the river Blyth and Beccles on the Waveney. Boats and barges travelled the rivers and North Sea, connecting villages to regional markets, and provincial centres to London. Well-used roads, too, ran along Suffolk's valleys and across its clay plateaux, expanding the corridors of communication into areas without navigable rivers. However, the dire condition of Suffolk's roads in the 17th century prompted Ryece's cynical remark that the very 'impassableness' of Suffolk's country lanes might serve as a deterrent to any invading force, or to at least have given them 'just cause to repent their rashness'.

The notion that early modern Cratfield possessed a healthy economy is confirmed in its written records. The 16th century village possessed a guildhall, townhouse, schoolhouse, almshouse and bakehouse, all of which were maintained regularly and at the parish's expense. The Kempe's four-stone horse mill was an integral part of the village economy, to which the farmers of the manor of Cratfield Le Roos resorted to have their corn ground into flour..

The parish's frequent contribution to other villages and towns, near and far, overcome by poverty or destroyed by fire speaks strongly of the overall wealth of the community and its relatively high level of disposable income. Cratfield contributed towards the relief of Blythburgh's poor on many occasions, including twice in 1599, once in 1602, and twice in 1603. Likewise the poor of Walberswick were assisted annually between 1631 and 1633, as well as in 1636. Lowestoft and Bungay received help at least once in 1636 and 1665, respectively. Other examples of Cratfield's financial generosity include 2s. to help repair the hospital in Norwich in 1616, and a seemingly endless number of briefs for damage caused by fire, including those at Dorchester, 1614; Brundish, 1656; Bury St Edmunds, 1652; Glasgow, 1655; Hengrave, 1656; Peterborough, 1656; Saffron Walden, 1656; and a massive £10 to Southwold after it was virtually destroyed in 1659. These numerous rates-in-aid were the sign of a prosperous parish.

More significant and informative than these examples was the wide range of occupations and social status found within the parish. Its agrarian economy enabled Cratfield's inhabitants to pursue more than one trade at a time within the local community.

Country life

England in 1500 was overwhelmingly a rural country and, by today's standards, very thinly peopled, its total population being probably somewhere between two and three millions. Over 90 percent of the people obtained their livelihood from farming and lived in villages, hamlets and isolated farmsteads in the country. Both the size of the population and the extent of the cultivated land were smaller than they had been 150 years earlier because of the depredations of the plague. Industry employed very few people full-time, possibly little more than 1 per cent of the population, although it provided part-time work for many more, as a supplement to peasant agriculture. Scattered up and down the countryside were a large number of market towns, but they were very small and probably fewer than twenty provincial centres had as many as 3000 people. Even London, by far the largest town, had a population of only about 40,000 and, like every other town in the kingdom, had the countryside immediately at its doorstep. Nevertheless, the towns played a key part in the rural economy, providing markets for agricultural produce, supplying traded and manufactured goods to the rural population, and acting as social, cultural and religious centres.

However, for the vast majority of the population, who lived in the countryside, their overwhelming preoccupation was to obtain from the land they farmed the basic needs of food and shelter for themselves and their families. Virtually everything they ate, drank, wore and used for fuel they obtained from the crops which they grew, the animals which they reared and from the raw materials of the countryside outside their homes, which they built for themselves. The lord of the manor held the residual ownership of woodland, pasture and fisheries, the use of which was shared with the tenants. Rights to use the common were carefully regulated and only 'commonable beasts' - oxen and horses used to pull the plough and sheep whose manure was highly valued - were normally allowed there. Animals were indispensable to the countryman. His horses and oxen went with him to the plough and drew his carts, his cows provided him with milk, butter, and cheese, his sheep with wool for his clothes, and his swine with meat.

Life was hard. Food was often distasteful, with heavily salted meat, for those who could afford it, throughout the winter, and rancid butter in the hot weather of summer. Farming life

sun and going to bed when it got dark. There were few mechanical aids and for many, especially those farming on poor soils, crops were thin and food barely adequate. Bad harvests caused real hardship and a succession of two or three could result in disaster and starvation. Disease was endemic and a curb on lifespan. Statistics from the manorial estates of Winchester indicate that in 1245 the life expectancy of a twenty-year old rural worker who had escaped the high mortality risks of childhood, was only a further twenty-four years. Longevity was no greater in 16th century Cranfield. For all country folk, life was made no easier by the fact that turbulence and lawlessness, both nationally and locally, were rife. Corruption and patronage was endemic in all strata of society, and for the privileged few at the top of the social pyramid it was, by today's standards, a very small society indeed. Everyone was inevitably caught up in everyone else's business.

The Kemps in 1500 were Catholics in a country which was part of Catholic Europe and in which religion played a dominant role. Reading the will of Rector William Kempe of Sproughton, we cannot comprehend his absolute certainty of eternal life. Also, we have to marvel at the wealth he had accumulated as a man of God, which, with his trotting horse, his gowns, and a London house, must have distanced him from most of his parishioners.

By the beginning of this century some villagers had acquired substantial farms and might even employ labourers to work on them, while others occupied only enough land to sustain themselves and their families. They all had in common, however, the fact that they held their land by right of the lord of the manor, from whom they either rented the land, held it in copyhold, that is by custom of the manor, or in the case of a few, by freehold.

The Kemp's geographical horizons in the 15th and 16th centuries would have been very limited, and they would typically spend all their lives in one relatively small area of the county. This was largely the result of lack of transport and a primitive road system which, with the vagaries of climate to which the country was, and is, liable, could result in prosperity in one part of the country and the threat of starvation in another.

To define the Kemps more closely at any particular date in time like 1500 is made no easier by the relative paucity of documentary and map evidence. The previous century had witnessed very considerable developments in the agricultural economy of the country, which by 1500 were affecting the landscape considerably. Suffolk was for the most part a 'busy' landscape, like a Breughel painting, peopled with peasants at work in the fields and richly endowed with flora and fauna. The characteristic unit of social organisation was the manor, and day to day community management, such as poor relief and house-building were centred on the church and the deliberations of its self-elected body of churchwardens.

The following two extracts from the Cratfield churchwardens books give a flavour of the wider world that surrounded the Kempes and their neighbours. The books were transcribed and collated with historical events that place them in a national context.

1552-3

Sweating sickness broke out in London in 1551.

In Cratfield in 1553 there were 15 burials. The average for the last 10 years was between 3-4. Two of these were members of the Green family, which through the marriage of Elizabeth Green to William Kempe were kin to the Kempes. People catching the sickness died or recovered within 9-10 hrs. They could die quickly within 3 hours or died 'raving' around 9 hours.

1557

John Noye of Cratfield burned as a martyr at Laxfield.

John would not retract his belief that *Christ is not present in the sacrament, but is in Heaven*. In total 36 people were burned in Suffolk. Thus did the relatively short period of English history known as the Marian persecution impact on the people of Cratfield. Mary's first parliament by a single Act repealed all of the nineteen laws passed since 1528 to restrict the ecclesiastical powers of Rome. Eight bishops were removed from their sees and the court adopted the policy of endeavoring to put down the new opinions and compel obedience to the established Church by a mixture of severity and terror. John Noye signified the local impact of the new regime that was later to be vilified in the sufferings and death of the three great national heroes of the Reformation- Cranmer, Ridley and Latimer.

Finally, to return to the Kempes parochial context, the records indicate that the Smyth family were prominent as churchwardens: individuals being variously described as lord of manor, constable, churchwarden and chaplain. These Smyths had been associated with the local Kempes since at least the middle of the 15th century. In this connection, it may well have been through the help of the Cratfield and Laxfield Smyths that John Kempe the elder and his family were admitted to the local manor of Cratfield Le Roose.

Cratfield's manors

At the time of Domesday Cratfield was divided into two manors. From the 12th century these have been known as *Cratfield Manor* and the manor of *Cratfield Le Roos*. The former seems to have consisted of about two thirds of the parish.

In 1140 the daughter of the lord of Cratfield Manor, Robert Fitz Richard, gave it as a marriage settlement to his daughter Matilda. She appears to have given part of it to the monks of St Neots in Huntingdonshire. This land would have been released at the dissolution of the monasteries, and the disposition of tithe free land in the Tithe Map of 1836 probably indicates the monastic estate (Fig 2). The larger portion of this former monastic manor came into the hands of Samuel Bignold of Norwich and in an article of agreement with Joseph Liddell Farrer, Vicar of Cratfield, Samuel was paid £403 by way of rent charge instead of the customary Tithes due to him as the lay successor of the monks of St Neots.

From a variety of evidence it seems that the lands of these manors intermingled. The manor house of Cratfield Manor seems to have been situated at North Green (Norwood Green), probably at the site of present day 'Old Hall'. On the 14th May in the 22 year of the Reign of Henry VIII John Smyth of Norwood *was admitted to a piece of land, wood, spinney parcel of the old park of Cratfield* on the death of his father Henry Smyth. The churchwarden's account indicate the Smyths were an important family in the village at a time when the churchwardens seemed to be developing a town estate linked to the church at Norwood (Town Farm and Little Town Farm). Unfortunately all records of Cratfield Manor have been lost.

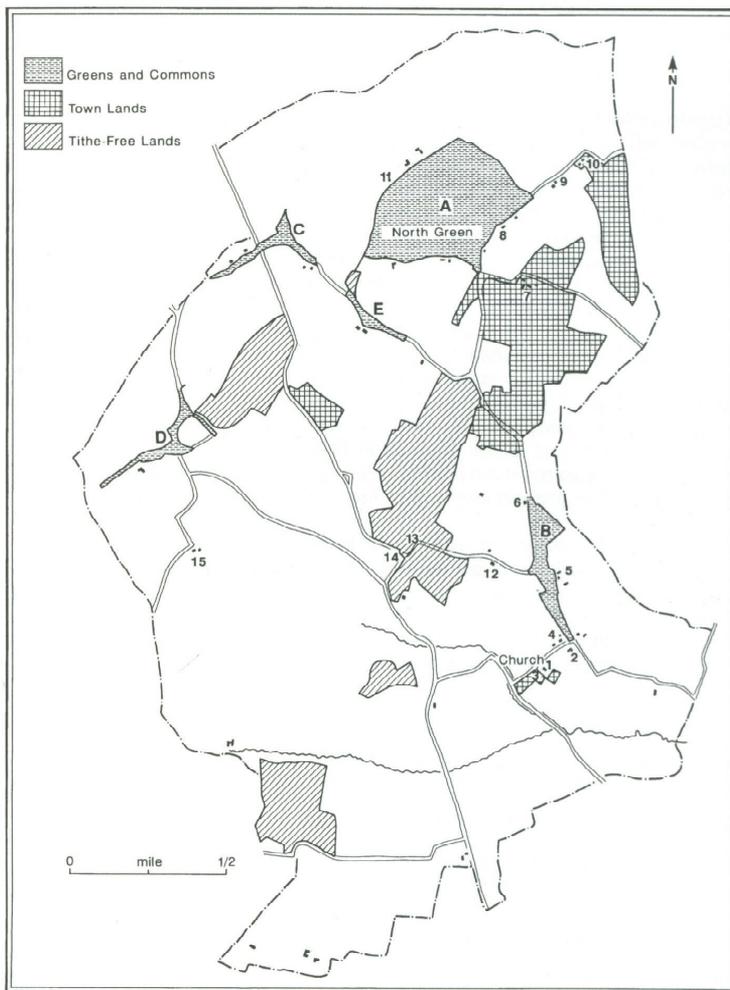
In the churchwardens accounts, a Simon Smyth was described as 'lord of the manor'. The following records refer to this, and his actions against the Earls of Sussex who held Le Roose manor in the 1560s.

1566 Simon Smyth described in Churchwardens accounts as 'lord of manor'

1567 Fine levied of the manor of Cratfield Le Roose, Simon Smyth against Thomas Earl of Sussex and others

It is likely that Smyth family resided at Cratfield Hall, as bailiffs of Cratfield Manor. The earliest portions of Cratfield Hall have been dated to the 1460s. Old Hall on the southern side of the common was probably the original manor house. Field names to the east of the common indicate that this area was formerly parkland and reserved for the lord of the manor.

Fig 1 Disposition of greens, town lands and tithe free fields in 1839: Mill Farm, 9; Little Town Farm, 10; Old Hall Farm, 8; Town Farm, 7.



Map 1. Early Modern Cratfield
(based on the Tithe Map of 1839)

The Smyths were also associated with the manor of Cratfield Le Roos. With a foot in both manorial systems, so to speak, they were well placed to influence local manorial politics, and dispense patronage. Mill Farm, is adjacent to Old Hall Farm and in the Tithe Map it was almost surrounded by town lands administered by the churchwardens (Fig 1). This situation obviously brought the Kempes and Smyths together as neighbours, and probably political allies.

Evidence for the disposition of the landholdings of the manor of Le Roos is bound up with the Gissing Kempes who came to live in the adjacent parish of Ubbeston and eventually became lords of the Le Roos manor. This episode is considered in the next section.

Times of the later Kempes (1657-1784)

Ubbeston Manor

A century passes from the date of John Kempe the younger's will before there is another reference to Kempe property in Cratfield.. The date is 1st/2nd Oct., 1742, when Sir Robert Kempe (4th Bart) of Gissing, by an indenture granted the manor of Ubbeston with that of Cratfield Le Roos to his brother John. John Kempe is in the deeds described as a citizen of London. Sir Robert reserves for himself an annuity of £200. These Kempes represented the Weston line who by this period had come to be based in Gissing. It is necessary to research the origins of this property for clues to define the Cratfield lands of John Kempe the younger,

and evidence of their kinship with the Cratfield Kempes.

In particular, we have to assume that the Cratfield property bequeathed by John Kempe the younger, which was probably more than Mill Farm, to his surviving family in 1608 passed, perhaps through his wife Helen, into the hands of his cousins the Gissing Kempes, who used it as a bridgehead to develop property in Cratfield and the adjacent village of Ubbeston. The eventual size of this combined estate may be gauged from the attempt made by the Kempes to sell their Ubbeston property with that of Cratfield Le Roos, privately in Sept. 1783. It then consisted of 963 acres at the yearly rental of £722. 10s., and also included the advowson of the Vicarage of Ubbeston, worth yearly £110. It was actually offered by public auction on 13th Oct. 1784.

The interest of the Gissing Kempes in developing an estate in Ubbeston and Cratfield seems to have materialised sometime between 1641 (creation of the Kempe baronetcy) and 1657 (marriage of the second baronet into the Sone family of Ubbeston). During this period (date unknown) the Kempes purchased the manorial lands of Ubbeston from Henry Heron.

In the 1650s, the lordship of Ubbeston was vested in John Sone, who was building Harefield House (alias Ubbeston Hall). His sole daughter and heiress, Mary, brought the Ubbeston lordship, and Harefield House, into the Kemp family as her dowry when she married Robert, the second Gissing baronet on 20th Nov. 1657. After their marriage it became the nucleus of the family estate of Sir Robert and Lady Mary Kempe. The rapid growth of the property from

the few hundred acres owned by the Sones can be gauged from Sir Robert's will of 3rd May, 1704, in which.... desiring that Ubbeston manor should remain in his name and family states:.

" I do therefore will and bequeath all my manor or lordship of Ubbeston and the lands &c.situate in Ubbeston or adjoining towns, which I lately purchased of Henry Heron, Esq., and Abigail, his wife, or either of them, and also all my Rectories and impropriations, Tythes, lands, and hereditaments situate in Dunwich, to Robert Kemp my eldest son and his heirs male, with remainder to William Kemp my youngest son and his heirs male, with remainder to my right heirs for ever."

Sir Robert died 26th Sept. 1710, and was buried at Gissing, his spiritual home, where there is an inscription to his memory on a mural monument of white marble against the north wall. An account of the union between Kempes and Sones was produced in the 1980s by John Gillam, a descendant of the now extinct line of Kempe baronets. I have included this as an appendix.

Location of Cratfield Le Roose

Cratfield shares part of its southern parish boundary with that of Ubbeston, and also abuts the lands of Ubbeston Hall. The above phrase '*lands situate in adjoining towns*' probably includes farms in the manor of Cratfield Le Roose.

The following list gives the chronological sequence of the lords of the manor of Cratfield Le Roos from 1562 to 1809. The transfer of the lordship from the Claxon family to the Kempes took place in 1715. Cratfield Le Roos was one of the two manors of Cratfield, and it acquired its name in the 14th century from Sir John le Roos. Mary, Lady Roos died siezed of this

manor in 1395.

1552 Thomas Brown

1555 Sir Anthony Hopton

1562 Robert Earl of Sussex (worth £22 10s 7d)

1594 Hugo Claxon

1605 John Claxon

1711 Hammond Claxon

1715 Elizabeth Claxon m Henry Hall lordship transferred to Sir Robert Kemp

1782 Mary Kemp transferred lordship to her mother Priscilla, then wife of Anthony Merry

1809 Lordship bought by Alexander Adair of Flixton

A document entitled 'Bargain and Sale of the Manor' of 1787, in the Adair Papers (ES 741/B1/6/2) referenced to Mary Kemp, list the following lots belonging to the Kempe's estate.

Lot 1 Manor of Ubbeston

Lot 2 Manor of Cratfield Roose, also Cratfield Farm in lease to William Fisher in the parishes of Huntingfield and Cratfield.

Lot 3 Cratfield Town freehold farm in lease to John Baldry.

Lot 4 Bickers freehold farm let to John Kent.

Lot 5 Ellots Farm in the parishes of Ubbeston and Heveningham.

Lot 6 Wilby Farm let to Simon Baldry.

The evidence above points to the Gissing Kempes being lords of the the manor of Cratfield Le Roos with several other farms in the village. Joshua Vanneck, afterwards Lord Huntingfield, purchased the combined Ubbeston/Cratfield estate, to which the above Lots refer, from the Kempes in 1784. The Adairs of Flixton purchased the lordship of Cratfield Le Roos in 1809. We can get an idea of the composition of the manor from the Adair papers in the Ipswich Record Office, and the 1844 Tithe Apportionment of Cratfield. This evidence indicates that Le Roos manor in the Kempe's time consisted of the following farms:

Manor Farm just across the border with Ubbeston;

School Farm at Bell Green ;

Mill Farm and Moat Farm at Northward Green;

Rose Farm, south of Swan Green.

In the Adair papers there is a map of 1815 in which 'School Farm' is called 'The Manor'. There is also an agreement, dated 1st Jan 1923, between Sir Robert Shaftoe Adair and Lord Huntingfield in which Sir Robert is described as lord of the manor of Cratfield Roose. The paper refers to copyhold lands of the manor situated behind the Bell Inn. School Farm, close to the church was probably the ancient centre of the Le Roose manorial estate. There is much in the papers of the Adair family at the Lowestoft Record Office and the Vaneck papers in the library of Cambridge University regarding the affairs of the Kemp baronets that has yet to be researched.

Cratfield's farms of the Le Roose manor have been given their modern names in Fig 2. These seem to be of relatively recent origin. The name Rose Farm is interesting in that it was probably derived from the local pronunciation, or spelling, of Roose Farm. In living memory, School Farm was known as Manor Farm, but its name was changed to avoid confusion with

another Manor Farm a mile or so down the road.

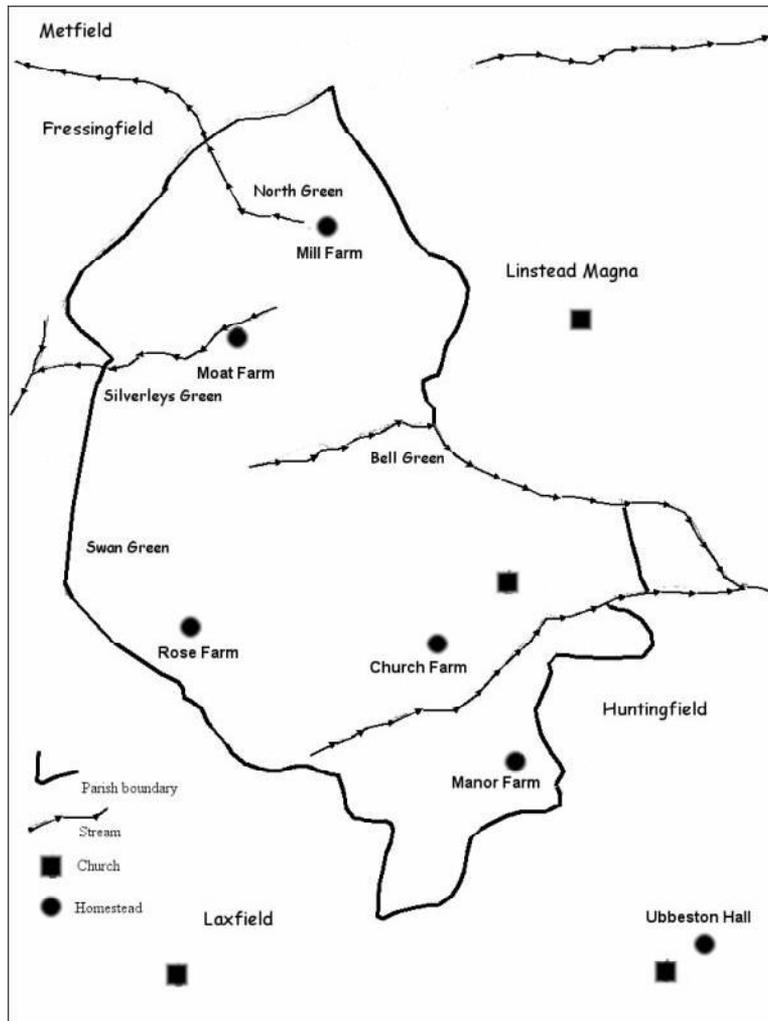


Fig 2 Farms of the manor of Cratfield Le Roos

My supposition is that the Kempe family held Mill Farm of the manor of Cratfield le Roos in the late 16th century, and that this was to become a point of focus from which John Kempe the younger's cousin, Sir Robert, used as a starting point to develop as the estate of Ubbeston/Cratfield. The land area of these Cratfield farms in the Tithe Apportionment amounted to about a third of the area of the 18th century baronet's estate.

The Gissing connection?

At the start of the 17th century the Weston Kempes were firmly established at Gissing from where they were raised to the peerage as baronets by Charles I.

Why did the baronets leave Gissing to suddenly appear and reside at Ubbeston, a relatively isolated part of Suffolk?

In one sense they were returning to ancient roots. The process of being raised to the nobility in 1641 initiated genealogical research into the family's antecedents. The visitations of the College of Heralds to Gissing revealed that the Kempes' earliest named ancestor was Norman de Campo who had an interest in Ubbeston, before and after Domesday. In this respect, they would have found that in Norman's time there were two manors in Ubbeston with Domesday tenants. According to the Domesday scribes one of these was held before the Conquest by a freewoman with 100 acres over whom Norman had commendation. Of these Robert Malet had 30 acres, and Norman had the remainder of Roger Bigot as a manor. There were 2 villeins, 2 bordars, 1 serf, and 2 acres of meadow. The value was in Saxon times 8s., but in the time of the Survey 12s., and the King and the Earl had the soc.

Besides the two manors there were several small Domesday holdings in Ubbeston. One of these was occupied by Amod, a freewoman in the Confessor's time. She held 30 acres over which Norman Kempe the Sheriff had commendation, and there were 2 bordars and 2 acres of meadow valued at 4s. At the time of the Survey Robert Malet held this, but Roger Bigot claimed it. These land divisions were the basis for subsequent dealings of lords and tenants that created the manorial compartmentation of the parish.

During the next four hundred years, Norman's descendants were manorial under-tenants in the surrounding villages, although not in Cratfield. Therefore, a sudden need to display their feudal pedigree may have brought the newly created baronets to Ubbeston. However, there was a more compelling financial reason in that they had emerged from the Civil War on the losing side. In 1643, the first baronet (created by Charles I) was exiled in Rotterdam. He was fined, his estates sequestered, and the family forced to move north from Gissing to the relative safety of their Antingham estate. This was not a good time to flaunt ancestral dealings with William the Conqueror. The Parliamentary Levellers also had long memories, and believed that English law and government had been disrupted and perverted by the Conqueror, his henchmen, and their successors. Their aim was to return to an imagined golden age of Saxon Liberty. The Leveller leader, John Lilburne, read and cited the works of Speed. His pamphlet 'Regall Tyranny Discovered', issued in 1647, portrays the Conqueror and his supporters as bloody tyrants who dispossessed and oppressed the Saxons.

Although the details are not clear, the Kempes were clearly out of favour with the establishment, and it seems that good marriage settlements were a first priority for the contemporary representatives of the Gissing line to reestablish themselves as bonafidi gentry. So it could well have been a mixture of genealogical sentiment, availability of a cousin's land in Cratfield, and the chance of pair bonding with a wealthy heiress that brought the second baronet to Ubbeston. As it turned out, his son made two such profitable marriages. Although the Gissing manor seems to have remained with the Kempes, their Ubbeston estate was more attractive, perhaps because of the antipathy of their Gissing tenants who had sided with Parliament.

As a postscript to the Kempes presence in Ubbeston, there is an inscription in the church dedicated Francis Legge (gentleman) one of the Kempe's loyal servants. For fifty years he served the two Sir Roberts through the Civil War, and moved with the family to Ubbeston.

The 16th century economy

The economic advancement of the Kempes of Cratfield and Gissing has to be seen in the context of a generally increased rural affluence in the 16th century. They were following a general flow of wealth to the gentry. A common favourable factor across the length of Europe was a increase in population growth that was heightened by the pressures on the food supply, and intensified the demands made on the land. The Kempes, as lords and substantial copyholders in many manors, were long-established middle managers in the feudal system of an intensively enclosed Suffolk landscape. They were well placed to partake in the rising population and monetary recovery in the fifteenth century. Fields that had been abandoned during the late medieval period of depopulation provided a temporary cushion against scarcity of land and the consequent inflation of grain prices, but they were quickly reabsorbed into the arable. In Cratfield it appears that the hunting demesne of the manor of Cratfield was

developed as a farm.

Grain prices rose inexorably. By the 1520s, the price index of unprocessed agricultural products reads 132 on a scale where the price level in 1451-1500 equals 100; in the 1580s the price level rises to 262. During the second decade of the seventeenth century, it exceeds 400. Such real increases in the price of agricultural products swiftly affected the value of land, but in Suffolk, more perhaps than elsewhere, growing industrial requirements for agricultural products created an alternate use for land that was often directly competitive with the cultivation of grain. Wool became a valued product as cloth production flourished during the first half of the sixteenth century. Exports rose from less than fifty thousand cloths per year to more than one hundred thirty thousand in 1550. Demand for raw wool grew accordingly, and as a result of the dual pressures, agricultural land oscillated profitably between arable and pasture during the sixteenth century.

Then there was the Dissolution of the Monasteries in 1540. One of the advantages of the mid-century takeover of monastic land was that it coincided with a secular shift away from manorial farming - a shift that had already motivated the monks of Sibton Abbey to establish long-term leases of demesne lands to secular holders. The Peasehall Kempes benefited from this sudden free market in property (see the next chapter).

Scholars generally agree that the output of England's agricultural sector increased markedly during the sixteenth century, but there is much dispute concerning the causal factors that gave rise to that expansion. Some argue that the Crown's divestment of monastic lands seized during the Dissolution permitted purchasers to select those lands that could most efficiently be added to existing parcels or be made to form highly productive separate units. Probably the single most important stimulus to output was simply the extension of the land under cultivation through drainage, reclamation of waste, and the conversion of pasture to arable. Second, the balanced nature of English market demand encouraged a balanced agricultural mix between grains and livestock that in turn allowed improved rotations and increased supplies of manure. Drainage and irrigation improved the yield of pastures, better pastures sustained more animals. The expanded herds and closer care provided more utilizable manure, and, with more manure, crop yields increased. Improvements in arable and pastoral husbandry went hand in hand, each helping the other, and both serving to promote the specialization of regions, such as the Suffolk clay lands.

It was the early feudal subdivision of Cratfield, coupled with opportunities for local lords of the manor to deal in land, that led its arrangement as a mixture of leasehold and freehold farms. This seems to have been the economic situation in the manor of Cratfield le Roos when the John Kempe the elder arrived around 1500. These farms have had a continuity in the landscape down to the present day.

Topography

The following sketch map (Fig 3) presents the physical topography of Cratfield as a contour map of the parish and its neighbouring communities.

The village lies on the eastern edge of the boulder clay plateau, which at the highest part of the parish is defined by the 55 metre contour. Most of the parish consists of relatively flat

glacial clay. The greens are situated at the heads of the poorly drained watershed feeding the Blyth and Waveney river systems, and they originated on land that was too wet to cultivate in the early days of settlement. The name *Silverleys* refers to the presence of Silver Weed (*Potentilla anserina*), which to this day dominates old pasture grazed by livestock. There is another ancient *Silverleys Green* in the nearby plateau village of Parham. The main drainage is to the east where the undulating landscape on the boundary between Cratfield and Huntingfield is characteristic of the primeval impact of glacial processes. At this point the boulder clay plateau has been deeply dissected by meltwaters running from an ice cap situated to the west. The water cut two deep channels as it drained into the Blyth valley system, with a force that carved out the Cookley and Huntingfield valleys. The eastern parish boundary of Cratfield is now defined by the small brooks running in the weathered bed of these two glacial ravines. The water courses would have been unambiguous topographic elements for defining the community's territory in days before mapping. The church and its contiguous, and probably founder settlement at Bell Green are sited on a narrow spur of the plateau that projects into this glacial landscape.

It is probable that east-west communications have always been difficult at this point. The road to Cookley takes a curving route to the north from Bell Green to avoid the northernmost valley. The southern valley was adopted as by the early settlers as their main route to Huntingfield, which is now defined by a track along its northern bank known as *Wash Lane*. This route may be discerned as a broad terrace above the stream where the later '*Huntingfield New Road*' crosses the water course below the church. Further along, *Wash Lane* enters Huntingfield to become the public right of way past Manor Farm to the church.

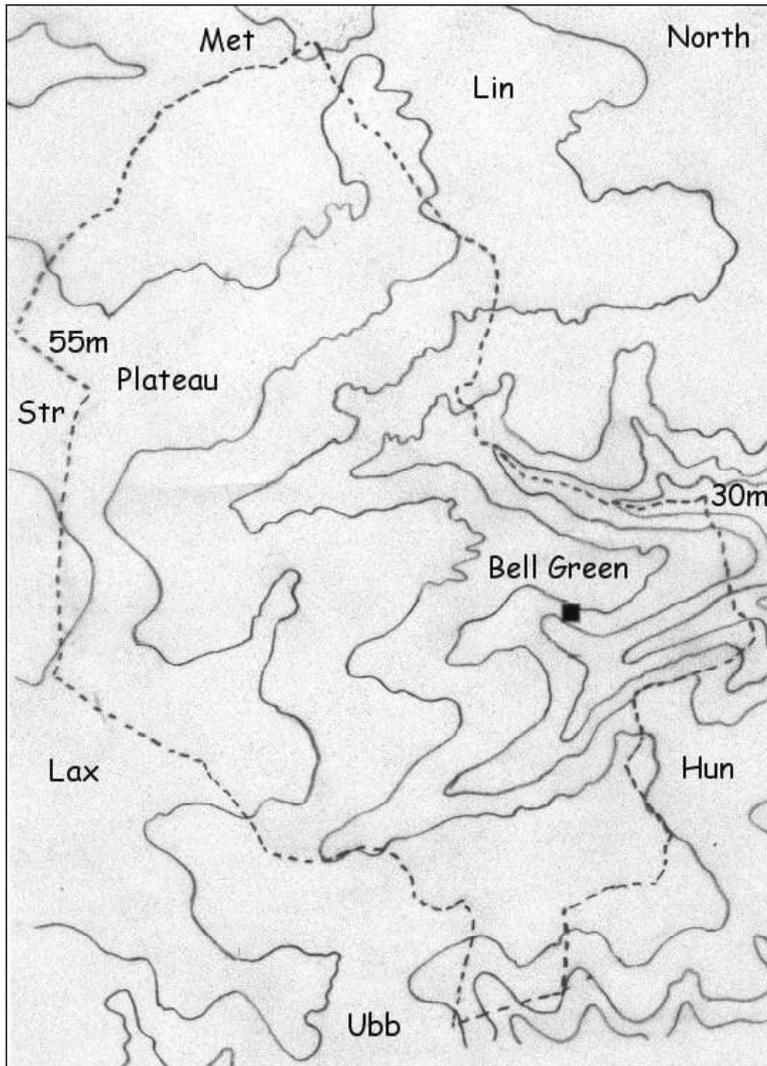
Another old road crosses the parish in a more or less straight line from south east to north west via Manor Farm to Silverleys Green. It traverses the higher, flatter and drier ground, and is said to be of Roman origin. It may be older than this as a significant east-west route from Suffolk's coastal communities to the Waveney valley, and on into the Midlands.

The overseers books indicate that there was a regular passage of sailors and soldiers through the village, and the 'Roman Road' was probably a main artery for the Cratfield villagers to contact the outside world.

In relation to the modern road system, Cratfield sits at the centre of a relatively isolated tract of the Suffolk plateau-edge bounded by the B1123 to the east, the B1116 to the west and the B1117 to the south. This emphasises the historical isolation of its community.

The relative isolation of these high plateau villages is highlighted by the plight of the adjacent parish of Linstead Magna. This is an early example of the depopulation of the clay plateau. The original settlement seems to have been on the plateau where aerial photographs show crop marks indicating the site of cottages and closes around the church. In the late Middle Ages the population seems to have shifted to Linstead Parva where there was a community on the easier valley route from the Blyth to the Waveney. There, a local chapel of ease became the parish church serving both Linsteads. The last remains of Linstead Magna's church in the fields were removed in the 1960s, and the people of both parishes speak just of 'Linstead' now, as they did in the early Middle Ages before the two parishes were created.

Fig 3 Contour sketch map of Cratfield and its contiguous parishes: Met, Metfield; Lin, Linstead Magna; Hun, Huntingfield; Ubb, Ubbeston; Str, Stradbroke. The position of Cratfield Church is marked by the black square



Chapter 6. Links with other places

Peasehall and Chediston

Norman de Campo was the pre-Conquest lord of two manors at Peasehall, and his family of Kempes seems to have consolidated their interests there through the next three generations. The Peasehall branch were descendants of one of the sons of Ralph Kempe, Norman de Campo's grandson.

In 1202, Norman's great grandson Gilbert gifted Kempe land in the Peasehall village to the Cistercian abbey that had been founded in the adjacent community of Sibton. The next direct reference to Kempes associated with the abbey is in 1328 when Ralph Kempe (Norman's 5th great grandchild) is listed as one of the abbot's tenants. Between these dates the Kempes had interests in the nearby villages at the heads of the Blyth valley.

The long-running connection of Kempes with Sibton abbey can be seen again in the acquisition of a tenement named 'the New Inn', with adjacent fields, by John Kempe (Norman's 7th great grandson), from abbot Thomas in 1463. This was passed down to John's son Edmund. Edmund left property, associated with his New Inn inheritance with instructions that it should be used to establish a town charity. The specified tenement was not named New Inn but is referred to as a property 'newly built by Edmund Kempe'. His will refers to his 'shop', and he was probably a carpenter/architect. In this connection his father John may well have built the New Inn for the abbey.

The Kempes continued in Peasehall into the 17th century. Round about the mid 16th century members of the family began to spread to other parts of Suffolk. A John Kemp, knacker, of Frostenden, seems to have been one of these migrants, because one of the members of the remaining Kempes of Peasehall made a bequest to the church at Frostenden. Another move about this time established the Kempes of Chediston, who were also carpenters. They continued at Chediston and Linstead well into the 17th century.

Norwich

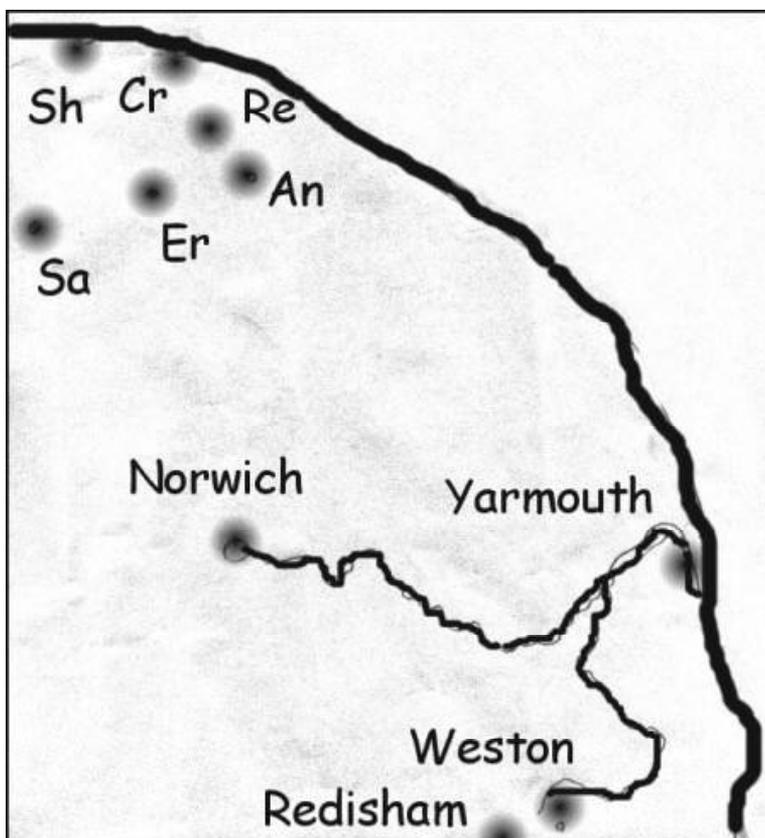
Norman de Campo had property in Ipswich, and during the next century the Kemp holdings had been extended from this base to Norwich, probably through maritime trade between the two towns. Kempes had a recorded presence in Norwich from at least 1154 when Gotfred (Geoffrey) Kempe's daughter married Jevan Bladwell. Gotfred would have been contemporary with Norman de Campo's sons. The story of the Woodbridge Kempes begins with another Geoffrey Kempe, a fourth great grandson of Norman de Campo. At this time Ipswich merchants were regularly trading northwards along the coast as far as Newcastle. Geoffrey Kempe was an influential citizen of both Ipswich and Norwich. In this connection he was a warden of both communities, that is to say he was a local citizen elected on the basis of wealth and political correctness to help run the affairs of his community. Geoffrey was also bailiff of Norwich castle. His Norwich possessions surface in the records of grants of land in the parishes of St Lawrence in 1294, and St John Maddermarket in 1305/6. In 1298 and 1305,

Richard, son of Geoffrey and Matilda Kempe is in relation to St Lawrence Norwich, and the Norfolk village of Westwick. It is probably another son, John, who appears with his wife Pleysinica, a lady who was previously the wife of Mathew de Swathing a Norwich goldsmith of St John Maddermarket.

The late 13th century was a time for a number of Ipswich families to profit from seaborne trade. For example, Richard de Gosbeck, lord of Easton Gosbeck, a neighbour of the Ipswich Kempes, abducted and married a Northumbrian widow, and thereby came into one of the border baronies of the Tyne Valley. After his death this property was purchased by one of his Suffolk friends, Gilbert de Reymes, a burgess of Ipswich. The de Rymes families moved from their base at Wherstead near Ipswich to Northumberland where they used their new wealth to build the fortified manors of Aydon and Short Flatt, and an interest in the local baronies of Bolam and Bolbec.

Norfolk

Fig 1 The interface of Suffolk Kempes with Norfolk (*= 14th century Kempe records) Sh= Sheringham*; Cr= Cromer; Re= Repps*; Er= Erpingham*; Sa= Saxthorpe*; Norwich*; Weston*; Redisham*



Towards the end of the next century, Geoffrey's descendants seem to have extended the Kempe property portfolio from Norwich into north-east Norfolk, probably through marriage. The family also gained local influence in the church. A Richard Kempe was presented to the fifth Prebend, or Provostship, of Norwich Cathedral in 1364, and Walter Kempe was Rector of Narborough in 1370. At this time there were Kempes living close to King's Lynn at East and West Winch. The latter place may be the 'Westwick' referred to above as the property of Warden Geoffrey. Possibly the translocation of

Kempes to Lynn was an outcome of the merchant shipping network of the Ipswich Kempes.

In 1374 a William *Kentpe* witnessed the will of Sir John de Reppes, one of whose daughters was described as Alice de Redisham. Redisham was one of the manors of the Suffolk Kempes of Weston, situated just a few miles from Weston itself. In the document Sir John mentions

Kentpe was related to him. All of this suggests that the Kempes had a connection with Antingham although a local clan was not established. It was not until two hundred years later that the Kempes added Antingham once again to their Norfolk estate. This may have been a coincidence but it occurred at a time when the Weston Kempes also came into the manor of Gissing, a Norfolk property that they had been briefly connected with in the 14th century. The family appears to have been attempting to promote its long standing genealogical connections with Norfolk, and in this respect may have been trying to build an estate based on a dimly remembered family history.

The last record of Geoffrey's descendants holding property in both Norfolk and Suffolk was Edmund Kemp. He was described as 'of Saxthorpe', a village about 12 miles from Antingham, when he paid fines in 1385 for his lands in the Suffolk manors of Bucklesham and Rushmere juxta Ipswich.

Woodbridge

Compared with Suffolk, the Norfolk Kempes did not thrive, probably because of the greater economic attractions of their Suffolk estates. Subsequent generation created their wealth in the old Domesday heartlands, and it is probably Edmund Kempe of Saxthorpe's sons, Geoffrey and John, who appear with substantial property in Woodbridge in the first half of the 15th century. The wills of these Woodbridge Kempes give a detailed and vivid account of their wealth. For example, Thomas Kempe of Woodbridge had houses in that town, quays on the Deben, and two ships. He also had property in villages of the Deben valley, notably at Bulge, Pettistree and Dallinghoo. Lands in the latter villages were inherited by Thomas' son John, who founded lines of Dallinghoo and Pettistree Kempes that are documented in the parish books from the 1580s to the 1640s.

The link between warden Geoffrey and my mother's kin is not only through the common ancestry of the Weston and Woodbridge Kempes, but also by a marriage between these two lines that took place in the mid-17th century. This union involved James Kemp of Parham, who's line of descent was from the Weston branch of Kempes, through families in Cratfield and Framlingham, and Elizabeth Kempe of Dallinghoo, a descendant of Warden Geoffrey Kemp through John Kempe of Woodbridge. Bride and groom were 14th great-grandchildren of William de Campo.

Chapter 7. Lords, manors, & countryfolk

The following section provides a summary of the political, legal and social background to the Kempe as sheriffs and lords of the manor, husbandmen, yeomen, landlords, craftsmen and labourers. For those who are interested it takes the Kempe's deeper into the socio-economic fabric of the period.

The feudal system

Government

There were basically three ways in which government could be carried on in the middle ages. For one thing, it could be done by delegating royal authority to prominent landholders who disposed of economic power and had jurisdiction over their vassals. Government by this means was cheap and convenient, but it involved a severe political disadvantage: the more effective the authority of the great feudal landholders, the more likely the kingdom was to disintegrate into power blocs.

Alternatively, government could be exercised through removable officials. Authority is exercised through royal agents -men whose standing and authority were derived principally from their master, and not from their share in the economic power of the realm.

The third method would be to entrust local government to the popular institutions of local communities - those which had arisen, often spontaneously, as a social response to the disadvantages of anarchy. This would be particularly satisfactory if local popular institutions were guided in their operations by royal agents . The office of Anglo-Saxon sheriff fulfilled this purpose. It would also be an advantage if local institutions could also be subject to some coordinating authority which could introduce modifications into traditional practices The Anglo-Saxon king and *witan* did this. The method kept the peace, but did not readily secure real justice. Custom and social pressures ruled, and royal authority was only an occasional intervention, not a constant force. The success of the method required a strong sense of local community, and this could be undermined by social and economic pressures tending towards top-down control. Essentially, this system function by communities being subdivided into agrarian estates called manors, and justice was delivered to each community as part and parcel of its estate management system. A manorial court regulated all aspects of the lives of its community and regulated the mobility of individuals and families.

The remarkable feature of Norman England was that all three methods of government were operated simultaneously.

Sheriffs

In addition to the local manorial courts, most laymen were also subject to the jurisdiction of the public, communal courts of the shire. Here a royal official, the sheriff or his deputy, presided, because the maintenance of these communal courts was a royal concern. In their normal meetings the shire courts were really an expression of the tradition of communal self-government upon which the strength of the Anglo-Saxon state had rested. The Anglo-Saxon sheriff was usually a man of comparatively humble social standing. His actions were limited

and the regional bishop. The Norman kings weakened this system by divorcing the earl from the shire and creating separate ecclesiastical courts. Shortly after the Conquest, when the country was only partly conquered and precariously held, the sheriff became pre-eminently an agent of military government and the Royal appointments were members of his military aristocracy.

At the time of the Norman invasion, the sheriff of Anglo-Saxon Suffolk was Norman de Campo. His name roughly translates into *Norman of the field*; field was here being used in its military sense (c.f as in the modern designation of Field Marshal) Norman's administration of justice was checked by, and he was a vassal of, the local earl, Edric of Laxfield. After the conquest he remained as sheriff, and his allegiances for various lands and manors he was allowed to retain were transferred from Edric to several of King William's local henchmen, such as the Bigods and Malets. Norman, probably because he came from the previous Anglo-Saxon administration, did not attain the status of military magnate. His family, the Kempe freemen and their descendants, lived on as minor lords and manorial tenants in the villages where Norman used to have feudal powers. In these Kempe heartlands, Norman's 10th great grandsons who were farming their own lands could describe themselves as *husbandmen*, and their descendants classed themselves as *yeomen*.

Lords and vassals

There can, of course, be no government without control over men. In eleventh-century England, as in any society without a police force or a standing army, necessary control was derived primarily from social bonds. The kindred group and the local community exercised social pressures which helped to create and uphold standards of public order. At a higher level a particularly important social bond - for it held together the most politically prominent men of the realm - was the bond created by the conditions of feudal land tenure. Twelfth-century England was, in some of its most notable aspects, a land of lords and vassals. Vassalage, the personal dependence of one free man upon another, was cemented by the oath of homage. Homage established a mutual obligation: an obligation upon the lord to protect his vassal and to provide for him a sufficient endowment (usually in land) to maintain his status in society, and an obligation upon the vassal to render his lord counsel, service, and customary aids. Vassals of lords might themselves grant out some of their endowment as fiefs and become the lords of other vassals, and hence were created chains of obligations between the free landholders of a feudal society. The performance of homage was as solemn as the ordination of a priest; the bond created was indissoluble save by death or a formal ceremony of renunciation as solemn as that of homage itself. But the real sanction behind it was the landed endowment that went with it: the faith-breaking vassal was liable to the forfeiture of his fief and the disinheriting of his heirs.

This relationship of lord and vassal was gradually weakened by the ever-increasing complexity of the pattern of landholding and agriculture. Marriage, inheritance, and, further, grants, could blur the lines of vassalage. A man might become the vassal of several lords. A great lord might find himself holding a fief of a lesser lord. But the importance which society attached to the relationship is shown by the insistence that every vassal must have one lord to whom he owed a special allegiance: A man may do several homages to different lords for the different fiefs held of those lords; but there must be a chief homage, accompanied by an oath

Development of 'the manor'

The manor

Until well into the 20th century, the manor was an essential economic unit of landholding with legal, political, social and economic connotations. It was an estate held by a lord, who might be the crown at one extreme or a simple knight at the other. It might be small or large, it might be part of a large holding of many manors held by a great landowner or it might be the sole possession of a single landowner, and it could comprise several villages or only one. It consisted of the lord's demesne land, that is the area traditionally reserved for his own occupation and a variety of customary holdings, freeholdings and tenancies. The lord's demesne typically occupied about one-third of the whole, and in Suffolk was usually managed by the lord's reeve or bailiff.

The neighbourhood social network of lordship (a landlord) his vassals (tied labour) and his tenants (land rents paid to farm land belonging to the lord) was an important element in the medieval government of the realm. For one thing it provided through the courts, which lords held for their vassals, a machinery for the administration of the land law: inheritances, dowries, marriage portions, family tenancies and services. The local building for administration of a lordship was designated as the manor house. In Suffolk, even in Anglo Saxon times, a village could have several manors, and a scattering of other smaller estates. Neighbouring farmers living in the same village could hold allegiance to different lords, who more often than not did not live in the community. The manorial court was held in the manor house of each landlord's private estate-court hearing cases that arose out of the unfree tenures of his peasant labourers and farming families.

Land as a commodity

By the late twelfth and early thirteenth centuries some of the great landlords had adapted to the problems presented by inflation and a rising population with a system of management known as high farming. This meant that they exploited their estates directly rather than leasing them out for a fixed rent. They profited from rising prices by selling much of the produce of their manors, and benefited from the ample supply of labour, which ensured that wages were low. Most manors were still run as self-sufficient communities by a mixture of customary labour services and wage labour, but the convenience of the low cost of the latter by the end of the thirteenth century meant that traditional services were being commuted or exchanged for a money payment. There were signs by then that some landlords were turning back towards a system in which rents predominated rather than continuing to rely on the riskier technique of direct management. This trend increased from the second half of the fourteenth century after disastrous episodes of climate and plague.

Generally speaking, the Suffolk agricultural system evolved from very early divisions of the land into separate agricultural estates and the development of farms. Each estate, or farm, was a discrete feudal entity based on the legal arrangement of copyhold tenantry with the lord of the manor.

Except for certain areas near large markets, such as London, very little agricultural

for sale in local markets. This lack of regional specialisation was probably because roads were inadequate and the cost of transportation was too high.

The centres of settlement within the typical manor were small clusters of small timber-framed, wattle-and-daub houses, or crude huts. In these hovels lived the peasant families who worked the land, and from which they set out the short distance to the fields each morning, and to which they returned in the evening. In Suffolk, each group of people living adjacent to a patch of common grazing, the 'green', and was described as a 'street'. The only enduring building was the church. The village might vary in size from 50 to perhaps 500 people. The 16th century population of Cratfield has been estimated as about 250 people.

The sharp drop in population resulting from the massive plagues in the 14th century had brought about an acute shortage of labour, which in turn forced many landowners to change their methods of exploiting their estates. This frequently took the form of abandoning direct cultivation of the demesne land by the lord's paid men and leasing it out instead for a cash rent. The leasing of demesne land to peasant farmers resulted in what has been termed a downward social distribution of access to the land. By this process, the lords, particularly those with large estates, leased their lands not only to the peasants, who would have been in the great majority, but also to the gentry, to the lesser clergy, to businessmen, and to their own reeves or bailiffs, who would have had a special knowledge of their estates. These fifteenth century tenant farmers, such as the Cratfield Kempes, constituted a relatively wealthy 'upper class of peasantry', who left wills. These legacies were based on the cultivation of relatively small areas by today's standards, ranging from 20 to 80 arable acres, whereas the holdings of their great-grandfathers had been about half this size. This increase in the size of their holdings was achieved by 'engrossing', that is by purchasing or exchanging strips in the open fields adjacent to their own, and forming them into compact blocks of land which they then enclosed. They purchased their own draught animals, oxen or horses, and raised crops and grazed livestock.

In this way, the appearance of the countryside was, in many parts of the country, undergoing a slow but steady change, from one of large, communal open fields to small, individual holdings surrounded by hedges and cultivated by tenant farmers. In the middle of the fifteenth century, for example, a Bohemian visitor to England was observing that, 'the peasants dig ditches round their fields and meadows and so fence them in that no one can pass on foot or horseback except by the main roads. This peasant enclosure was often accompanied by the building of isolated single farm settlements on holdings away from the clusters of cottages in the streets where the villagers had traditionally lived.

The 16th Century

Self sufficiency

In the early 16th century no farm could possibly be classified as completely self-sufficient, providing all the material needs of the farm family. Many farmers had to buy things they could not produce themselves; but in any case many would need a cash surplus, if not for rent, then for taxes. At the very minimum a family farm employing no labour would have bought salt, and any commodity made from metal, assuming the farm household could construct its

Subsistence farmers produced no more than was necessary for their subsistence, and were not producing food for its exchange value in the market. However, they would have been trading in the local market, and may not have directly consumed what they produced. Using this definition we can only guess at the proportion of subsistence farmers in the early sixteenth century. Roughly three quarters of the population was engaged in farming around 1520, so on average each agricultural family was producing food for themselves and one third of the requirements of another family. This average is misleading however, since a wealth of local examples based on estate surveys demonstrate that the distribution of farm sizes was skewed. It is likely that quite a high proportion, perhaps around 80 per cent, of farmers were living at subsistence levels at the start of the sixteenth century. My mother's ancestors first emerged onto this stage as 'real' families in 16th century Cratfield

The predominance of subsistence farming at this time is also indicated by a relatively high degree of homogeneity in farming from place to place in comparison with subsequent centuries. The density of markets was also higher in the sixteenth century than in the seventeenth and eighteenth centuries, suggesting a less developed national marketing system and by implication a higher degree of subsistence farming. The extent of subsistence farming varied across the country. In the north and west for example, where good arable land was relatively scarce, it was more difficult to produce enough corn for subsistence, and grain was more likely to be brought in from outside. By contrast, in the Midlands livestock and crop husbandry were more integrated, in most areas locked together by a regulated commonfield system, and it is likely that at the start of the sixteenth century most English villages would be able to support their population in a normal year.

There was also at this time, the beginnings of specialisation of occupations to partake of the increased profitability of agriculture. This marks the beginnings of consumerism to satisfy wants rather than needs. The following lists the categories of occupation and status labels of those engaged in farming recorded in Norfolk and Suffolk inventories, 1580-1740. Most of these have been found in Cratfield.

Craftsmen:

Baker, Basketmaker, Blacksmith, Boiler, Brazier, Bricklayer, Carpenter, Collar maker, Cooper, Cordwainer, Dornix weaver, Dyer, Fisherman, Glazier, Glover, Joiner, Leather dresser, Linen weaver, Mason, Mettleman, Millwright, Pail maker, Ploughwright, Plumber, Potter, Reedlayer, Rope maker, Rough mason, Shoemaker, Sievemaker, Tanner, Thatcher, Tiler, Timberman, Turner, Twisterer, Weaver, Wheelwright, Whitesmith, Woodsetter, Woolcomber, Worstead weaver.

Specialist farming:

Drover, Grazier, Marshman, Ploughman, Shepherd, Fisherman, Gardener

Professional:

Apothecary, Chancellor at Law, Clothier, Doctor of Divinity, Merchant, Practitioner of Physic, Public Notary, Schoolmaster, Shipmaster, Surgeon

Retail/Service:

Brewer, Butcher, Carrier, Chandler, Draper, Fellmonger, Fishmonger, Grocer, Innholder, Maltster, Mariner, Mercer, Miller, Oatmeal maker, Seaman, Tailor, Victualler, Waterman, Wool Chapman

Status:

Alien, Baronet, Esquire, Gentleman, Gentlewoman, Husbandman, Knight, Singleman, Singlewoman, Spinster, Widow, Yeoman

Farms as family businesses

In broad terms, the second half of the sixteenth century was a period in which conscious, and, on the whole, successful attempts were made to improve agricultural productivity. The most pressing motive for doing so was the sheer necessity of feeding a rapidly increasing population. At this time, there were growing numbers of landowners, like the Cratfield Kempes, farming their own enclosed farms on an increasingly commercial basis, who were anxious to maximise profit. Price inflation, of a dimension never before experienced, gripped the country, there was a far greater increase in the prices of agricultural produce than of other products, and the increase in the cost of grain was greater than that of wool. These developments were inevitably accompanied by a decline in the purchasing power of wages, and together they provided the opportunity for some husbandmen to increase their landholdings and their profitability. The more substantial and energetic peasants consolidated their holdings as the weaker went to the wall and were forced to give up their land so that a class of yeomen and minor gentry emerged, at the expense of an increase in the number of landless who were forced to become wage-labourers or, in some cases, were reduced to poverty and destitution. During the second half of the sixteenth century, this group of lesser landowners and yeoman farmers, benefiting from a general improvement in their standards of living. In Suffolk they built timber-framed houses in large numbers, some of which still survive in Cratfield today. At the other end of the scale we have the likes of the Gissing Kempes. Their great land-holdings were amassed by trade, through the law profession, and by marriage.

Field systems

Most farmers in early modern England were subject to the constraints of the field system of which their farm was a part. The term 'field system' refers to the layout (the fields) and the organisation (the system) of the land in a farming community. The layout of fields refers to the arrangement of the physical features of the field system, while the organisation of the field system consists of two aspects: the rules and regulations governing how the fields were cultivated, and the legal property rights attached to the ownership and use of land.

Understanding 16th century field systems is difficult, not only because there were so many varieties - seemingly innumerable combinations of topography, property rights, and farming regulations - but also because most of this variety is now lost. Field systems are also complicated because the relationships between their various elements were not always consistent from system to system. Thus, while in some cases the presence of one feature was associated with another (subdivided fields with common property rights for example) in other cases it was not. Medieval and early modern field systems are so enigmatic and alien to our modern western world that their origins are the subject of an unending debate amongst historians and geographers. Fortunately, by the turn of the sixteenth century most types were already in place, so that particular debate can be avoided here. Given these complexities, it is not surprising that some of the literature on field systems is also inconsistent, particularly in its use of terminology, so it is important to maintain the distinction between the three elements of field systems: arrangement, property rights, and the regulation of farming activity.

Arrangement of fields

The arrangement of the field system refers to the features of the system that were visible in

the landscape: the distribution of fields, field boundaries, and subdivisions within fields. In the early sixteenth century Suffolk many fields looked as they do today; rectangular, surrounded by hedges, ditches or walls, with the whole field under the same crop. As well as these fields, which contemporaries called 'closes' or referred to as 'enclosed', there were much larger fields, perhaps up to several hundred acres in extent, subdivided into long strips of land forming the units of land ownership. Sometimes these strips were separated by a grass strip (called a 'baulk'), but often there was no obvious physical boundary between the strips. Fields were often ploughed in a pattern of ridges and furrows to assist drainage, and each strip could correspond to a single ridge and furrow. Strips were often grouped together into units called furlongs or lands, but a subdivided field might also have little closes within its boundaries. Subdivided fields were crisscrossed by networks of paths and tracks giving access to the strips, and many fields had patches of unploughed land under grass or even scrub on wet or boggy parts. These subdivided fields are sometimes referred to as open-fields, which reflects how they looked in the landscape.. In the regions where this system dominated the pattern of sub-divided fields was called 'champion country' by contemporaries. There are remarkably few pictures of open-fields, but the topography of many field systems can be reconstructed with the evidence of contemporary maps.

Property rights

Today most land is subject to private property rights. This is the invisible feature of field systems where exclusive rights to the ownership of a piece of land also give exclusive rights of use. If a farmer owns a field with private property rights he has the exclusive right to use it. No other person has a legal right to use the field, to graze their cattle on it for example, without his permission. In the sixteenth century much of the land of England was not subject to private property rights, but to common property rights. If land was subjected to common rights, exclusive rights of ownership did not give exclusive rights of use. Thus even though an individual owned a parcel of land, other people living in the community could have specific rights to use that land in certain ways. For pastures this could mean they had the right to graze their animals, for woodland the right to gather fuel (the right of estover), and on arable land the right to graze their animals on the stubble after the harvest (known as the common of shack). Some land remains subject to common rights today. It is a popular misconception that 'commons' or 'common land' belong to no-one, to the general public, or to the inhabitants of a village. But common land has nothing to do with common ownership: such land is owned in the same way that other land is owned, by an individual or an institution, but common rights still exist over it. Today these rights are usually rather limited (the right of 'air and exercise' for example) although there are still areas where certain people have the right to graze livestock on common land. Land under common rights was also referred to in the sixteenth century as common land, and, where the land was arable, as commonfields. Land under private property rights was usually referred to as 'several' or as enclosed land.

An insight into the operation of the Cratfield commons may be obtained from the following description of grazing rights listed when they were enclosed in the mid 19th century.

Grazing rights

North Green 77 acres 10 perches

72 common rights, each right consisting of pasturage for one beast of any age.

Swan Green 12 acres 1 rood 18 perches (Goose Green including Silverlys Green)

24 common rights, consisting of pasturage for one year old bud or colt.

Bell Green 13 acres 38 perches

15 common rights, consisting of pasturage for horse or cow.

The term 'enclosed' was used to refer both to the topography of a particular field system, and to the existence of private property rights. This implies some connection between the form of the field system and its function, and indeed this was the case. Enclosed fields were usually (but not always) under private property rights and subdivided fields usually (but not always) under common rights. Form and function were also linked in the manner in which farming was organised. Fields grouped together as 'ring fence' farms under private property rights would be managed by individual owners or tenants who could farm as they pleased (although if they were a tenant they might be restricted by the terms of their lease). Both the crops and stock making up the farm enterprise, and the techniques and management of husbandry operations, were under the control of a single farmer, since with no common property rights existing over the land no-one else had an interest in what happened on the farm.

Where subdivided fields under common rights prevailed (a commonfield system) the situation was very different. The typical farm would not consist of a contiguous group of fields or even strips, but would be composed of strips scattered throughout the subdivided fields.

Farmhouses would be located in the centre of the village, and have a small area of closes attached to them for the production of vegetables and fruit, and other crops that would not fit in with the constraints of the field system, such as hemp and flax. Animals would be grazed on common pastures, in the common meadow, and on the arable stubble after the harvest. Farmers would also have rights to gather fuel from woodland and other parts of the village. Form and function were also linked in that the large subdivided field was often the unit of rotation so that a three-field system would have a three-course rotation of winter corn, spring corn and fallow.

Many farming operations were carried out by farmers collectively. They would plough together (a process termed co-aration), harvest together, cut hay together, and share in tending one another's animals on the common. Animals would graze on common pastures, and be tethered on patches of grassland in the subdivided fields, but after the harvest, all the animals of the village would be allowed to graze the stubble until it was time for the land to be ploughed, first on the winter corn stubble and then on the spring corn field. A much smaller number of livestock, usually sheep because of the way they eat, would be left on the fallow to clear the weeds. Even those who neither owned nor rented land in the village might have the common right to graze a limited number of livestock simply by virtue of being resident in the village. Winter keep for livestock was provided by hay from meadows, which were often low-lying and too wet to plough for crops. Meadows were usually divided amongst farmers by drawing lots before the hay harvest. Animals were usually excluded from the meadows until after the hay harvest when they might be allowed to graze on the 'aftermath'. In the sixteenth century pigs were likely to be found in areas of woodland or also on the waste, rooting around for food, although a few may have been housed and fed on household scraps and waste from dairies.

Livestock are the key to understanding the nature of the commonfield system because to allow free-range grazing on the stubbles and fallows, and to avoid the need for hurdles or

fences, all the strips within a group of furlongs, if not the entire field, had to be sown and harvested together. Economies of scale were also important in folding sheep on the arable since the benefits from a large flock were proportionately much greater than those from a small one, and it has been suggested that commonfields would survive longest where the folding of sheep was an integral part of the field system.

This degree of cooperation obviously necessitated a set of rules and regulations for the running of the field system and effective sanctions for those who broke them. These governed the timing of husbandry operations, such as ploughing, sowing, and the opening of stubble fields to livestock; they controlled the number of livestock that any individual might pasture on the commons (known as a stint); and they stipulated penalties for those who ploughed areas of the open-fields that were supposed to be kept under grass, or who failed to keep ditches clear. When the manor and the field system were territorially the same these rules and regulations were administered by a manorial court, but when they were not, where there was no manor or several manors in the village, a village meeting would run the field system.

Landholdings

The common property rights discussed in the previous paragraphs are one aspect of the more general issue of landholding: the conditions under which land was held and was transferred from one person to another. The conditions of landholding are an important feature of social relations in the countryside, and, as with field systems, these conditions also imposed constraints upon farmers' freedom of action to farm as they wished. To understand the issue of landholding in the sixteenth century we have to examine the medieval legacy of both the theory and practice of land-holding under feudalism, since the situation in the sixteenth century is best understood in terms of its evolution, rather than by the retrospective imposition of modern categories. In the early middle ages, in principle all land belonged to the crown. Lords 'held' land directly from the king in return for services, and these lords in turn had people holding land from them in return for services. These services varied considerably, and were defined by the type of tenure under which the land was held. The duration of the tenancy, how long the land could be held, was defined by the system of estates which covered the rights to sell or lease the land to someone else, the rights to dispose of the land after death, and the rights applying to how the land could be used.

In the early middle ages tenures in chivalry included knight tenure which required the tenant (a knight) to provide a certain number of horsemen to fight for the king. Spiritual tenures applied to land held by the church, and the services given in return were of a religious kind - saying mass, or giving alms to the poor for example. A third kind of tenure was socage tenure, which covered a variety of services including working on the lands of the superior lord. These three tenures were 'free' tenures, which meant that the services to be performed were fixed both in their nature and duration. With 'unfree' tenures (originally called villein tenure or base tenure), the nature of the service was not fixed and usually took the form of agricultural labour on the lord's lands. Originally a villein tenant had no legal right to land and in theory lords could demand of the villein what they chose, but during the middle ages the custom of particular manors defined the de facto rights that an unfree tenant had to his land. Thus the villein tenant held land 'at the will of the lord and according to the custom of the manor'. By the end of the fifteenth century, the royal courts were willing to assist in disputes over villein

tenure, recognising the custom of the manor. When land under villein tenure was transferred from one person to another (say from father to son) the transaction was recorded in the manorial court roll. The tenant received a copy of this entry and villein tenure gradually changed its name to copyhold, which came to mean that land was held 'by custom of the manor and by copy of court roll'. Just as field systems varied considerably from place to place according to local custom, so did customary tenures.

Manorial services and payments

In addition to services of a regular nature required in return for land, such as work on the lord's lands, there were various incidents of tenure, which were additional payments tenants had to make to their lord. For many freehold tenures these were often symbolic, a rose or a peppercorn for example, but for many copyholders with customary land they could be quite onerous. Customary land often had servile status associated with it. This meant that tenants, and their heirs, were liable for personal obligations to the manorial lord. A fine could be demanded when a tenancy was inherited (an entry fine), or sold to another farmer, when the tenant died (a heriot) or even when the lord's daughter married (a merchet). By the sixteenth century most of these regular services and incidents of tenure had ceased to exist in their original form and virtually all direct labour and many payments in kind had been changed, or 'commuted' to a money payment. The incidents of free tenures in particular no longer carried much monetary value, so the land was held for practically nothing. But the incidents of tenure remained important because frequently they could be varied by the lord, whereas other services were fixed. Thus the payments made by a copyholder to his lord could comprise a low fixed yearly payment representing commuted labour services, but a much higher, and variable, entry fine or relief, when he took over the holding.

Nathaniel Kent, an eighteenth-century Norfolk land steward, described the situation as follows:

"The copyhold is of two sorts, the one subject to, what is called here, an arbitrary fine, that is, a fine at the will of the lord, who, upon such estates, generally takes near two years value on descent, and a year and a half on alienation: this copyhold is considered in value, about five years short of freehold. The other copyhold, is only subject to a fine certain, so that a lord of a manor can seldom take more than four shillings an acre, and sometimes only sixpence: this is nearly of equal value to freehold."

It is misleading to interpret payments from tenant to lord as 'rent' in the modern sense since they may have borne no relation to the value of the land being farmed or to the profits of farming, and instead were the product of a long evolution of custom.

Nevertheless, when custom enabled it, lords had a mechanism for matching payments to them to economic rents through the manipulation of entry fines.

By the sixteenth century the up and coming Kempes were able to benefit from the most common free tenure. This was socage tenure, which had a secure title, was governed by common law and not by custom, and gave the tenant freedom to lease, sell and bequeath the land as he wished. The most common form of unfree tenure was copyhold. By the seventeenth century a new form of tenure, the 'beneficial lease', was granted for a period of years, or, more usually, for a life or period of lives. Rent payments consisted of a large initial

payment, or fine, and regular small annual payments. Thus the holder of a beneficial lease was in a similar position to a copyholder for a period of lives.

Farmers and farm workers

The use of the word 'farmer' as an occupational label did not become current until the early eighteenth century. Before then, and indeed for some time afterwards, farmers were described with a variety of terms which denoted their status in the community rather than their occupation. In the sixteenth century, because most people were engaged in farming of one kind or another, the description 'farmer' by itself had little meaning and was not a label specific enough for differentiating people. Instead most farmers were classified in terms of their status rather than their occupation. Before examining this classification based on status it is necessary to set the occupation of 'farmer' into its early modern context.

Most employed people today earn their living by following a single occupation. In the sixteenth century probably the majority of people, including farmers, were usually involved in several 'occupations'. It is not surprising that the poor would turn their hand to anything if it brought in some money. Thus small farmers might take labouring jobs for other people, or they might have expertise in a particular craft or skill which they combined with farming. They are defined as 'farmers' if their will inventories record three or more items of farm crops or livestock. Inventories were only made for larger farmers, and rarely for farm labourers, so the evidence is not a fair representation of all those working on the land, but it does demonstrate the range of occupations that were combined with farming.

Many higher-status and professional occupations were also combined with agriculture. Land was the most prevalent and the most secure form of investment in the early modern period, and while some landowners would have leased out their land, many retained a direct interest in farming on at least part of their holdings. Almost all clergymen were involved in farming since the endowment for many livings was in the form of land (known as the glebe). Thus the Essex clergyman, Ralf Josslin, recorded in his diary for 3 April 1670:

"Cow calved; administered the sacrament, only 14 present."

Rector William Kempe of Sproughton probable derived some of his wealth from agricultural interests in his parish.

The farming year

People working on the land in the sixteenth century differed from their modern counterparts in their attitude to work. The lives of all those working on the land were regulated by the rhythms of nature and the vagaries of the weather, but the seasonal agricultural cycle was also punctuated by religious and secular festivals. These included saints days and other holy days of the Christian calendar, but also secular events such as May Day. These festivals were more than simply a break from work since they involved communal activities which served to reinforce the bonds of community, especially in those open-field villages where farming was a communal activity. Examples of these ceremonies include 'plough Monday' in early January when the plough was ceremoniously carried round the village; and 'beating the bounds' held at Rogationtide, when parishioners would walk the boundaries of their parish. Many of these ceremonies were common across the country, but individual communities would also have

their own special customs and ceremonies.

In the early sixteenth century there were fifty or more holy days a year (in addition to Sundays); how many of these were actual holidays is unclear, but an act of 1552 reduced them to twenty-seven. We have seen how work rhythms differed for arable and pasture farmers, but all farmers were subject to the limits of daylight and so worked longer hours in the summer than they did in the winter.

Lordships as a commodities

As time went on, lordships tended to become important as sources of income with respect to the fines and charges they could levy on many aspects of the villagers lives. A free market in lordships gradually came to run side by side with transfers of ownership by inheritance and dowry. This arose because the manorial lands were increasingly leased out to individuals who farmed them for profit. Eventually, manorial lands were sold as individual farms, and so came to be completely separated from the system of lordship. By the sixteenth century a new class of husbandman like the Kempes had appeared comprising owners of small farms within the domains of the old manorial estates. Above them, lordships passed from family to family as assets bought and sold by the gentry. Gradually the monetary rights of the lord to gather copyhold fees, even on his manor's freehold properties, were stripped away and by the late 18th century a lordship came to have no more value than its title; *lord of the manor*. This is the situation today where, from time to time, lordships come onto the market to be auctioned to the highest bidder. The purchaser can call himself or herself 'lord of the manor of'. That is the only social benefit, although as an investment lordships will no doubt continue to increase in value as a special kind of historical trinket.

Summary

All the available evidence from a variety of viewpoints points to William of Framlingham being a descendent of the Cratfield Kempes, who in two generations came to have a position of affluence in that village at the end of the the 16th century. This family was a cadet line of the Suffolk Kempes of Weston, subsequently of Gissing, Flordon and Antingham in Norfolk. From these beginnings, William of Framlingham's descendants remained prominent property owners and yeoman farmers in Framlingham and Parham for the next two centuries. Luck and favourable marriage settlements gave out at the start of the 19th century. Age-old agrarian bonding with the valley lands of eastern Suffolk began to weaken.

From the early part of the century descendants of the Parham Kempes have been identified as school master, station master, and publican. My own great grandfather started life as an agricultural labourer, and ended it as an Aldeburgh sailor, lost at sea.

Time line

The following ancestral line traces the links between the Gissing and Framlingham Kempes.

Generation 1 *Robert Kempe II* Lord of Weston & Gissing (buried as Gissing 1518)

Generation 2 *William Kempe* of Sproughton and Cratfield (will 1547) & his brother *John Kempe* the elder of Cratfield (will 1560)

Generation 3 *William Kempe* of Cratfield (in will of his father John in 1560)

Generation 4 *William Kempe* of Framlingham (marriage of parents in Cratfield, 1560; will of son Nicholas, births of sons Nicholas and James)

Generation 5 *Nicholas Kempe* of Framlingham (will and births of children).

Evidence

- 1 Research of William Hitchin Kemp identified William as Rector of Sproughton linked to the Kempes of Cratfield.
- 2 Will of William Kempe Rector of Sproughton lists William and Elizabeth Kempe, nephew and neice as beneficiaries.
- 3 Research of William Hitchin Kemp identifies William Kempe, Rector of Sproughton as son of Robert Kemp and Margaret or Elizabeth Curzon, and brother of John Kempe of Cratfield.
- 4 John Kempe the elder of Cratfield refers in his will to a son William and a daughter Elizabeth along with other children who are also named in the baptismal register.

William Kempe married Elizabeth Green in Cratfield in 1560.

5 William Kempe of Framlingham born circa 1560. His son Nicholas was probably the Nicholas Kempe listed in the Cratfield Churchwarden's accounts with property interests in Cratfield in 1654/5.

Some Decendants of Norman Kempe: Domesday Sheriff of Suffolk

- 6 John the younger of Cratfield in his will of 1608 left property that included a substantial horse mill and rights of common grazing. In the parish records he baptised two sons, John and Robert.
- 7 No more births marriages and deaths of Kempes are recorded at Cratfield.
- 8 John and Richard Kempe raise families in Laxfield at the turn of the 16th century, one generation removed from the last of the Cratfield Kempes.
- 9 Charles son of John & Anne Kempe baptised in Laxfield 1709, buried in Ubbeston 1795. Identified by Jack Gillam as a distant cousin of the Gissing Kemps and Ubbeston estate bailiff under the 4th, 5th and 6th baronets.

Descendant Trees



Descendants of Norman de Campo

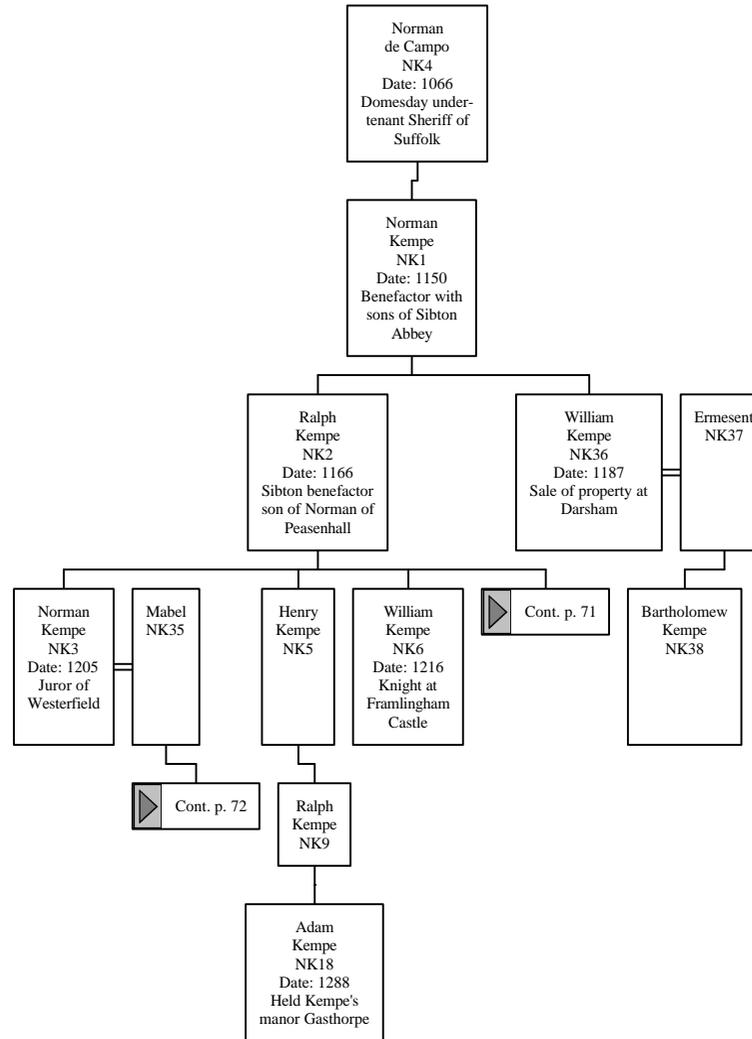
Children

Grandchildren

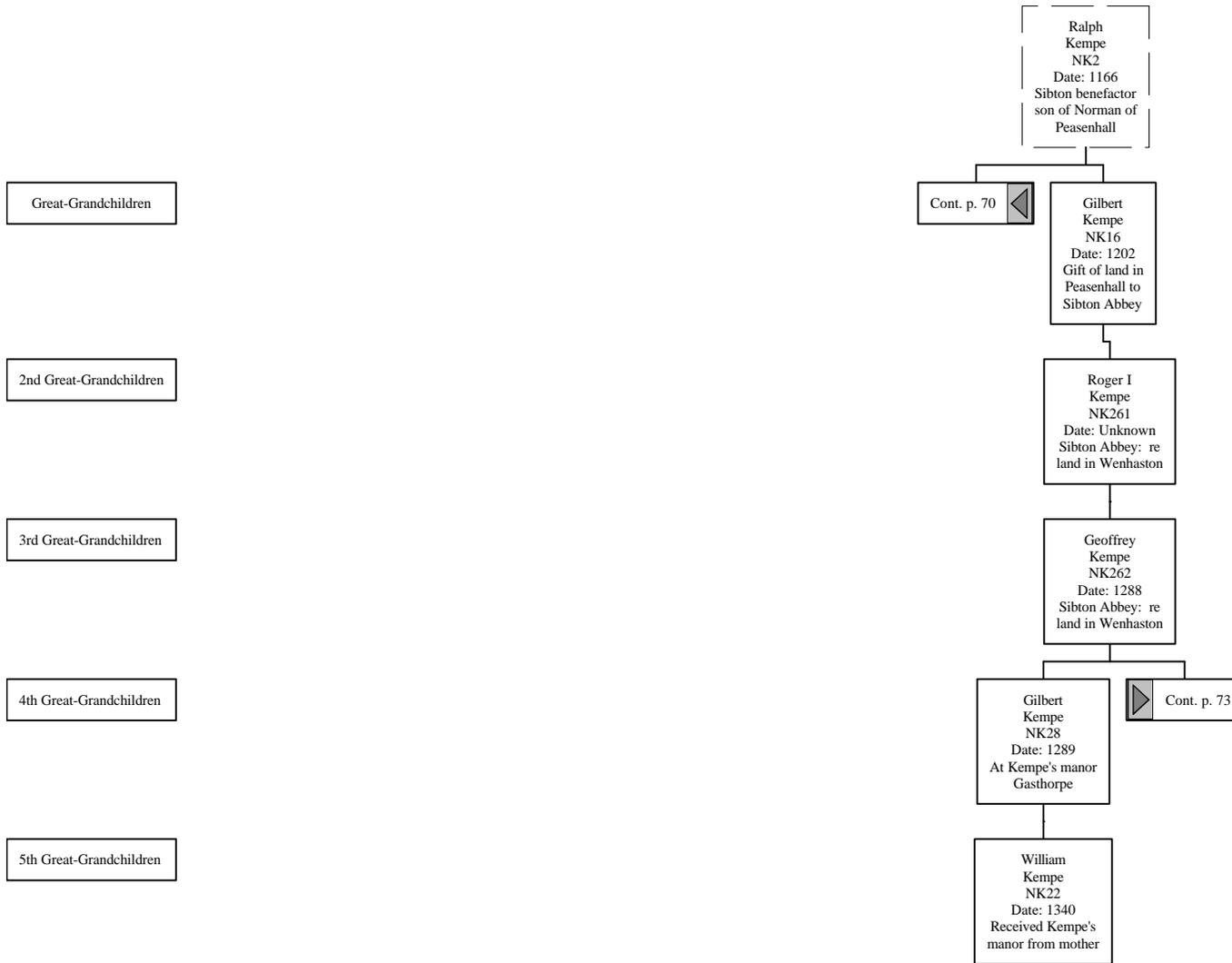
Great-Grandchildren

2nd Great-Grandchildren

3rd Great-Grandchildren



Descendants of Norman de Campo

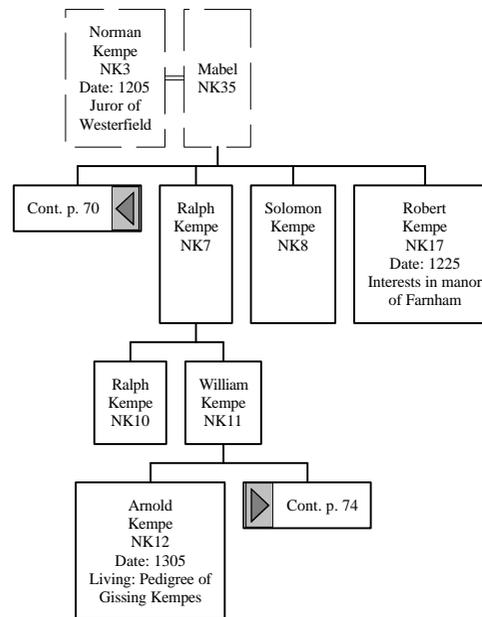


Descendants of Norman de Campo

2nd Great-Grandchildren

3rd Great-Grandchildren

4th Great-Grandchildren



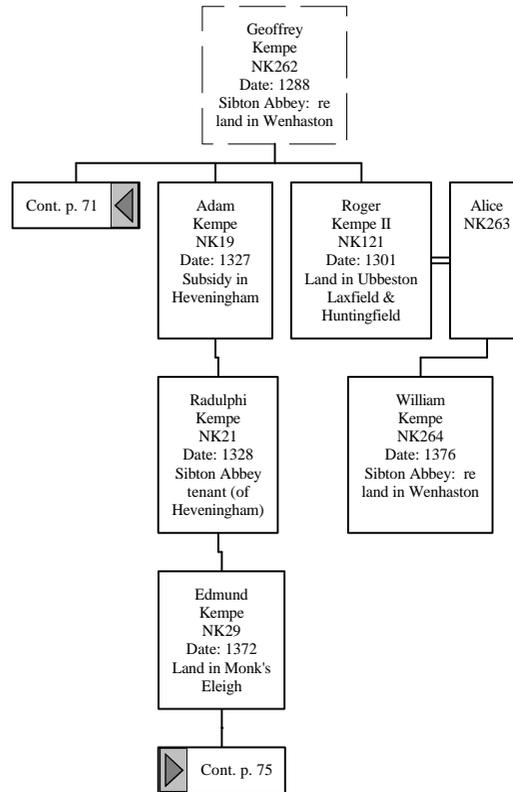
Descendants of Norman de Campo

4th Great-Grandchildren

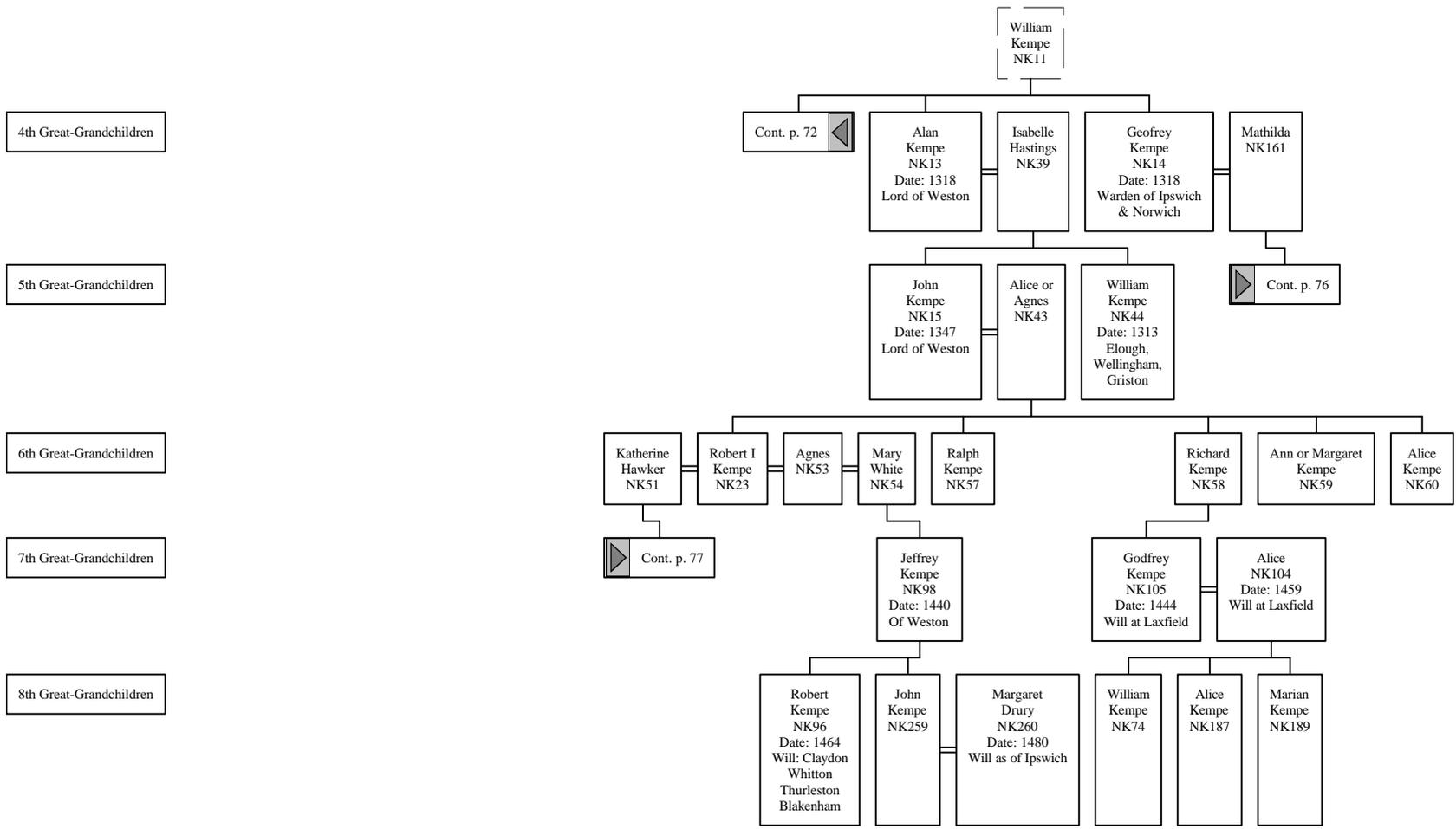
5th Great-Grandchildren

6th Great-Grandchildren

7th Great-Grandchildren



Descendants of Norman de Campo



Descendants of Norman de Campo

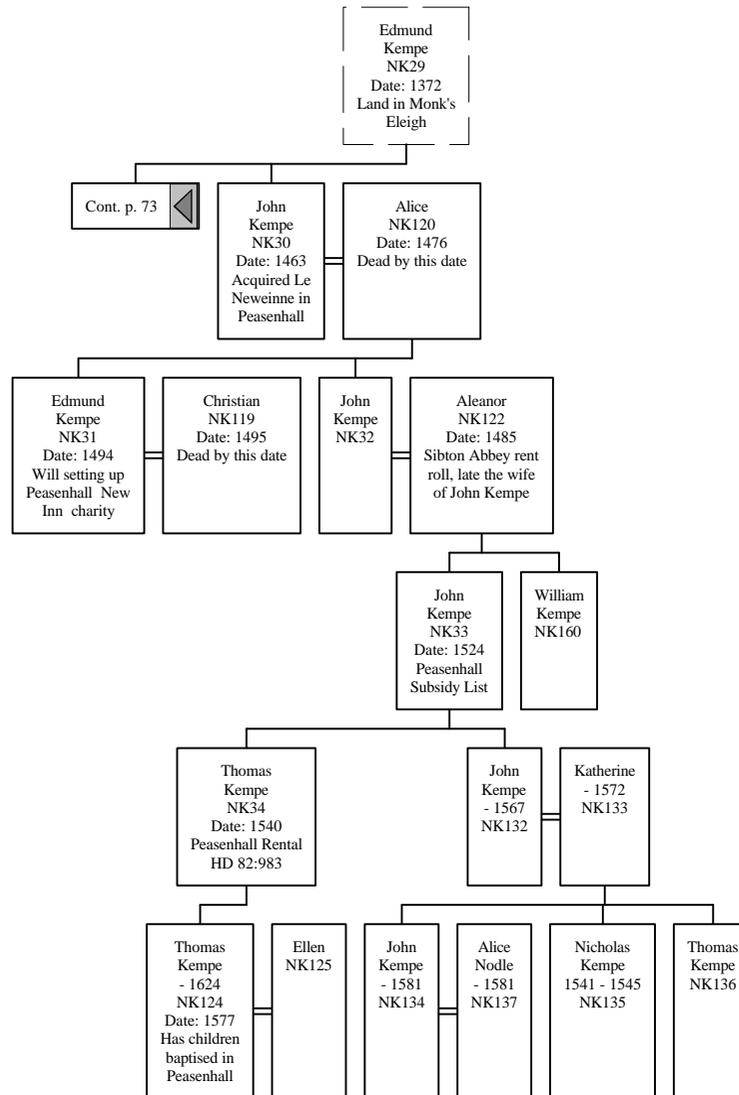
7th Great-Grandchildren

8th Great-Grandchildren

9th Great-Grandchildren

10th Great-Grandchildren

11th Great-Grandchildren

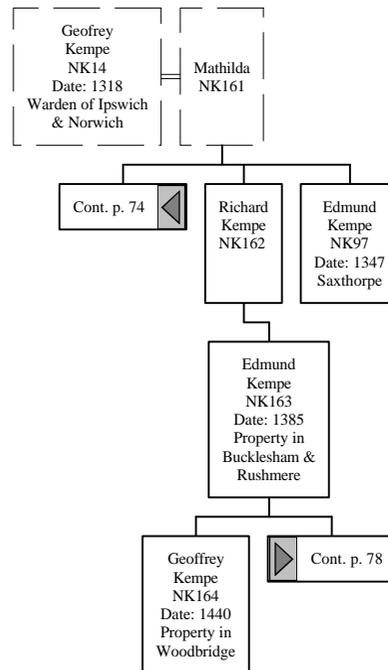


Descendants of Norman de Campo

5th Great-Grandchildren

6th Great-Grandchildren

7th Great-Grandchildren



Descendants of Norman de Campo

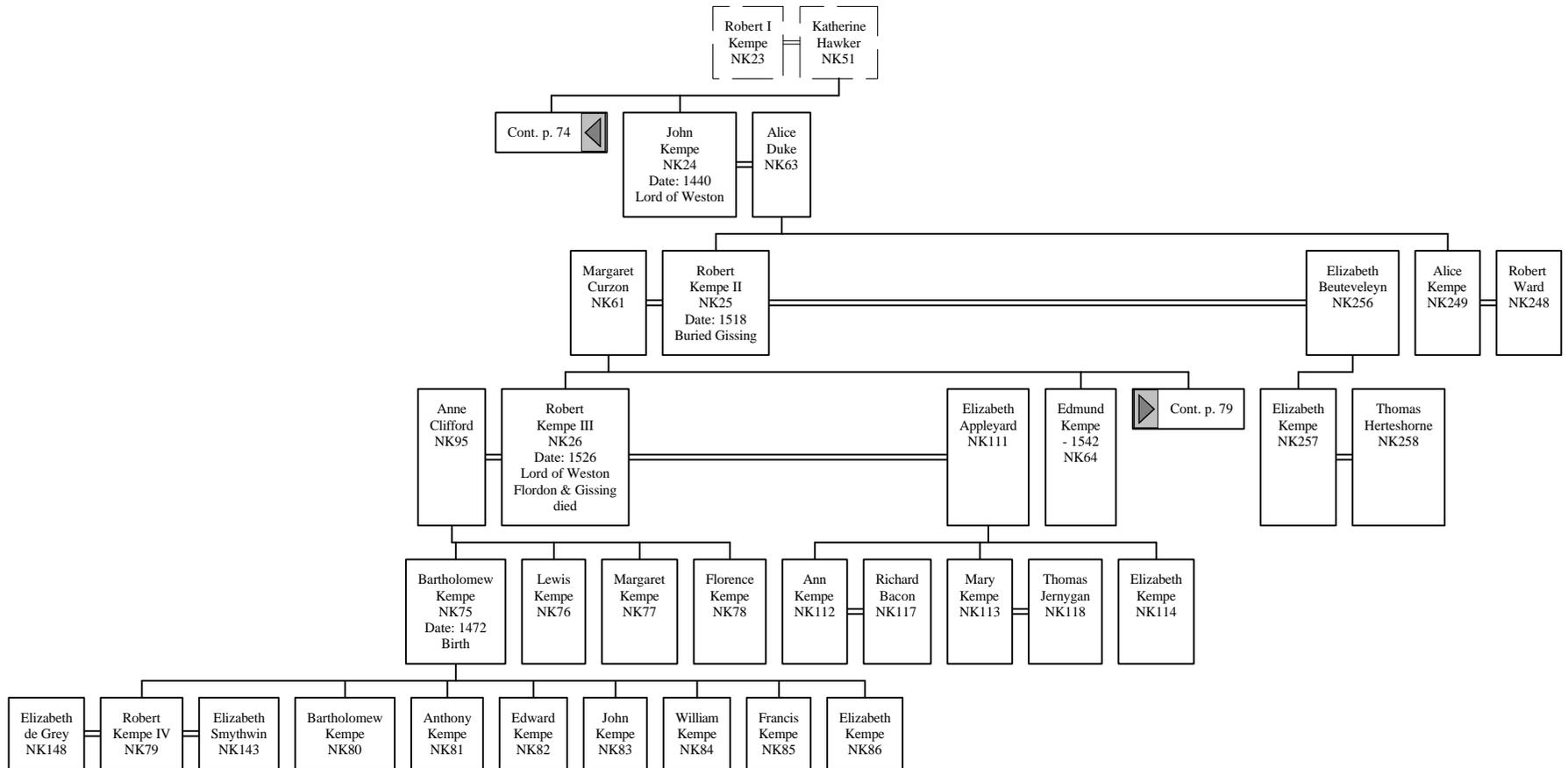
7th Great-Grandchildren

8th Great-Grandchildren

9th Great-Grandchildren

10th Great-Grandchildren

11th Great-Grandchildren



Descendants of Norman de Campo

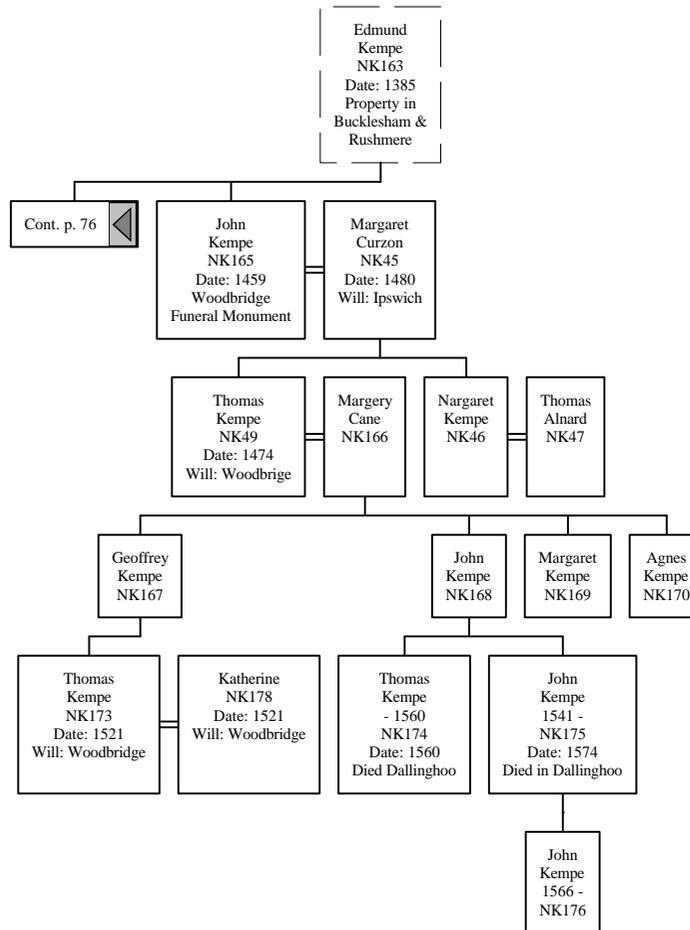
7th Great-Grandchildren

8th Great-Grandchildren

9th Great-Grandchildren

10th Great-Grandchildren

11th Great-Grandchildren

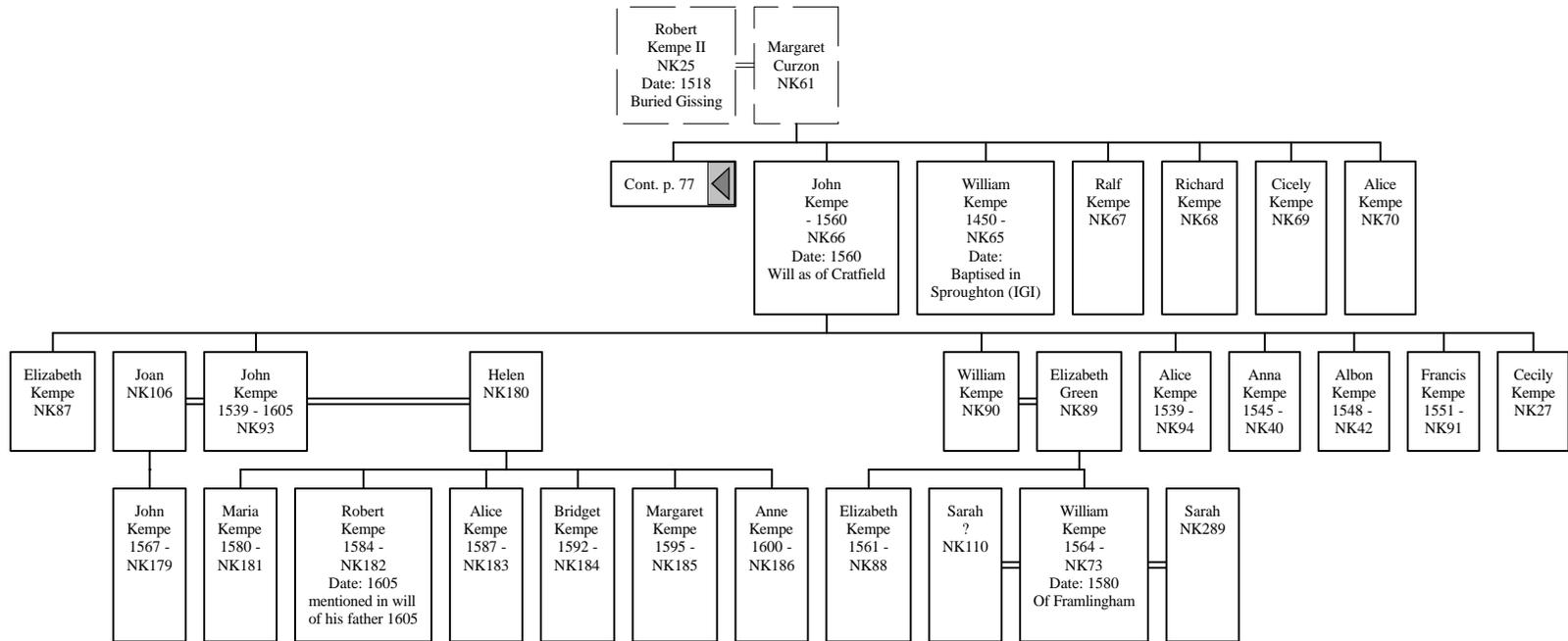


Descendants of Norman de Campo

9th Great-Grandchildren

10th Great-Grandchildren

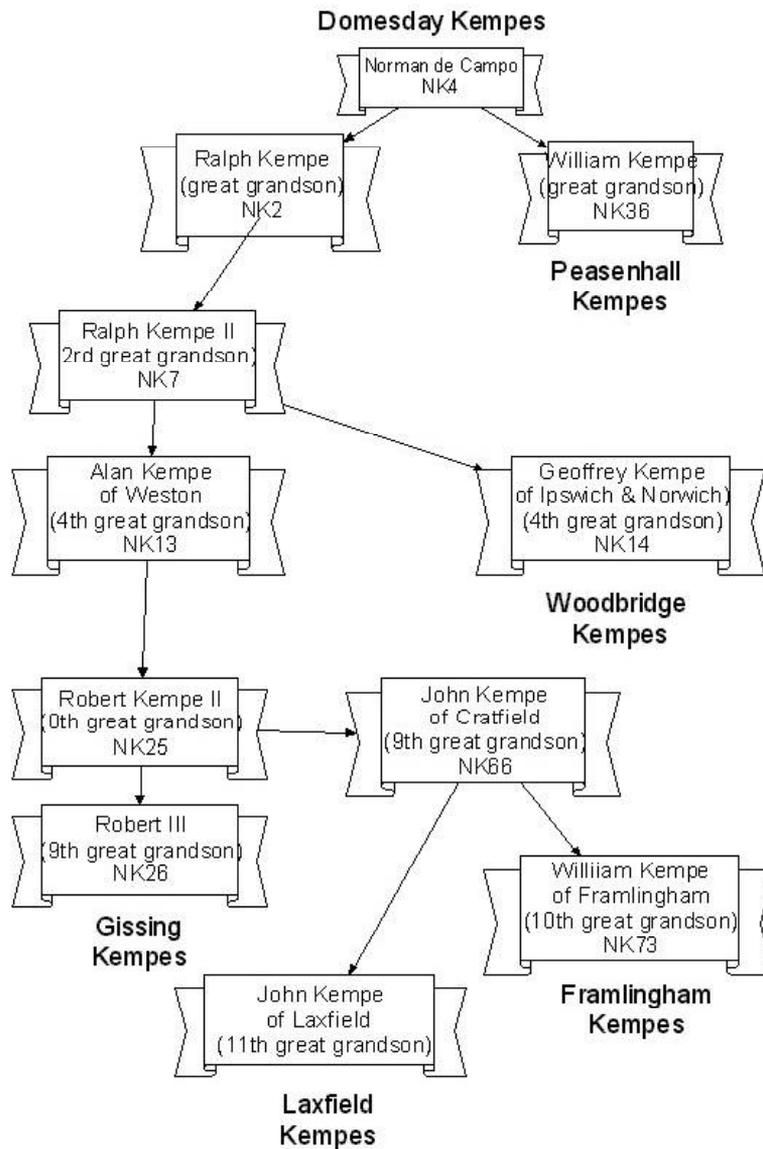
11th Great-Grandchildren



Main Lines of Descent



Main Kinship Groups



The above chart is a summary of the main branches of the Kempes who are descended from Norman de Campo, Domesday sheriff of Suffolk.

In the following section each of the six branches is described in terms of the main characters and places. The text is a summary of the research detailed in Fred. Hitchin Kemp's book on the Kemp families. The NK numbers in brackets are the references to individuals in the descendant trees.

Domesday Kempes

Domesday clearly shows that there was a thegn of the Saxon Court named NORMAN (NK4), a real person who seems to have been a medium sized player in the Suffolk pre-Conquest manorial system who's lands were spread widely throughout the county. He appears to have retained many of his manorial holdings during the passing of power from King Harold's local earl, Edric of Laxfield to the Malet family. The Malets were commanders in the Conqueror's invasion force, and were rewarded with estates in Suffolk.

Some of the lands Norman retained after the Conquest had actually increased in value. To have a powerful Anglo-Saxon named Norman is remarkable enough, and it is unlikely that there would be more than one person named Norman operating within the Anglo-Saxon feudal system drawing his feudal dues from at least 20 villages. This is a good example of how the feudal pyramid had its huge political base in the ordinary lives of countryfolk who were bound to serve their immediate lord. We can only be amazed at the administrative effort that fell to Norman in keeping track of the families who deferred to him in his personal segment of Suffolk feudalism, which required maintaining regular, stable lines of communication throughout the county. Superimposed on this system, maintained by his stewards, was his complex network of administrative links as shire-reeve to help dispense justice to the many communities within his Hundreds. No doubt it was these local and county-wide links that were reinforced, and developed, by Norman's descendants to establish the Kempe clan as property holders in post-Conquest Suffolk. Norman Kempe's descendants held the important office of Warden in both Ipswich and Norwich. In the 14th century they were taxed for land in several of the manors that Norman held in Domesday. Later on, the pedigree of the Kemp baronets of Suffolk compiled in the 17th century places Norman Kempe at the ancestral root of the Suffolk Kempes.

Peasenhall Kempes

The Domesday entry for Peasenhall lists Norman as the post-Conquest lord of the manor, land he had held through the Anglo Saxon dynasty. A few decades later, in the early part of the 12th century we see a line of local landowners who described themselves as 'Kempes' based in Peasenhall and the surrounding villages of the Yox valley down to the coast who, father to son, were christened Norman. Early local records refers to them as tenants of Blythburgh Priory, and selling some of their family land in nearby Darsham. They were also benefactors of the Priory, and participated in the foundation of Sibton Abbey. The abbey lands abutted the Kempe's property in Peasenhall.

Kempes have been associated with properties in Peasenhall through ten centuries. A physical monument to them is the so-called 'wool hall', in the centre of the village. This is a half-timbered building constructed by the Peasenhall Kempes, probably as an inn associated with Sibton Abbey, in the 15th century.

Woodbridge Kempes

Ipswich and Norwich

GEOFFREY KEMP (NK14), was, at the end of the thirteenth, and commencement of the fourteenth centuries, a warden of the Ipswich and a bailiff of Norwich castle. These posts

were part of the local urban administration, that we would today ascribe to town and city councillors, but without the involvement of democratic processes.

Norwich at that time could be reached by water as conveniently as by land. We know that at Chattisham, Wenham Parva and Belstead, near Ipswich, the Kempes had property in 1327 and 1347, and at Bucklesham and Rushmere juxta Ipswich about 1385. There is nothing to show that the Geoffrey of Ipswich ever took up his residence at the Weston, which became the seat of their north Suffolk branch (see below). In the time of Geoffrey of Ipswich, there is every reason to believe that the family retained their property there. The split between the southern and northern branches appear to have occurred in the first half of the 15th century.

EDMUND KEMPE (NK?), of Saxthorpe, in Norfolk, paid a fine for his possessions at Bucklesham and Rushmere in that 1385.

Woodbridge

The first mention of Kempes actually connected with Woodbridge occurs in 1440, when GEOFFREY (NK164) and JOHN KEMPE (NK165), with John Somerset, paid a fine for property there. In 1455, all the following names were jointly parties to some settlement of local property lying in Sutton, Shottisham, Ramsholt, Alderton, Bawdsey, Henley, and Newbourne, around Ipswich, together with lands at Thornham and Gislingham in the north of the country.

The following long list of people involved with the Kempes in these particular deals is an indication of the important part played by family networking in feudal land transactions. The Kempe's business partners were: Philip Wentworth, Knight; Robert Wylieghby, Robert Wyngfield, Thomas Drewes, Gilbert Debenham, John Heydon, Reginald Rous, William Jenney, Walter Fulburne, Richard Chiche, William Boundis, Thomas Kene, John Prylle, *Thomas Ward*, John Kempe and John Dod of Woodbridge, with John Tymperley and Margaret, his wife. The manors concerned in this agreement were Pettistrees, Osmondis and Talvos or Salvos.

Debenham occurs in the will of JOHN KEMPE (NK165) of Woodbridge, proved in 1459. The Ward family married into the Kempe's Gissing branch. "Collin's. Peerage" states that Robert Ward of Kirby Bedon, married ALICE KEMPE (NK249) of Gissing ; the date is not given, but from the context the middle of the fifteenth century is inferred. Drewes in various spellings is a prominent name in the Kempe wills of this and subsequent periods, as also is Rous or Rowse.

The will of GEOFFREY KEMPE (NK164) of Woodbridge, was proved in the Suffolk Archdeaconry between 1444 and 1455.

The earliest monument on record to a Kempe in Suffolk or Norfolk is that of JOHN KEMPE (NK165) at Woodbridge. It is described in Weaver's "Funeral Monuments," under the Diocese of Norwich, and the inscription is given as follows :

" ORATE . . . JOHANNIS KEMPE, QUI OBIT 3 JULII 1459, ET PRO ANIMABUS MARGARET, JOHANNE ET MARGARET UXORUM."

probable that these were closely related to the Kempes, and it may be that their settlement at Woodbridge was influenced by this, as well as the site being a convenient one for communication with Ipswich. For many generations the Rouse (alias Rufus) and Kempe families were intimate, and later we know of intermarriages. Regarding travel by water, it is important to bear in mind that the Suffolk rivers Orwell (for Ipswich), Deben (for Woodbridge), Blyth (for Blythburgh), Waveney (for Beccles) and Yare (for Norwich) were the main arteries of trade that supported Suffolk's merchant families. The Woodbridge Kempe's appear to have created their wealth through shipping. No doubt some of this wealth was donated towards erecting the church tower that dates from this time, when local notables were expected to exchange generosity towards the clergy for life eternal..

The will of this John Kempe, of Woodbridge was proved in the Suffolk Archdeaconry Court, and also in the Prerogative Court of Canterbury. The fact of it having been proved in the second court probably indicates that the testator had properties in more than one diocese or county. The various estates are not, however, enumerated in the will.

At this time, the descent of property was definitely settled by the customs of manors and other written and unwritten laws. Even if the ancestors had not entailed their freeholds, it was hardly necessary to mention either the lands or the heirs, and thus numerous wills of considerable landowners down to the 19th century only deal with petty bequests and charitable deeds. They give us no clue as to what estates they owned at their death. For example, a late example of this is the will of Sir Benjamin Kemp, the seventh Baronet of Gissing, who in his will of 1777 leaves "all real and personal estate whatsoever to his sister, Martha Short, of Sevenoaks," and does not mention Gissing, Florden, Braconash, or other family estates which, of course, duly passed to the next male heir without any difficulty. Wills are thus more important for defining networking between families and places.

John Kempe, of Woodbridge, ordains that THOMAS KEMPE (NK49), his son, MARGARET KEMPE (NK45), his wife, and THOMAS ALNARD (NK47) , his son (in law) should be executors, but gives no directions for the disposal of his real estate. He mentions the poor of Orford, Rosamond Dalie, of Clopton, Thomas Panwed, Thomas Stub, John Debenham, and his son, "Thomas Kempe, of Woodbridge." The mention of Margaret Kempe as his widow, and the three wives named on the brass shews that it was not this John who married Alice Duke. The will, however, of Margaret, alias Alice Kempe, of Ipswich, was proved in the Consistory Court of Norwich, in February 1480.

The chief point of interest is the fact of the Curzons being mentioned as relatives.

The will of Margaret Kempe commences "Domina Margaret Kempe, vidua de Ipswich." The original will is lost, but in the margin and index of the Probate Register the name of the testatrix is given as Alice Kempe. She desired to be buried in the Monastery of SS. Peter and Paul, at Ipswich, to which, and to the Priories of Butley and Letheringham, she leaves legacies, as also for repairs to the churches of the Carmelites, Friars Preachers, Friars Minor, and others at Ipswich, and also to St. Margaret's Chapel, Cretingham. Out of the goods of her "husband, John Kempe," she gives £20 for the repair of the highways. She speaks of her sister, Edith Curzon, also of William and Thomas Curzon. Margaret Alverd, Robert Chapman, Richard Wengfield, Richard Osborne, who also appear, may be relatives. Thomas Goodwyn she calls her son, and John Drewry, her nephew. Among others who are mentioned,

Bridgewater, Thomas Baker, John , Lacye, William Smith, John Debenham, John Clar, Robert Stowe, Robert Beenlie, and Thomas Goodwyn. To the last of these, evidently her son, she leaves the residue of her estate after numerous small bequests. We may further note that the churches of St. Clement's Norwich, " Mowlesford" and " Waloughby" are to receive small doles, which may show that she was formerly resident or connected with those places. Persons of the name of KENE and KEME are also mentioned in this will. We cannot say with certainty that these were Kempes, but it is known that Kene and Kerne were sometimes used as variants of the name.

There cannot be much doubt as to this will being that of the widow of John Kempe, of Woodbridge, for she mentions her late husband of that name, while Margaret Alverd must be his daughter " Aluard " or Alnard. William Curzon died in 1485, for in that year Robert Kempe, and his wife Margaret, daughter of the said William Curzon, were made feoffees of his estate, as appears from Dairy's MSS.

Dallinghoo (Dallinghoe)

The first couple whose wills are given above had, besides the daughter who married Alvard, a son, THOMAS KEMPE (NK49), who in 1459 was of Woodbridge. He evidently remained there till his death, his will being proved in the Norwich Consistory Court in 1474. He therein desires to be burial in the church of Woodbridge, doubtless beside his father. He leaves his house at Woodbridge, which was late the tenement of " Wm. Cane " (another likely variant of Kempe), to his wife for life, and afterward to his son, Galferd or Geoffrey Kempe, to whom also all the testator's other lands at Woodbridge were bequeathed. All residue was to be equally divided between his sons John and Galfred, but a "dividend" of his houses was reserved for his daughters Anne and Agnes. Thomas Kempe is also mentioned, but his relationship is not indicated. Other places are spoken of in the will; these have not all been identified, as the spelling is erratic. "Dallings" evidently stands for Dallinghoe, as Debach, the next parish occurs in the same clause, otherwise this might have been taken to refer to the manor of Dallings, at Gissing. " Chenlye " might stand for Shenley, in Buckinghamshire, where Kempes flourished, or for Shenley, in Hertfordshire, but it is as likely to mean Shelly, in Suffolk, which long after this was a possession of the Kempes. "Pytyste," doubtless stands for Pettistree by Dallinghoe.

Later Kempes of Ipswich

Of Galfred we find no further trace, but it is probable that he was the father of a THOMAS KEMPE (NK173), of Woodbridge, whose will was proved with that of Katherine Kempe of the same place, in the Suffolk Archdeaconry Court (1518-24). In the same Court about 1477 was proved the will of John Kempe, of Ipswich. That of Henry Kempe, also of Ipswich, is recorded in the same register as the last, the date being before 1524. The will of Joan Kempe, of Ipswich, is registered between 1564 and 1566, and one of Nicholas Kempe, of the same place, occurs between 1647 and 1649, and in 1734 in the same Court was a will of William Kemp, of Ipswich. During the period covered by these Ipswich wills, relatives naturally were settled around, while those who had settled at Gissing were frequently reconnected by marriage with the town. It cannot, however, be said that Ipswich was ever a centre from which Kempes multiplied or where any subsequent branch remained for generations.

1710; during that long period only three marriages of Kempes are there recorded which are as follows :

1570 (no day or month given) George Kempe to Helen. . . . (blank).
29th November. 1599. Elias Kempe to Susan Silverside.
8th November, 1677. Robert Jacob and Grace Kempe.

The early Kempes of Ipswich had property at Dallinghoe. The following items are taken from the registers of that parish. ("Visitation of Suffolk," J. J. Howard, 1866):

1568. 8th April. Anthonie Kempe, son of John and Maria, baptized.
1571. 1st May. Marie Kempe, daughter of John, baptized.
1574. 13th December. John Kempe, buried.
1579. 16th September. Susan Kempe, son (sic) of Robert Kempe, baptized.
1583. 9th June. Robert Kempe, son of Robert, dwelling in Bynghall, baptized.
1583. 12th February. Robert Kempe, buried.
1589. 14th July. William Kempe, Son of Robert, baptized.
1592. 11th March. Anne Kempe, daughter of John, baptized.
1603. 16th August. Henry Kempe, son of Robert Kempe, buried.
1618. 14th September, William Thompson and Susan Kempe, daughter of John Kempe the elder, married.
1631. 18th April. Anne Kernpe, wife of John Kempe, buried.

The following wills will add to the information thus given :

1574-5- John Kempe, of Dallinghoe, proved in the Suffolk Archdeaconry, Ipswich.
1606. Jane Kempe, Dallinghoe, proved in the Norwich Consistory Court.
1638-40. John Kempe, of Dallinghoe, proved in the Suffolk Archdeaconry, Ipswich.
1638-40. Bridget Kempe, of Dallinghoe, proved in the Suffolk Archdeaconry, Ipswich.

In the will of Jane Kempe, she mentions Mary May, a widow, of Dallinghoe, and Robert, Margaret and James May, sons-and daughter of this widow ; also Thomas Gardener and a friend named Elmes and widow London. The only relative is her brother Robert Kempe, of "F," which may stand for Fakenham, where Anne and William Kempe lived at this time.

Some of this line certainly remained in the Woodbridge area down to recent times. In this connection here seems little room for doubting that the celebrated preacher and author, the Rev. Edward Curtis Kempe, Chaplain to the late Duke of Cambridge at Yarmouth, was a Woodbridge Kemp, possibly born in Melton.

Gissing Kempes

Weston

The accepted and official pedigree of the Kempes of Norfolk dates from before the time of Elizabeth I, for in the "Visitation of London" the arms are given of EDMUND KEMPE (NK64), citizen of London, who died in 1542, being one of the Weston (Suffolk) family. The earliest official record of which we have actual knowledge is Harvey's "Visitation of Norfolk," in 1563 (printed by the Harleian Society). On the occasion of this Visitation the Kempes of Weston and Gissing took the opportunity of obtaining several official copies with the arms differenced for each son. There were then living six brothers, for whom (if not for their sons) the pedigree and arms, with their respective marks of cadency, were prepared. The copy

Gissing to apprehend the faithful Royalist Sir Robert Kempe, Bart. The original copy is in the Kemp papers, and belonged to the sixth son as indicated by its fleur-de-lis. The roll, was brought down to 1592 by Robert Cooke, Clarenceux King of Arms ; ROBERT KEMPE II (NK25), who was head of the family in 1563, being still alive.

The pedigree starts with Sir Philip Hastings, son of Sir Edward Hastings, whose daughter Isabel married ALLAN KEMPE, ESQUIRE (NK13). The coat of arms of the Kempes begins as an extension of the arms of Hastings. This Allan Kempe, there can be no doubt, is Allan of the manor of Weston near Beccles. According to the pedigrees, in 1324 Allan Kempe was then living as the husband of ISABELLA HASTINGS (NK 39).

Allan Kempe, we know (from the " Suffolk Feet of Fines"), had a son GEOFFREY (NK14), otherwise called Jeffry or Galfrid Kempe. This son was interested in land around Weston, at Carlton, Rushmere, Mutford, Barneby and Honbergh.

It is not recorded in the " Suffolk Fines," or in other records searched, that Allan had also a son named John, but we find that a JOHN KEMPE (NK15) and a WILLIAM KEMPE (NK44) paid fines for land in Elough and Wellingham in 1313, which places, like those of Galfrid's, are close around the patronal seat of Weston. William was of Griston, in Norfolk, and was interested in lands at Walsham, Stanton, Ashfield Parva, Elough and "Wyrlyngham" (? Worlingham) between 1304 and 1372, his wife's name occurring as Agnes.

Of John Kempe we find no further trace in the fines, but the deeds relating to holdings near Ipswich at Chattisham, Belstead Magna and Reddenhall, seem to be his, as he granted parts of these lands to his mother ISABEL (NK39) in 1327. Once again, this is evidence of the durability of the widespread property interests of the Kempes, which still reflected the hand of Norman de Campo in specific communities.

This same John then was the father of ROBERT I (NK23), John, Richard and other children. Robert, the son and heir, is said by Norris to have married MARY (NK51), daughter of Bartholomew White, by 1350, but the only reason for giving this date appears to have been a conjecture based on the 1324 given as a date at which Allan Kempe was living.

The connection between Kempe and White does not seem quite so likely to have been "purely for love" as for the possible annexation of "a desirable freehold property." In 1440 John Kempe, John Dod of Woodbridge, Thomas Ward, Reginald Rous and William "Jenny" (? Jermy) were concerned with property at Shotesham and other places near Woodbridge, in Suffolk. A match between Kempes and Shotesham Whites would have been a natural outcome of local social life.

In 1381 ROBERT KEMPE I (NK23) and Mary (or Margaret) his wife, with others, were jointly interested in the Manor of Blounts, in Suffolk. This couple, it seems, would correspond with the more probable date at which Robert married Mary White. After Mary's death Robert married successively two other wives. Of his second wife we do not know the surname, her first name being Agnes ; by her no issue is recorded. His third wife was Katherine, daughter of Robert Hawker, of Redenhall. At the latter place, in 1376, JOHN KEMPE (NK15), of Weston, had property which seems to have remained with the Kempes until 1536 and perhaps

later. This Robert stamped his Christian name of the eldest male descendent of the Gissing Kemps, which occurred frequently for the next 500 years.

John was probably the father of Robert I and grandfather of another JOHN (NK24), who was half-brother to GEOFFREY KEMPE (NK98) of the fourth generation shown on the official Heraldic pedigree. Geoffrey was by the first wife of Robert I, Mary White, and if the property around Woodbridge, noted above, belonged to her this would be sufficient to account for his settling there during his father's lifetime. His half brother John Kempe is stated in the Norris MSS. to be the son of Robert Kempe's third wife KATHERINE HAWKER (NK 51) of Redenhall.

The Kempe pedigree tells us JEFFREY KEMPE (NK24) married MARGARET (NK63), daughter of Sherrington, a gentleman, having a seat at Cranworth in Norfolk. However, it was ROBERT II (NK25) the son of JOHN (NK24) who became heir to the numerous scattered estates and ancestor to all the Kempes of Gissing. John Kempe was the husband of heiress Alice Duke, and it was through the Duke's kinship with the Beuteveleyn and Gardiners that Robert, his son had grant of the manors of Butteveleyns and Dallings in 1473, as given in Dairy's MSS. (19, 138 add. MSS.) in the British Museum. Although the original deed is lost, we must credit Dairy's statement that such a document existed signed by "Robert Kempe, son of John"

A will dated and proved in 1465 commences " Ego Dns Robertas Kempe." Perhaps this ROBERT (NK98) was a son of Jeffrey, hence he would be lord of several manors. He mentions the Curates of Whitton and Thurlston, his Lord and patron. Peter of Claydon, and William ffyshlie, Rector of Blakenham. He leaves bequests to amend the bridge at Claydon, to provide candelabra and lamps for the church and for other charitable objects. He mentions, however, neither wife nor children, but leaves legacies to his nephew and niece, William and Katherine. These are the only relatives mentioned, and, unfortunately, their surname does not appear. The nephew is possibly WILLIAM KEMPE (NK74) OF Laxfield.

According to the IGI, Robert II started his family in Sproughton. This village is in the above cluster of communities centred on Claydon. His children were being born in the 1440s-60s. One of the Kempes of this generation was a WILLIAM (NK65) who became Rector of Sproughton. Another JOHN (NK66) started the line of Cratfield Kempes.

Gissing and Florden

The records show that Gissing manor was sold about 1353 to Thomas Gardiner, of Gissing, whose daughter Joan, dying without issue in 1400, left it to her brother-in-law Sir Robert Beuteveleyn who had married her half-sister. It remained with the Beuteveleyn family till 1465, when William Beuteveleyn died and the Manors of Gissing and Florden came to his sister Julian, who by marriage conveyed these to Robert Duke, of Brampton, in Suffolk . Robert Duke's daughter Alice, as shown in the Kemp pedigree, married JOHN KEMPE (NK24).

William Beuteveleyn was the last of the male line, who being classed as an 'idiot' in 1447 his estates were controlled by his guardians. These guardians were Sir Thomas Tudenham, Knight, William. de la Pole, Marquess of Suffolk, and Thomas Brewer, who together

No doubt the kinship between the Whites and Kempes eased the property transactions that proceeded through deeds of settlement, by which the Beuteveleyn properties came to the Kempes. This process of family intrigue and litigation finally came to a successful conclusion in 1467.

There can be no doubt that in the second half of the 15th century part of the Gissing Manors became the property of the Kempes, but even at this date (1467) it is doubtful if the whole became theirs, for we are told by Blomfield that, in 1548, Sir Anthony Hevenyngham, Knight, Lord of Gissing cum Dagworth, settled three acres of land upon the churchwardens for the poor, and ordered BARTHOLOMEW KEMPE (NK75) and his heirs to pay three shillings a year to the same use out of his estate. This is recorded in the Manorial Rolls.

It is evident from these facts that generations elapsed between Allan Kempe, whom we positively know as being at Weston in 1318, and the marriage of the Beuteveleyn heiress who brought the chief part of the Gissing property to the family.

Consolidation

At an Inquisition Post Mortem made in 1527 of the property lately held by Robert Kempe, of Weston, Gissing and Flordon, his son, Bartholomew Kempe, was fifty-five years of age, and was found to be duly entitled to the estates at each of these places. With his brother LEWIS (NK76), he was concerned in the settlement of some part of the lands in 1529 ; perhaps this was a partition in settlement of Lewis's interest in the reversion for Lewis Kempe does not appear to have remained in Suffolk. It is likely that he had settled long before his father's death at some place at Leicestershire, or perhaps Northampton, for in the latter county his ancestors, the Dukes, held property, which may have been his portion during the father's lifetime.

Bartholomew, like his father, had an invincible desire to get the whole of the Gissing Estates into his hands. It was this that led to his parting with Weston, so long the seat of his ancestors. Did Bartholomew believe that Gissing had formerly belonged to his ancestors in the person of Adam de Gissing, alias ADAM KEMPE (NK18), of Kempe's Manor? It is possible that such a tradition had been handed down. That is to say, in all good faith, the wife of Allan Kempe (whose name at least was Isabel), was put down as the daughter of Sir Edward Hastings by his wife Phillipa, which in time became corrupted into the daughter of Sir Philip Hastings. Edward Hastings was co-founder of Gissing church with Adam Kempe. Bartholomew, at least, knew that the house of Hastings had held the lordship of Gissing, and claiming descent from them, he would be the more anxious to have entire possession of the manors comprised in Gissing. Thus in 1532 he sold the seat at Weston, and as opportunity occurred he bought off the interests held by others in the Manors of Gissing.

That Bartholomew Kempe was a good business man there can be little doubt. The sale of Weston, and the additional acquirements and building at Gissing, demonstrate that he had a definite purpose in view. This dynastic determination is further manifested by his seeking and obtaining from the king a confirmation of his free warren in the demesne lands at Gissing, which the grant recites, were originally granted by Henry III. to Nicholas Hastings on 23rd May in the 54th year of that King's reign (1270). The Patent to Bartholomew is dated at

Westminster, 4th May, in the 21 Henry VIII. (1529), and is mentioned in vol. iv., part. 3, of "Letters and Papers of Henry VIII."

Nor did Bartholomew neglect his local religious duties, for we find him in possession of the Gissing Church Funds in 1537. These funds probably were raised for the purpose of restoring the parish church, very likely at his instigation, for we may judge that he was anxious for the welfare of the church as well as all else at Gissing. The advowson of the rectory of this church was not yet in his family, for we are told by Blomfield that it was purchased by ROBERT KEMPE IV (NK79), his son, on 17th February, 1574. In the Subsidy Roll of 1323, when Bartholomew was but eldest son of the Lord of these Manors, he is rated as the chief "gentleman" residing in the Hundred of Diss, his land being then valued at £8 yearly, for which he paid 8s. as his proportion of the rate levied. In the reign of Mary, as Lord of Gissing and Dallings, he paid £4 subsidy for his lands, they being then valued at £80 per annum. On this

Subsidy Roll appear John Kemp, at Shelfhanger; Thomas Kemp, at Starston; William Kemp, at Shelton, and Robert Kemp, at Fornsett St. Mary, all within the Hundred of Diss.

Bartholomew Kempe, be it remembered, was the son of ROBERT KEMPE III's (NK26) second wife, Anne Clifford, of Kent. He may have had some property in Kent from his mother, which may account for his son, EDWARD KEMPE (NK82), retiring to that county after an active life in London as a merchant; of such maternal estate, however, we have no actual knowledge. Edward married Anne, daughter of John Alleyn, of Bury St Edmunds, by Constance, daughter and heiress of William Gedding. (This John Alleyn, with a Godfrey Kempe and others, petitioned the King to translate Thetford Monastery to a Dean and Chapter of Thetford Church, at the time of the suppression of the monasteries).

Bartholomew had a very large family, some of whom died in infancy. We know that at the decease of his father in 1526, he had five sons and a daughter, after which, at least, two more sons were born. The order of the sons is not uniformly given, the cadency marks to their arms being shifted, evidently on the decease of a brother without issue, to make their line appear as close as possible to the head of the family. The following order is most probable:

- (1) Robert, who in time succeeded to the Gissing and Flordon estates;
- (2) Bartholomew, who settled in London and became founder of the Kempes of Croydon;
- (3) Anthony, who died old and childless in 1612;
- (4) Edward Kempe, a mercer, of London, and afterwards of Shorn, Kent
- (5) John, who died a bachelor;
- (6) William Kempe;
- (7) Francis Kempe, who settled at Little Hadham, Herts;
- (8) Thomas, whose effects and estates were administered by his brother Edward in 1562; and a daughter named Elizabeth, who married into the Throgmorton family.

Bartholomew (the elder) died in 1554, in which year there is recorded an Inquisition, which may now be seen by any interested at national Record Office.

Framlingham Kempes

Around the time of Bartholomew there were less than 20 Kemp families in Suffolk. In this respect, the following Wills very probably refer to the descendants of Bartholomew's near

relatives: Henry Kempe, of Parham, 1769 ; John Kempe, of Woodbridge, 1771-2, and Amy Kempe (widow), of Felixstow, 1783. The Index to the Administrations at the same office mentions James Kemp, of Parham, 1716-19, and Mary Kemp, of Wickham Market, 1795.

As early as 1518-24 there is a will of Cicely Kempe, of Parham, which is close to Marlesford, which appears to be the " Mowlesford " in the testament of Margaret Kempe in 1480 ; thus one may consider Dallinghoe, with Parham, a nest of a branch of the Kempes, of Woodbridge, from about 1480 down to late in the nineteenth century. Tuddenham, Westerfield, Sproughton, Clopton, Claydon and perhaps Henley were early homes of the Kempes around Ipswich; most, if not all, of these were of the old Norfolk stock dating from the fourteenth century.

The distribution of wills may be taken as a generalisation of the prosperity of the Kempes as property owners. These families seem for the most part to have been sustained by long established the family roots in the manorial systems of relatively small clusters of villages that can be traced back to the socio-political networking of Norman de Campo.

In particular, the wealth of the Parham Kempes was built upon the ancestors of John Kempe of Cratfield, one of the sons of Robert Kempe II of Weston and Gissing. Through William Kempe of Framlingham, John's great grandson, the Parham and Bruisyard Kempes radiated to become prosperous yeoman farmers in the valleys of the Ore and Alde during the 17th and 18th centuries..

These connections are taken up in 'Meeting Places' because the Framlingham line represents the flow of Kemp genes to my mother's family.

Genealogical Report



Descendants of Norman de Campo

Generation No. 1

1. NORMAN¹ DE CAMPO

Notes for NORMAN DE CAMPO:

Domesday under-tenant, who held Peasenhall of Bigod, and Westerfield of the Honour of Richmond. He was sheriff of Suffolk with family interests in many villages throughout the eastern Hundreds. He had property in Ipswich. Domesday refers to Hugh son of Norman, and Tancred father of Norman

More About NORMAN DE CAMPO:

Date: 1066, Domesday under-tenant Sheriff of Suffolk

Child of NORMAN DE CAMPO is:

2. i. NORMAN² KEMPE.

Generation No. 2

2. NORMAN² KEMPE (*NORMAN¹ DE CAMPO*)

Notes for NORMAN KEMPE:

Referred to in the Sibton Abbey cartulary as Norman II of Peasenhall and his decendants listed as benefactors of the Abbey.

More About NORMAN KEMPE:

Date: 1150, Benefactor with sons of Sibton Abbey

Children of NORMAN KEMPE are:

3. i. RALPH³ KEMPE.
4. ii. WILLIAM KEMPE.

Generation No. 3

3. RALPH³ KEMPE (*NORMAN², NORMAN¹ DE CAMPO*)

Notes for RALPH KEMPE:

Ralph, son of Norman, made a grant to Sibton abbey of property in Sibton and Peasenhall which was confirmed by the bishop of Norwich in 1178. Ralph also made an exchange with the abbey for land in Finningham, which was confirmed by Henry II. He also granted a quarter part of the advowson of Heveningham church and 6 acres of land in the village. Ralph was a benefactor of the priory of the Holy Trinity, Ipswich, by granting land in Westerfield. He granted the newly founded Bigod abbey of Theford tithes in Peasenhall which Bigod confirmed.

More About RALPH KEMPE:

Date: 1166, Sibton benefactor son of Norman of Peasenhall

Children of RALPH KEMPE are:

5. i. NORMAN⁴ KEMPE.
6. ii. HENRY KEMPE.
- iii. WILLIAM KEMPE.

Notes for WILLIAM KEMPE:

A William Kempe was a benefactor of Sibton Abbey to which he granted land in Dennington. He was probably the William, son of Ralph of Peasenhall, who granted, and with his mother Emma, confirmed land in Thurleston to SS Peter and Paul Ipswich.

William of Peasenhall also occurs in the judicial records of the early 13th century. He was active between 1202 and 1219 and often served as a juror.

He was one of the knights in the garison in Framlingham castle during the siege of 1216. In 1204, King John confirmed his grant to Holy Trinity, Ipswich.

More About WILLIAM KEMPE:
Date: 1216, Knight at Framlingham Castle

7. iv. GILBERT KEMPE.

4. WILLIAM³ KEMPE (*NORMAN*², *NORMAN*¹ DE CAMPO) He married ERMESENT.

Notes for WILLIAM KEMPE:

A tenant of Blythburgh priory. With his wife Ermesent and son Bartholomew he joined in the sale of their family property at Darsham to Ralph de Bulitot, son of Geoffrey.

More About WILLIAM KEMPE:
Date: 1187, Sale of property at Darsham

Child of WILLIAM KEMPE and ERMESENT is:

i. BARTHOLOMEW⁴ KEMPE.

Generation No. 4

5. NORMAN⁴ KEMPE (*RALPH*³, *NORMAN*², *NORMAN*¹ DE CAMPO) He married MABEL.

Notes for NORMAN KEMPE:
Referred to in Sibton cartulary as son of Ralph Kempe, a benefactor.

Norman, son of Ralph confirmed grants made by his father to the abbey of Sibton, and other grants were made from his fee, for which latter he received 40s. He also granted a meadow of his own. Like his father he was also a benefactor of other religious houses. He granted to Blythburgh priory land in Peasenhall and confirmed the grant by his wife Mabel. With his son-in-law Ranulf of Onehouse he granted a mill in Leiston.

In 1202 Norman was a juror and in 1205-6 he was involved in a plea concerning the advowson of Westerfield church. He his last referred to in 1210.

Norman was related to the Valeines family since Robert de Valeines, father of Theobald de Valeines, another benefactor of Sibton abbey was described as Norman's uncle (avunculus). The Valeines were incomers with the Conqueror.

More About NORMAN KEMPE:
Date: 1205, Juror of Westerfield

Children of NORMAN KEMPE and MABEL are:

8. i. RALPH⁵ KEMPE.
ii. SOLOMON KEMPE.

Notes for SOLOMON KEMPE:
Referred to in Sibton cartulary as son of Norman and grandson of Ralph, both both benefactors of the abbey.

iii. ROBERT KEMPE.

Notes for ROBERT KEMPE:
Referred to in Sibton cartulary as son of Norman and grandson of Ralph, both benefactors of the abbey.

More About ROBERT KEMPE:
Date: 1225, Interests in manor of Farnham

6. HENRY⁴ KEMPE (*RALPH*³, *NORMAN*², *NORMAN*¹ DE CAMPO)

Notes for HENRY KEMPE:
Referred to as son of Ralph Kemp in the Sibton cartulary

Child of HENRY KEMPE is:

9. i. RALPH⁵ KEMPE.

7. GILBERT⁴ KEMPE (*RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Notes for GILBERT KEMPE:

Juror of Peasenhall who granted a croft with pasture in Peasenhall to the monks of Sibton in 1202

More About GILBERT KEMPE:

Date: 1202, Gift of land in Peasenhall to Sibton Abbey

Child of GILBERT KEMPE is:

10. i. ROGER I⁵ KEMPE.

Generation No. 5

8. RALPH⁵ KEMPE (*NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Notes for RALPH KEMPE:

Referred to in Sibton cartulary as son of Norman and grandson of Ralph, both benefactors

Children of RALPH KEMPE are:

11. i. RALPH⁶ KEMPE.
ii. WILLIAM KEMPE.

9. RALPH⁵ KEMPE (*HENRY⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Notes for RALPH KEMPE:

Referred to in Sibton cartulary as son of Henry, and grandson of Ralph Kempe a benefactor

Child of RALPH KEMPE is:

- i. ADAM⁶ KEMPE.

Notes for ADAM KEMPE:

As Adam of Gissing, together with Robert de Gissing (probably his brother), and Nicholas Hastings, he joined in the foundation of Gissing church Norfolk in 1280.

The Hastings family were overlords of Gissing until about 1353 when Ralph Hastings sold it to Thomas Gardiner of Gissing.

Gissing manor was not a major home for Kemps until it came into Kemp ownership in the early 16th century. From this time it became the ancestral home of a branch of Adam's kin who eventually became baronets under the patronage of Charles I/

More About ADAM KEMPE:

Date: 1288, Held Kempe's manor Gasthorpe

10. ROGER I⁵ KEMPE (*GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Notes for ROGER I KEMPE:

Sibton Abbey re lands in Wenhaston

References to this family in Sibton Abbey Cartularies: pub. Suffolk Records Soc

Adam Kempe: 710

Bartholomew Kempe: 50

Geoffrey son of Roger I: 831n; 865; 879-80;

Norman: 575; 731-2; his heirs 13

Ralph: 732-2

William: 31; 831n; 865; 869; 872; 877; 883; 897

Roger I: 31; 831n; 865; 869; 872; 877; 883; 897

Roger II son of Geoffrey: 831; 845-6

William Cempe 79

More About ROGER I KEMPE:

Date: Unknown, Sibton Abbey: re land in Wenhaston

Child of ROGER I KEMPE is:

12. i. GEOFFREY⁶ KEMPE.

Generation No. 6

11. WILLIAM⁶ KEMPE (*RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Children of WILLIAM KEMPE are:

i. ARNOLD⁷ KEMPE.

Notes for ARNOLD KEMPE:

Described as 'of Norwich'.

More About ARNOLD KEMPE:

Date: 1305, Living: Pedigree of Gissing Kempes

13. ii. ALAN KEMPE.

14. iii. GEOFFREY KEMPE.

12. GEOFFREY⁶ KEMPE (*ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About GEOFFREY KEMPE:

Date: 1288, Sibton Abbey: re land in Wenhaston

Children of GEOFFREY KEMPE are:

15. i. GILBERT⁷ KEMPE.

16. ii. ADAM KEMPE.

17. iii. ROGER KEMPE II.

Generation No. 7

13. ALAN⁷ KEMPE (*WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ISABELLE HASTINGS.

Notes for ALAN KEMPE:

From the "Rotuli Hundredorum" for the county of Suffolk we find that at the time of Edward I, Alan Kempe was rated at 5s for land which he held at Weston in the Hundred of Waynesford, and William Kempe and his sons John and Alan are mentioned. This Weston is further identified by the deeds which relate to Redisham, the adjoining parish to Weston. In the Suffolk fines an entry made in 1318 runs as follows:- "Henry, son of Robert le Clerk, of Carlton (Carlton Colville), and Aullina, his wife, V. Geoffrey, son of Alan Kempe, of Weston in Carlton, Rushmere, Mutford, Barnaby and Honberg".

Alan, lord of Weston, was living in 1318 and had married before 1324

More About ALAN KEMPE:

Date: 1318, Lord of Weston

Notes for ISABELLE HASTINGS:

Widow at Little Wenham Suffolk 1347, where she had land called Stubbing at Wenham Parva, as well as other lands in Chatsham and Belstede Magna, which had been settled upon her son in 1287. Several deeds relating to these were witnessed by her son Geoffrey Kempe, Warden of Ipswich.

Children of ALAN KEMPE and ISABELLE HASTINGS are:

18. i. JOHN⁸ KEMPE.

ii. WILLIAM KEMPE.

More About WILLIAM KEMPE:

Date: 1313, Elough, Wellingham, Griston

14. GEOFREY⁷ KEMPE (*WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married MATHILDA.

Notes for GEOFREY KEMPE:

Warden of Ipswich and of the city of Norwich 1287-1318.

It is probable that Geoffrey was the Geoffrey Kempe, a citizen of Norwich, who in 1294, had a grant of land in the parish of St Lawrence. He had a son then living named Thomas. The next year Geoffrey Kempe, le Clerke, and Cecilia, his wife, are mentioned in St John "Woddermarket" Norwich, and twice more in 1305-6. This couple are also named in connection with land and other property in St Lawrence and the Market, which had formerly belonged to Arnold Kempe (probably his uncle).

Geoffrey (Galfridus) is recorded in the Rotuli Hundredorum where he is termed 'Clerk of Norwich', but he does not seem to have been a city clerk or clergyman. In the same record, and in the same period, he is entered as Galfrid Kempe balli de Castell. This office of Castle Bailiff is likely to be held by the same individual as he who was Warden of Ipswich.

More About GEOFREY KEMPE:

Date: 1318, Warden of Ipswich & Norwich

Children of GEOFREY KEMPE and MATHILDA are:

19. i. RICHARD⁸ KEMPE.
- ii. EDMUND KEMPE.

More About EDMUND KEMPE:

Date: 1347, Saxthorpe

15. GILBERT⁷ KEMPE (*GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About GILBERT KEMPE:

Date: 1289, At Kempe's manor Gasthorpe

Child of GILBERT KEMPE is:

- i. WILLIAM⁸ KEMPE.

More About WILLIAM KEMPE:

Date: 1340, Received Kempe's manor from mother

16. ADAM⁷ KEMPE (*GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About ADAM KEMPE:

Date: 1327, Subsidy in Heveningham

Child of ADAM KEMPE is:

20. i. RADULPHI⁸ KEMPE.

17. ROGER⁷ KEMPE II (*GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ALICE.

Notes for ROGER KEMPE II:

Roger Kempe II succeeded his father, Geoffrey the son of Roger Kempe I after 1297, when Geoffrey was still living. It is not easy to distinguish between the activities of Roger I and Roger II. Roger I occurs c1240 and witnessed charters of Sibton Abbey in the 1280s. Roger II was living in 1310-11 when with Alice his wife, he was party to a final concord concerning Ubbeston, Laxfield, and Huntingfield. Both father and son were involved with gifts of their land in Wenaston to Sibton Abbey (Sibton Abbey Cartularies, Suffolk Records Society).

More About ROGER KEMPE II:

Date: 1301, Land in Ubbeston Laxfield & Huntingfield

Child of ROGER KEMPE and ALICE is:

- i. WILLIAM⁸ KEMPE.

Notes for WILLIAM KEMPE:

Of Wenaston: transactions with Sibton Abbey 1376

More About WILLIAM KEMPE:

Date: 1376, Sibton Abbey: re land in Wenhaston

Generation No. 8

18. JOHN⁸ KEMPE (*ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ALICE OR AGNES.

More About JOHN KEMPE:

Date: 1347, Lord of Weston

Notes for ALICE OR AGNES:

Said to be heiress of Duke and Beuteveleyn

Children of JOHN KEMPE and ALICE AGNES are:

21.
 - i. ROBERT I⁹ KEMPE.
 - ii. RALPH KEMPE.
22.
 - iii. RICHARD KEMPE.
 - iv. ANN OR MARGARET KEMPE.
 - v. ALICE KEMPE.

19. RICHARD⁸ KEMPE (*GEOFFREY⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Child of RICHARD KEMPE is:

23.
 - i. EDMUND⁹ KEMPE.

20. RADULPHI⁸ KEMPE (*ADAM⁷, GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About RADULPHI KEMPE:

Date: 1328, Sibton Abbey tenant (of Heveningham)

Child of RADULPHI KEMPE is:

24.
 - i. EDMUND⁹ KEMPE.

Generation No. 9

21. ROBERT I⁹ KEMPE (*JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married (1) KATHERINE HAWKER, daughter of BARTHOLOMEW WHITE. She was born in Redenhall. He married (2) AGNES. He married (3) MARY WHITE, daughter of BARTHOLOMEW WHITE. She was born in Shotisham.

Child of ROBERT KEMPE and KATHERINE HAWKER is:

25.
 - i. JOHN¹⁰ KEMPE.

Child of ROBERT KEMPE and MARY WHITE is:

26.
 - ii. JEFFREY¹⁰ KEMPE.

22. RICHARD⁹ KEMPE (*JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Child of RICHARD KEMPE is:

27.
 - i. GODFREY¹⁰ KEMPE.

23. EDMUND⁹ KEMPE (*RICHARD⁸, GEOFFREY⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE*

CAMPO)

More About EDMUND KEMPE:

Date: 1385, Property in Bucklesham & Rushmere

Children of EDMUND KEMPE are:

- i. GEOFFREY¹⁰ KEMPE.

More About GEOFFREY KEMPE:

Date: 1440, Property in Woodbridge

28. ii. JOHN KEMPE.

24. EDMUND⁹ KEMPE (*RADULPH⁸, ADAM⁷, GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Notes for EDMUND KEMPE:

He is referred to with respect to property in Monk's Eleigh where the Gissing Kemps later consolidated property as a base for a lateral branch (the Bricett Kemps).

More About EDMUND KEMPE:

Date: 1372, Land in Monk's Eleigh

Child of EDMUND KEMPE is:

29. i. JOHN¹⁰ KEMPE.

Generation No. 10

25. JOHN¹⁰ KEMPE (*ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ALICE DUKE, daughter of ROBERT DUKE and JULIAN BEUTEVELEYN. She was born in Brampton.

Notes for JOHN KEMPE:

Geoffrey Kempe and John Kempe had property in Woodbridge

More About JOHN KEMPE:

Date: 1440, Lord of Weston

Notes for ALICE DUKE:

Heiress of the Robert Duke of Brampton

Children of JOHN KEMPE and ALICE DUKE are:

30. i. ROBERT¹¹ KEMPE II.
- ii. ALICE KEMPE, m. ROBERT WARD; b. Kirby Bredon.

Notes for ALICE KEMPE:

Collins Peerage states that Alice Kempe of Gissing married Robert Ward of Kirby Bredon- context middle of 15th century.

26. JEFFREY¹⁰ KEMPE (*ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About JEFFREY KEMPE:

Date: 1440, Of Weston

Children of JEFFREY KEMPE are:

- i. ROBERT¹¹ KEMPE.

More About ROBERT KEMPE:

Date: 1464, Will: Claydon Whitton Thurleston Blakenham

- ii. JOHN KEMPE, m. MARGARET DRURY.

Notes for JOHN KEMPE:

Norris informs us that Margaret, widow of one Drewry, married John Kempe, Gent., and died as widow of the latter in 1483 at Ipswich. This date would seem to be a mistake for 1480, as the will of Domina MARGARET KEMPE, Vidua de Ipswich, given in our last chapter accords with that statement except as to date. This will, mentioning as it does Will. Curzon, would at least appear to be a close relation to Robert Kempe, the co-heir to the Duke estates.

More About MARGARET DRURY:

Date: 1480, Will as of Ipswich

27. GODFREY¹⁰ KEMPE (*RICHARD*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) He married ALICE, daughter of JOHN SMITH.

More About GODFREY KEMPE:

Date: 1444, Will at Laxfield

More About ALICE:

Date: 1459, Will at Laxfield

Children of GODFREY KEMPE and ALICE are:

- i. WILLIAM¹¹ KEMPE.
- ii. ALICE KEMPE.
- iii. MARIAN KEMPE.

28. JOHN¹⁰ KEMPE (*EDMUND*⁹, *RICHARD*⁸, *GEOFFREY*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) He married MARGARET CURZON.

More About JOHN KEMPE:

Date: 1459, Woodbridge Funeral Monument

More About MARGARET CURZON:

Date: 1480, Will: Ipswich

Children of JOHN KEMPE and MARGARET CURZON are:

31. i. THOMAS¹¹ KEMPE.
- ii. MARGARET KEMPE, m. THOMAS ALNARD.

29. JOHN¹⁰ KEMPE (*EDMUND*⁹, *RADULPH*⁸, *ADAM*⁷, *GEOFFREY*⁶, *ROGER*⁵, *GILBERT*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) He married ALICE.

Notes for JOHN KEMPE:

On 6th May 16 Edward IV there is a release by John Kempe of Peasehall the elder to Edmund Kempe my son, Robert Brende, William Wright, Robert Snellyng and William Moore the property of Newynne. Ref FC 67/L3/2.

John Kempe the elder had acquired Le Neweinne with the adjacent pightles of Ferthung pightle (1 acre) and Fermerpictill (4 acres) from Abbot Thomas of the monastery of Sibton in 1463.

More About JOHN KEMPE:

Date: 1463, Acquired Le Neweinne in Peasehall

More About ALICE:

Date: 1476, Dead by this date

Children of JOHN KEMPE and ALICE are:

- i. EDMUND¹¹ KEMPE, m. CHRISTIAN.

More About EDMUND KEMPE:

Date: 1494, Will setting up Peasehall New Inn charity

Notes for CHRISTIAN:

Probably a widow who married Edmund with children of her own but non by Edmund.

More About CHRISTIAN:
Date: 1495, Dead by this date

32. ii. JOHN KEMPE.

Generation No. 11

30. ROBERT¹¹ KEMPE II (*JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married (1) MARGARET CURZON, daughter of WILLIAM CURZON. He married (2) ELIZABETH BEUTEVELEYN.

Notes for ROBERT KEMPE II:
Co heir of Duke, Beutyveleyn and Gardiner.

More About ROBERT KEMPE II:
Date: 1518, Buried Gissing

Children of ROBERT KEMPE and MARGARET CURZON are:

33. i. ROBERT¹² KEMPE III.
ii. EDMUND KEMPE, d. 1542.
34. iii. JOHN KEMPE, d. 1560, Cratfield.
iv. WILLIAM KEMPE, b. Abt. 1450, Sproughton.

Notes for WILLIAM KEMPE:
WILLIAM KEMPE, the third son of Robert, and next younger brother to this John, was a clergyman, of "Sprockton," probably Sproughton, near Ipswich. It is his will as of Cratfield which appears in the Norwich Consistory Court Calendar dated 1539 (W 60 f.61)

More About WILLIAM KEMPE:
Date: Baptised in Sproughton (IGI)

- v. RALF KEMPE.

Notes for RALF KEMPE:
Dalry states that a Ralph Kempe was co-feoffee of the Manor of Gissing. He does not give the date, but it was probably about 1467 or 1473. No RALPH KEMPE is entered in the various Probate Calendars of Norfolk and Suffolk. This Ralph evidently settled in Middlesex and was a merchant of London, his will being proved in the Prerogative Court of Canterbury in 1477- As he founded a line of his family in Middlesex the records of his estates and issue will be treated with under that county. Norris in his MSS., now in possession of Walter Rye, Esq., of the Priory, Norwich, shows a Ralph Kempe on the Norfolk pedigree as a brother of Robert, and uncle of Geoffrey and John Kempe. This seems quite compatible with the other facts we have given, but we know of no better authority for this Ralph being so placed on the pedigree..

There are some problems in locating Ralph in the Gissing pedigree. RALPH or " Rarfe " Kempe is shown as the fifth son of Robert, this may be a mistake for Richard, who does not appear on the pedigree quoted (Harl. 1154). No Kempe appears in the various Probate Courts of Norfolk, Suffolk, or Essex to correspond with this name, nor do we trace any Ralph Kempe as living nearer than Middlesex, and the one of the name there was grandson to that Ralph of London mentioned, above.oked upon as too great for these Kemples to cover at one migration.

- vi. RICHARD KEMPE.

Notes for RICHARD KEMPE:
Dalry states that a Richard was a mercer of London ; he does not say which this Richard was. But there is little doubt that he was the brother of Edmund, another mercer of London, both being recipients of the grant mentioned above, dated 1485, as sons of Robert Kempe and Mary or Margaret Curzon. The Harleian Manuscripts (i 154) contain a sixteenth century pedigree showing the issue of the last-named couple, placing Robert Kempe as the eldest son, but curiously stating that Edmund, the second son, was then " heere electe." His issue is also shown and is continued to 1585 ; but we suppose for the sake of excluding the junior line from participation in arms and property the line is made to die out with " Pawle " Kempe, son of James Kempe, of Acton, Middlesex, the eldest son of Edmund Kempe, the Citizen and Mercer of London, who died in 1542. His line will also be reserved for the Middlesex section of our work, he being chiefly connected with that county. We will here only say that his daughter Margaret, as widow of William Dane, an Alderman of London, was a great benefactor to the City Guilds, and that her portrait still hangs in the Ironmongers' Hall. She left a sum of money to purchase a necklace for Queen

Elizabeth with whom she was on intimate terms.

vii. CICELY KEMPE.

Notes for CICELY KEMPE:

Alice's sister, Ciseley Kempe, married John Moulton, or Melton, of " Sturston," which is undoubtedly the modern Stuston in the north of Suffolk near to Diss.

A John Moulton at this period had extensive possessions in Gloucestershire, his will, which describes him as of Toddendam, in that county, was proved in 1563 (P.C.C., 9 Stevenson). If this is a relation to Cicely Kempe's husband it may perhaps account for her younger brother Ralph being in that county. " Cicely Melton" is mentioned as living in 1542 in her brother Edmund's will.

viii. ALICE KEMPE.

Notes for ALICE KEMPE:

Alice Kempe (sister to the above Edmund, John, William, and Rarfe) became a nun at the beautiful Saxon Abbey of Barking, the reason for her choosing a convent so distant from her native home may reasonably be attributed to her venerating the Saxon founder of that abbey to whose race she claimed to belong.

Child of ROBERT KEMPE and ELIZABETH BEUTEVELEYN is:

- ix. ELIZABETH¹² KEMPE, m. THOMAS HERTESHORNE; b. Gissing.

Notes for ELIZABETH KEMPE:

Co-heir of Beuteveleyn

31. THOMAS¹¹ KEMPE (*JOHN¹⁰, EDMUND⁹, RICHARD⁸, GEOFFREY⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married MARGERY CANE, daughter of WILLIAM CANE and AGNES.

More About THOMAS KEMPE:

Date: 1474, Will: Woodbrige

Children of THOMAS KEMPE and MARGERY CANE are:

35. i. GEOFFREY¹² KEMPE.
36. ii. JOHN KEMPE.
iii. MARGARET KEMPE.
iv. AGNES KEMPE.

32. JOHN¹¹ KEMPE (*JOHN¹⁰, EDMUND⁹, RADULPH⁸, ADAM⁷, GEOFFREY⁶, ROGER⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ALEANOR.

Notes for JOHN KEMPE:

Deed of 1495 sets up trust to administer Edmund Kempe's New Inn bequest refers to John Kemp having a pightle formerly belonging to Edmund Kempe. John acts as one of the trustees.

More About ALEANOR:

Date: 1485, Sibton Abbey rent roll, late the wife of John Kempe

Children of JOHN KEMPE and ALEANOR are:

37. i. JOHN¹² KEMPE.
ii. WILLIAM KEMPE.

Generation No. 12

33. ROBERT¹² KEMPE III (*ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married (1) ANNE CLIFFORD. He married (2) ELIZABETH APPELYARD. She was born in Mergate Hall Braconash.

Notes for ROBERT KEMPE III:

ROBERT KEMPE (father of Bartholomew and Lewis Kempe) made his will 8th September, 1526, and it was proved at Hoxne on the 22nd January following. Dalry, in giving an abstract from it, describes the testator as of Weston, but in the Norwich Register (224 Briggs) he is stated to be "of Gissing, Esquire." Dalry says that his will recites that whereas his son, Bartholomew Kempe, stands indebted to him for two hundred marks, this sum shall be expended in employing some "honest" priest to sing for the soul of the testator, his wife's, the souls of his father and mother and ancestors, for ten years to come. He desired to be buried by his wife in the Lady Chapel of Gissing Church, and left bequests to the altar of that church and to the high altars of Florden, Burston and Tivetshall. The most important item in the will is the statement that the Manors of Ballings and Hastings in Gissing belonged to his father, while other lands "in the said town" had been purchased from "various persons."

ROBERT KEMPE must have married Elizabeth Appleyard, heiress of Mergate Hall, Braconash, before 1470, for he had married a second wife before 1474, the first one having left no son but three daughters. Mary, the eldest child, married Thomas Jernygan, of Cove, Suffolk, and had by him at least four children living in 1527. Elizabeth Kempe, the second daughter of the heiress of Braconash, became Lady of the Bedchamber to Queen Catherine, and died in 1536. She states in her will that she was born at Gissing, being daughter of Robert Kempe late of that place.

More About ROBERT KEMPE III:

Date: 1526, Lord of Weston Flordon & Gissing died

Notes for ANNE CLIFFORD:

Robert Kempe's second wife was Anne, daughter of John Clifford, of Holmdale, Kent (probably related to Richard Clifford, Archdeacon of Canterbury, and afterwards Bishop of Worcester and London), who died in 1421. By this wife he had several children.

Bartholomew, the eldest son, was declared to be aged fifty-five at his father's death in 1527; thus this second marriage must have taken place before 1474. He inherited the chief estates of his father

Margaret Kempe, a daughter of Robert, married Robert Blaverhauset, of Princethorpe, Warwickshire; Florence, another daughter, married Sir Phillip Woodhall, of "Frampton," Suffolk (Perhaps this may be Framsdon, near Letheringham, where the Kempes, of Woodbridge, held property), and was living in 1542; LEWIS KEMPE, a younger son, was to have the remainder of his father's estate, but we find but little local trace of him except that he joined his elder brother in a deed relating to some land in which his name is rendered as Ludovicus Kempe, the deed concerning which is noted by Dalry in the MSS. before quoted. No will of any Kempe of his name occurs in the calendars of the various Probate Courts of Norfolk, Suffolk, Essex, Kent, or Lincoln, but "Sir" John Kempe, Vicar of Hungerton, Leicestershire, in a will dated, 1539 speaks of his brother, "Ludwyke Kempe," and the latter's son, Ludwick. We have not traced the exact abode of this elder Ludwick Kempe, but his sons and their issue lived at Croxton, and established a family who have continued in Leicestershire and Lincolnshire to the present day. Other Kempes of Leicestershire came from Staffordshire and Warwickshire, perhaps these also, although apparently an earlier branch, may be akin to those of Norfolk stock, and thus account for Margaret's marriage with Blaverhauset of Warwickshire.

Children of ROBERT KEMPE and ANNE CLIFFORD are:

38. i. BARTHOLOMEW¹³ KEMPE.
- ii. LEWIS KEMPE.
- iii. MARGARET KEMPE.
- iv. FLORENCE KEMPE.

Children of ROBERT KEMPE and ELIZABETH APPLEYARD are:

- v. ANN¹³ KEMPE, m. RICHARD BACON; b. Harleston.
- vi. MARY KEMPE, m. THOMAS JERNYGAN; b. Cove.
- vii. ELIZABETH KEMPE.

34. JOHN¹² KEMPE (*ROBERT*¹¹, *JOHN*¹⁰, *ROBERT*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) died 1560 in Cratfield.

Notes for JOHN KEMPE:

This is John Kempe senior who appears with his family in Cratfield in the first quarter of the 16th century.

More About JOHN KEMPE:

Date: 1560, Will as of Cratfield

Children of JOHN KEMPE are:

- i. ELIZABETH¹³ KEMPE.
39. ii. JOHN KEMPE, b. 1539, Cratfield; d. 1605, Cratfield.
40. iii. WILLIAM KEMPE.
- iv. ALICE KEMPE, b. 1539, Cratfield.
- v. ANNA KEMPE, b. 1545, Cratfield.
- vi. ALBON KEMPE, b. 1548, Cratfield.
- vii. FRANCIS KEMPE, b. 1551, Cratfield.
- viii. CECILY KEMPE.

35. GEOFFREY¹² KEMPE (*THOMAS¹¹, JOHN¹⁰, EDMUND⁹, RICHARD⁸, GEOFFREY⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Child of GEOFFREY KEMPE is:

- i. THOMAS¹³ KEMPE, m. KATHERINE.

More About THOMAS KEMPE:
Date: 1521, Will: Woodbridge

More About KATHERINE:
Date: 1521, Will: Woodbridge

36. JOHN¹² KEMPE (*THOMAS¹¹, JOHN¹⁰, EDMUND⁹, RICHARD⁸, GEOFFREY⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Children of JOHN KEMPE are:

- i. THOMAS¹³ KEMPE, d. 1560, Died Dallinghoo.

More About THOMAS KEMPE:
Date: 1560, Died Dallinghoo

41. ii. JOHN KEMPE, b. 1541.

37. JOHN¹² KEMPE (*JOHN¹¹, JOHN¹⁰, EDMUND⁹, RADULPH⁸, ADAM⁷, GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Notes for JOHN KEMPE:

1495 Trustee of his uncle Edmund's charity of New Inn etc

More About JOHN KEMPE:

Date: 1524, Peasenhall Subsidy List

Children of JOHN KEMPE are:

42. i. THOMAS¹³ KEMPE.
43. ii. JOHN KEMPE, d. 1567.

Generation No. 13

38. BARTHOLOMEW¹³ KEMPE (*ROBERT¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About BARTHOLOMEW KEMPE:

Date: 1472, Birth

Children of BARTHOLOMEW KEMPE are:

- i. ROBERT¹⁴ KEMPE IV, m. (1) ELIZABETH DE GREY; m. (2) ELIZABETH SMYTHWIN.
- ii. BARTHOLOMEW KEMPE.
- iii. ANTHONY KEMPE.
- iv. EDWARD KEMPE.
- v. JOHN KEMPE.
- vi. WILLIAM KEMPE.

- vii. FRANCIS KEMPE.
- viii. ELIZABETH KEMPE.

39. JOHN¹³ KEMPE (*JOHN*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) was born 1539 in Cratfield, and died 1605 in Cratfield. He married (1) JOAN. He married (2) HELEN.

Notes for JOHN KEMPE:

A will of 1605 refers to a son Launcelot, probably a nickname for his son baptised Robert, his wife Ellen, and five daughters. He left his property to his wife that consisted of a farm with a horse mill and other properties in Cratfield.

More About JOAN:

Burial: 1574, Cratfield

Child of JOHN KEMPE and JOAN is:

- i. JOHN¹⁴ KEMPE, b. 1567.

Notes for JOHN KEMPE:

Will of John Kempe of Aldringham, miller. 1610. R43/359 W46/37

Children of JOHN KEMPE and HELEN are:

- ii. MARIA¹⁴ KEMPE, b. 1580, Cratfield.
- iii. ROBERT KEMPE, b. 1584, Cratfield.

Notes for ROBERT KEMPE:

My research has shown that Robert Kempe was the second son of John Kempe the younger, of Mill Farm Cratfield, by his second wife Helen. This Robert was the cousin of William Kempe, the founder of my mother's Kemp line.

I have been stimulated to search for Robert's descendants because of the following internet contact with Andy and Caroline Graves who are descended from Charles Kemp baptised 1709 in Laxfield.

Andy and Caroline Graves wrote:-

"Our own info is as follows, listing the family before they moved to Norwich.

John Kemp b.1666 Laxfield to John and Ann (no other info). Married Ann (no surname) and had six children all in Laxfield They were William b.1695, James b.1698, Martha b.1702, Mary b.1703, Samuel b.1705 and Charles b.1709.

Charles Kemp b.1709 married Margaret Flat (b.1709 Bungay) in 1734 at Bungay and had five children all in Chediston. They were Charles b.1734, Ann b.1737, Mary b.1739, Elizabeth b.1740 and Margaret b.1742.

Margaret Kemp b.1742 married Samuel Aldous (b.1741 Fressingfield) in 1767 at Ubbeston and had seven children. They were Henry b.1770 Cratfield, Margaret b.1772 Cratfield, John b.1775 Laxfield, William b.1775 Laxfield, James b.1777 Kelsale, Sarah b.1780 Cratfield and Charles b.1782 Cratfield

Charles Aldous b.1782 married Lucy Fuller (age unknown) and had at ten children. They were Charles b.1810, John b.1811, Sarah b.1813, Samuel b.1814, Henry b.1816, Charlotte b.1820, Mary b.1822 and James b.1824, all born in Heveningham and Robert b.1825 and Robert b.1827, both born in Lakenham. Charles was a carpenter and was still alive in 1851 aged 70 living with his son John."

To this story can be added the father of the above tree, who was John Kemp of Laxfield, a joiner, who left a will dated 1709. The first child that can be assigned to John the elder is Sarah who was baptised in 1662. Therefore John, the probable founder of Andy and Caroline Graves' Kemp line, was born at the latest about 1641.

To return to Robert Kempe of Cratfield.

After the baptisms in Cratfield of Robert and his sisters, there are no further references to Kempes in the Cratfield parish books. Robert seems to represent the last generation of the family to be born in Cratfield. However, he does not turn up again living or dead in the surrounding villages. In fact a generation passes until the next local appearance of Kempes, who emerged suddenly, with families, in the parish books of the adjacent village of Laxfield. The Laxfield parish records begin in 1577 but the first record of a Kemp is for John Kempe who married a Mrs Ann Kempe in 1638. This is probably the father

of John the joiner, who was mentioned above as the founder of Andy and Caroline Graves' Laxfield line. Also, a Richard Kempe buried a daughter Elizabeth in Laxfield in 1638. I conclude that John the joiner and Richard were brothers. These are the two earliest records of Kemps in the Laxfield parish books. I assume that Mrs Ann Kemp was the widow of another, unidentified, brother of John and Richard.

The church records are not helpful about the Kemp families who lived in Cratfield and Laxfield during the the 17th and early 18th centuries. Robert had five sisters and a widowed mother, who are referred to in the will of his father (1605), These individuals cannot be extracted from the parish books. Regarding Laxfield, there is a burial record of Mary Kemp (1641) that cannot be connected with a family, and an isolated birth of a son William to a William and Frances Kemp in 1726. Also, who was the John Kemp, with a wife Mary, who baptised a daughter Elizabeth 25th January 1718?

To return to the Cratfield connection

The available dates fit the requirement of John, and Richard being contemporary with any grandchildren of Robert Kempe of Cratfield. The half century gap between the birth of Robert Kemp of Cratfield in 1584, and the marriage of John Kemp to Mrs Ann Kemp in 1638, is the average time interval between two generations of the same family. Indeed, in the absence of any substantial families in other villages at that time to connect them with, it is very likely that they were Robert's grandchildren.

There is further circumstantial evidence for John and Richard being brothers in that John the carpenter names his third son Richard. The connection between the Cratfield and Laxfield Kempes therefore rests on the father of these two individuals being a missing son of Robert of Cratfield. For convenience, I have named this person Robertson Kemp.

A Cratfield connection with the Laxfield Kemps is reinforced in that the Aldous descendants of Charles Kemp of Laxfield seem to have returned to the Cratfield roots of their Kemp kinfolk.

More About ROBERT KEMPE:

Date: 1605, mentioned in will of his father 1605

- iv. ALICE KEMPE, b. 1587, Cratfield.
- v. BRIDGET KEMPE, b. 1592, Cratfield.
- vi. MARGARET KEMPE, b. 1595, Cratfield.
- vii. ANNE KEMPE, b. 1600, Cratfield.

40. WILLIAM¹³ KEMPE (*JOHN*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) He married ELIZABETH GREEN 1560 in Cratfield.

Children of WILLIAM KEMPE and ELIZABETH GREEN are:

- i. ELIZABETH¹⁴ KEMPE, b. 1561, Cratfield.
- ii. WILLIAM KEMPE, b. Abt. 1564; m. (1) SARAH ?; m. (2) SARAH.

Notes for WILLIAM KEMPE:

My mother was Edna May Kemp, who was born in Yarmouth. Her ancestral connection with Suffolk is through the Kemps of Westleton. The Westleton Kemps have a common understanding that they are kin to the Kemps of Framlingham, Theberton and Sweffling.

William Kemp is the earliest Kemp that can be traced who actually lived in Framlingham. From William a chronological sequence can be established through the Kemps of Parham, Theberton and Sweffling, to Westleton.

Information about William comes from the will of his son Nicholas of Framlingham. William was not born in Framlingham, and current research has traced his origins to the nearby village of Peasenhall.

There was a cluster of propertied Kemps in this part of Suffolk who were carpenter-architects associated with the boom in timber- framed buildings, which occurred with early enclosures from the late middle ages up to the mid 18th century. From a number of Kemp wills it appears that the Kemp family craft of carpentry and joinery developed in the villages of Peasenhall and Laxfield. Kemps were active in Peasenhall just before the dissolution of the adjacent Cistercian monastery of Sibton, where they were tenants of the abbey and builders employed by the abbot. Laxfield has been pinpointed as an important centre of timber working, through the family research of David and Ruth Etheridge, from Elizabethan times at least until the time of John Lee timber master of the manor of Burt's or Bourts Hall, now Boats Hall, in the late 17th century (Ref. will of 1683; *The Manors of Suffolk*). In 17th century Framlingham Thomas Mills made a small fortune from the local timber trade. It is likely that William Kemp of Framlingham was part of this local woodcraft network.

Current research is establishing connections from the 16th century Suffolk Kemps with Norman de Campo, the Domesday under-tenant of one of Peasenhall's manors I believe the Suffolk Kemps were a

pre-Conquest Saxon family who renewed life under the the Norman Bigods.

Denis Bellamy (April 2001)

More About WILLIAM KEMPE:

Baptism: Working back from age of first child

Date: 1580, Of Framlingham

Notes for SARAH:

First name only, from baptisms of children.

41. JOHN¹³ KEMPE (*JOHN¹², THOMAS¹¹, JOHN¹⁰, EDMUND⁹, RICHARD⁸, GEOFFREY⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1541.

More About JOHN KEMPE:

Date: 1574, Died in Dallinghoo

Child of JOHN KEMPE is:

- i. JOHN¹⁴ KEMPE, b. 1566.

42. THOMAS¹³ KEMPE (*JOHN¹², JOHN¹¹, JOHN¹⁰, EDMUND⁹, RADULPH⁸, ADAM⁷, GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About THOMAS KEMPE:

Date: 1540, Peasenhall Rental HD 82:983

Child of THOMAS KEMPE is:

- i. THOMAS¹⁴ KEMPE, d. 1624, Peasenhall; m. ELLEN.

Notes for THOMAS KEMPE:

Presumed to be Thomas Kempe of Peasenhall, the elder, taylor who made his will in 1614. His eldest son Thomas inherits lands purchased by his father from Edmund Day of Sibton.

Bequests 10s to the poor of Frostenden

More About THOMAS KEMPE:

Date: 1577, Has children baptised in Peasenhall

More About ELLEN:

Burial: 13 Jan 1617/18, Peasenhall

43. JOHN¹³ KEMPE (*JOHN¹², JOHN¹¹, JOHN¹⁰, EDMUND⁹, RADULPH⁸, ADAM⁷, GEOFFREY⁶, ROGER I⁵, GILBERT⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) died 1567. He married KATHERINE. She died 1572.

Children of JOHN KEMPE and KATHERINE are:

- i. JOHN¹⁴ KEMPE, d. 1581; m. ALICE NODLE; d. 1581.
- ii. NICHOLAS KEMPE, b. 1541, Frostenden; d. 1545, Frostenden.
- iii. THOMAS KEMPE.

Appendices



Appendix 1 CHURCHWARDENS' ACCOUNTS OF CRATFIELD
1654-5

Edited by L.A.Botelho
Suffolk Records Society

page 98-102

A note of what money I laye out for the towne in the tyme of my churchwarden shippe in the yeere of Our Lord 1654
[for 1654-5]

Inprimis

paid to the Widow [Mary] Brodbanke the 8th of Maye for flesh meate and bread and bread [sic] and beere for the
townsmen \spent/ upon the pullverin daye, just £1.7.5

Item payd to William Carsy for 9 monthes asesmentf (sic) ending att Mydsomer 1654, as appreth by his three
billes, the sume of £3.1.0

Item paid to Thomas Alldus which he lay'd out in the tyme of his constableshippe the 29th of maye 1654, the
somme of £2.7.7

Item paid to John Ebbes and Nickolas Kempe the 26th of June 1654 to be bestowed for the repaying the high
wayes, they being surveyors for this present yeere, the summe of £6.10.0

Itempaid to Thomas Skeete the 27th of June for scouring the ditch against the Towne Pitell 8d

Item payd to Thomas Turner for 2 quarters for the Marshells and Mayned Souldiers the 24th of September 1654 17s
4d

Item payd to John Clarke and William Ellis the 28th of September 1654 for daubing and making of floores att the
gyld hall, the sume of £1.6.6

Item paid to Robert Addams for pining and mending the chimney stockes at the gyld hall the first of October 1654,
just 8s 0

Item paid to Edmund Brodbanck then for brick 6s 0

Item lay'd out to 4 Yrish women and 20 children the 15th of October 1654 , the somme of 1s 6

Item paid to William Carsy which he layd out for 6 monthes asesment ending the 29th of December just £1 15s.
8d. and 4d. layd out to a carpenter as apereth by his bill in all £1.16.0

Item paid to Symond Warren for worke which he have done as appereth by his bill the somme of £2.10.6

Item payd to William Crosse the 7th of December 1654 for work att the towne howse and about the bells as
appreth by his bill, the
sume of 4s 0

Item payd to John Williams which he layd out for the weekly \asesment/ and other charges for the towne as by his
bill appreth, the sume of £5.14.4
[Sum of page] £26.10.10

A note of what moonyes I layd out for the towne as foloweth Item given to 14 poore distressed peopell which had
lost all there estates in Yreland, January the 4th 1654 2s 0

Item layd out for 2 bell ropes wayeing 18.5 pounds 7s 8d

Item layd out for Mr [Henry] Meene to redeeme Samuel Milses house, the 27th March 1655, just £16.4.6 [Sum] £16.14.2

A note of what money I receive for the use of the towne in the tyme of my churchwardenshippe in the yeere of Our Lord God 1654 [for 1654-5]

Inprimis

received the last daye of March of John Rouse the last churchwarden the somme of £16.0.0

received the same daye of Sam[uel] Hayward for his Lady halfe yeere rent the somme of £1.0.0

received of the Widdow [Mary] Brodbank for her Lady halfe yeere rent the somme of \the 8th of Maye/ 15s.0d

recei ved of William Carsy the 16th of Maye 1654, for his halfe yeeres rent due att Our Lady 1654, the sume of £10.0.0

received the last of October 1654 of Willfiam] Carsy for his halfe yeres rent due at Michallmas last, the somme of £10.0.0

received the 15th of January 1654 of John Williams for his yeeres rent ending att Mychallmas 1654, the sume of £12.0.0

recei ved the 26th of March 1655 of Nick Kempe £5.8.0

Sume totall of my receiptes this yeere 1654 is just £55.3.0

Sume totall of my disbursments for the towne this yeere 1654 is just £43.5.0

Soe there remayne due unto the towne from William Fiske, senior, one of the church wardins, the sume of £11.18.0

For the yere of Our Lord 1654, ending att Our Lady day last

Viewed and allowed by the inhabbitants of the towne, the 6th day of Apriell 1655

By me, William Fysk

Aprill the 6th 1655

The accompt of William Aldus, one of the churchwardens of Cratfeild for the yeere of Our Lord 1654 as foloweth [for 1654-5]

Imprimus laid out for beere at the reckeninge day	5.0
laid out to Sameull Melles in time of his wifes sicknes	5.0
laid out to Samuell Haiward for fireing and tendance	3.0
laid out to Ruben Tallowing for his yeeres wages	£72.0.0
laid out to William Crose for mending the clocke, and for his yeeres wages	£1.0.0
paid for the Widow [Abre] Smith her house fearme	5.0
given to [Robert] Paces wife in time of destres	2.0
given to Samuell Meles in time of his wifes sicknes	3.0
laid out att Hallsworth when we had a warent for the ould church wardenes to give in there acompt, and the new ones to be allowed, and for a warent	3.6
given to Joseph Smith to releve him in time of distrees	5.0
laid out for lordes rent for Our Lady to Thomas Turner	4.6
laid out to Samuell Meles in time of his wifes sicknes	3.0
laid out to Samuell Meles towards the buringe of his wife	10.0
laid out to Thomas Brudbancke and Toby Ashby for mendinge the buttes	5.0
laid out for 9 pintes of sacke for the cort	9.0
given to a brefe for the burninge of Glasgow in Scotland	5.0
given to Samuell Meles to goe to the surgin with his daughters lege	5.0
given to an Irishman who came with a peticon	1.0
given to Thomas Culpeper who was taken by the Turke	1.0

given to Thomas Culpeper who was taken by the Turke	1.0
given to Thomas Coke of Debnam who came with a petcion for a burninge laid out to the Widow [Margaret] Adams for Parlement charges and other charges as apeer by her bill	5.0 £8.0.2
given to the Widow [Margaret] Adames	£1.0.0
given to the Widow [Abre] Smith to releve her with all	1.0
given to 10 Irish people which came with a surteficat	6
paid to Mr Clifar for learninge the pore children till Michellmas	15.0
aid out when we went to Hallsworth about [Thomas] Spatchet	4.0
laid out when we went to Beckeles about the same	5.0
laid out to Richard Rushels of Bury StEdmontes for a lose by fire of £200	1.0
given to the Widow [Elizabeth] Stanard to releve her with all	5.0
given to the Widow [Abre] Smith to releve her in her sickens	3.6
given to 13 Irish peopple who came with a surteficat	1.0
given to a brefe for Thomas Trefusis, and Englishman [sic], who had great lose by sea	2.0
given to the Widow [Abre] Smith to releve her in her sicknes	3.0
given to Samuel Meles to goe to the surgin for his daughtars lege	2.6
given to the woman that had the child here	2.0
given to the Widow [Mary] Tallowinge for loking to her	4.0
Item for apaier of shettes for her	4.0
given to a brefe to Edmond Blake and Mary Blake who were spoiled by the Turkes	2.0
given to Thomas Caret who came with a brefe from Ierland	2.0
laid out to Robart Dowsing for his cunstable's bill	3.6
laid out to Joseph Smith to releve him with all	5.0
given to Mr Dason of Cheston towards his burninge	£2.0.0
Sume is	£21.6.8
geven to Thomas Johnson, senior, to by him wood	5.0
given to John Stanardes wife to by her wood	3.4
given to Edmond Meles to by him wood	3.0
given to Samuel Meles to by him wood	3.6
given to Thomas Johnson, junior, to by him wood	3.4
3.4 given to the Goody [Mary] Tallowinge to by wood	2.6
given to Joseph Smith to by wood	3.4
to John Aldus his wife to by wood	3.4
given to the Widow [Abre] Smith to releve her in her sicknes	3.6
paid for the widow ² for her house ferme September 29	5.0
given to Phenises [Smith] wife to releve her in her sicknes	2.0
laid out att William Aldus is [sic] when we mett about the scholhouse and other busines for beer and for our dineres	16.0
laid out to the Widow [Margaret] Adams for Parlement charges and other charges as apeereth by her bill	£9.6.2
laid out to Toby Ashby for stowinge and making the wood for the poore and for caringe of 9 lodes for the poore	9.0 15.0
laid out to Thomas Turner for lordes rent for the towne and for comon fine	4.9 6.8
given to Thomas Johnson to releve him with all	10.0
laid out to Robart Adams for repairing the pavementes in the church	2.0

[Abre] Smith and the other for Ruben Tallowing 13.4

laid out upon the surendar of Samuell Meles his house £6.0.0
 laid out to Simon Waren for treminge of the belles 2.0

Sume is £23.8.9

laid out for colection for the fortnight begining the second of Aprill 1654 the sume of 9s.

to the Widow [Elizabeth] Brisingham 2.0
 to John Hartly 2.0
 to Elisabeth Buttcher 2.0
 to the Widow [Mary] Tallowinge 2.0
 to [Robert] Paces wife 1.0
 for a month eightenne shilinges, for thertenne monthes £11.14.0
 laid out to the Widow [Abre] Smith for 36 weekes 9 pence a weeke £1.??
 laid out to Edmond Meles for 40 weekes colection Is. 6d. a weeke £3.??

Sumeis £16.1.0

recived of John Rouse att the reckoninge day March the 31, 1654, the sumeof £16.17.0
 recived of the Widow [Margaret] Adams for her yeeres rent for 1654 £58.0.0
 recived of Mr [Robert] Warner for breaking the ground in the church £1.0.0

Sume totall of the receiptes this yeere 1654, which William Alldus
 One of the churchwardens receive for the towne, the sume of £75.17.0

Sume totall of the disbursments this yeere 1654 of William Alldus
 One of the churchwardens, is just £60.16.6

Soe there remayne due unto the towne from William Alldus one of the churchwardins for the yeere 1654 ending att
 Our Lady day last, the sume of £15.0.6

Veiued and allowed by the inhabitantes of the towne the 6th of
 Apriell 1655
 Per me, William Aldus

Cratfeild

A note of what money William Fiske, senior, being one of the churchwardens
 dissburseth in the behalfe of the towne in the yeere of Our Lord 1655
 [for 1655-6]

Inprimis

paid to William Carsye for 3 monthes asesment: January, Febbruary
 and March the somme of 10.2
 given to William Carsye by the order of the towne in regard of
 cheapness of cheese and butter £3.0.0
 paid to Samuell Hayward for a lock and a keye for the guild hall
 chamber dore, the some of 1.0
 paid to William Alldus wife for meat and bread for the townsmens

In the name of God, amen; the fifteenth day of April in the third year of the reign of our sovereign Lord James, by the grace of God, King of England, France & Ireland, defender of the faith etc, & of Scotland the eighth & thirty, Annoque domini 1605, I John Kempe of Cratfield in the county of Suffolk, husbandman, being of good & perfect memory, thanks be unto Almighty God, do ordain & make this my last will & testament in manner & form following, viz First & before all things, I commend my soul into the merciful hands of Almighty God, my maker & redeemer, verily trusting & believing to be justified, saved & redeemed by & through the death, merits & passion of Jesus Christ my alone saviour, mediator & redeemer and my body to the earth from whence it came there to rest until the day of the Lords second appearing, in hope then of a joyful resurrection to eternal happiness. Item, I give & bequeath unto Ellen my wife, all that my tenement or messuage wherein I do inhabit with all my lands, meadows, pastures, commons & ways thereto belonging in Cratfield aforesaid, to hold to her & her assigns for & during the term of her natural life if (she) shall so long keep herself sole & unmarried, keeping all the houses thereto belonging in good & sufficient repair during the said time & paying & discharging all the rents due for the premises or any part thereof during that time & doing neither strip nor waste in or upon any part of the premises during the said time but only by taking yearly competent wood for fuel & sufficient fencing stuff for the maintenance of the hedges & fences belonging to the premises in repair. Item, I will, give & devise unto Margaret Kempe & Agnes Kempe my daughters, all the said lands, tenements & hereditaments with the appurtenances, to hold to them the said Margaret & Agnes, their heirs & assigns, for ever & to enter into the same presently after the decease of the said Ellen my wife, or the day of her marriage which shall first happen. Item, I will & my mind is that my horse mill now standing & being in my mill house with four mill stones & all the apparel & furniture thereto belonging shall always continue & remain with the said tenement or messuage for the time being, to the behoof & use of the owners of the said messuage or tenement. Item, I give & bequeath unto Launcelot my son, his executors or assigns, the sum of thirty pounds of lawful money of England, to be paid in manner & form following, videlicet upon Monday which shall be one whole year next ensuing after my decease, the sum of ten pounds of lawful money of England at or in the south church porch of Cratfield aforesaid, and upon Monday which shall be four whole years next ensuing after my decease other ten pounds o I like money & at the place aforesaid, and upon Monday which shall be six whole years next ensuing after my decease other ten pounds of like money & at the place aforesaid, in full payment & discharge of the said sum of thirty pounds to be paid unto the said Launcelot Kempe. his executors or assigns out of a debt of four score & ten pounds which is to be paid upon nine several payment days after my decease to my heirs, executors, administrators or assigns & in nine several years that is to say ten pounds by year by one John Smyth of Colston in Cratfield aforesaid, yeoman, his heirs, executors, administrators or assigns by a conditional surrender made by the said John Kempe of certain copyhold lands & tenements unto the said John Smyth for the payment of the said sum of four score & ten pounds. Item, I give & bequeath unto Mary my daughter, her executors, administrators & assigns the sum of thirty pounds of lawful money of England to be paid in manner & form following, that is to say upon Monday which shall be two whole years next ensuing after my decease the sum of ten pounds of lawful money of England at the place aforesaid, and upon Monday which shall be three whole years next ensuing after my decease other ten pounds of like money & at the place aforesaid, and upon Monday which shall be seven whole years next ensuing after my decease other ten pounds of like money & at the place aforesaid in full payment & discharge of the said sum of thirty pounds likewise to be paid unto the said Mary my daughter, her executors, administrators or assigns out of the said debt of four score & ten pounds. Item. I give & bequeath unto Elizabeth my daughter, her executors, administrators & assigns the sum of thirty pounds of lawful English money to be paid in manner & form following that is to say upon Monday which shall be five whole years next ensuing after my decease the sum of ten pounds of lawful money of England at the place aforesaid, and upon Monday which shall be eight whole years next ensuing after my decease other ten pounds of like money and at the place aforesaid, and upon Monday which shall be nine whole years next ensuing after my decease other ten pounds of like money & at the place aforesaid in full payment &

after my decease other ten pounds of like money & at the place aforesaid in full payment &

discharge of the said sum of thirty pounds, likewise to be paid out of the said debt of four score & ten pounds. Provided always, that my will & mind is that if the said John Smyth. his heirs, executors, administrators or assigns nor any other for them, do not pay the said several sums of money according to the said surrender but shall suffer the said lands & tenements to forfeit that that then I will that the said several sums of money before devised unto the said Launcelot, Mary & Elizabeth my children, being unpaid, shall cease & be frustrate & void, any gift before made to them thereof to the contrary hereof notwithstanding. Item. I give & bequeath unto Elizabeth my daughter & her assigns, one posted bedstead with the hangings thereto belonging, one feather bed, one feather bolster, two pillows, two pillow beres. two pair of sheets, one coverlet, two blankets, one little cupboard, one spit, five pieces of new pewter, three kettles & my brown coffer. Item, I give & bequeath unto Margaret my daughter, her executors or assigns, five pieces of new pewter, my great posted bedstead with the hangings thereto belonging, one feather bed, one feather bolster, two blankets, one coverlet, two pairs of sheets, two pillows, two pillow beres, my great cupboard, one table, one form, three kettles, one spit, one black coffer, two ladders of oak at her choice to be delivered immediately after my decease. Item, I give & bequeath unto Agnes my daughter, one posted bedstead with the hangings thereto belonging, one feather bed, one feather bolster, two blankets, one coverlet, two pair of sheets, two pillows, two pillow beres. four platters of pewter. one basin, two kettles, one brass pot. one spit, one frying pan. one counter table, one new coffer & two ladders to be delivered presently after my decease. Item, my will & mind is that all my tools, my two cows, all my sheep, all my leather apparel. my cart & cart wheels, my cart rope & my bridles shall be sold by my executrix hereafter to be named in this my will to the best proof & the money thereof coming shall be equally divided between Elizabeth, Margaret & Agnes my daughters presently after the sale thereof. Item, I give & bequeath unto Ellen my wife, my mare & all my money which I have by bond or otherwise un-bequeathed presently after my decease; And also my will & mind is that the said Ellen my wife shall have the use & occupation of all my goods & chattels, movables & stuff of household whatsoever as yet un-bequeathed. for & during the term of her natural life if shall keep herself so long unmarried, and after her decease, or day of her marriage, I will, give & bequeath the same to the said Margaret & Agnes my daughters equally to be divided between them; and I appoint Ellen my wife to be sole executrix of this my last will & testament, desiring her to see me honestly brought to the ground in Christian burial; Provided always that my will & mind is that Ellen my wife shall lay in her bond unto unto |sic| my supervisors hereafter to be named in this my will in the sum of two hundred marks of current money of England within one month next ensuing after my decease for the true performance of this my last will & testament; and if the said Ellen my wife, shall refuse & will not lay in the said bond in manner & form above-said, that then I will the gift or legacy given to her of the mare, money & stuff of household before in this my will shall be frustrate, void & of non effect. And I appoint John Smyth of Norwood in Cratfield aforesaid & Robert Baker of Fressingfield, yeoman, supervisors of this my last will, desiring them to be always aiding & assisting my executrix for the true performance of this my will. In witness that this is my will I have set my mark in the presence of us William Pantrve & John Hyxe.

/ •• •

Signum William Pantrye. Signum John Hix. Signum John Kmpe. v Probate granted at Norwich to executrix. 4..5.1605

Appendix 2 Wills

Will of William Kempe. 1539. [N.C.C. will. W 60 f. 61]

In the name of God, amen. The 8th day of September in the year of our Lord 1539 I William Kempe, being whole of mind and perfect of remembrance, make my testament and last will in manner and form following. First, I bequeath my soul humbly and contentedly to my Lord God and my body to be buried in the chancel where it shall happen me to depart, wherefore I give unto the parish there 6s.8d. Item, I give unto my sister Melton my standing cup all gilt, my best salt all gilt, all my rings and ten pounds in money. Item and two gowns at her own choice. Item, I give and bequeath to my brother John Kempe, a gown, a coat and a doublet and four pounds in money. Item, I give to William Kempe my godson, five pounds to be delivered unto his father upon bond to deliver the said five pounds when he comes unto the age of 21 years. Item, I give and bequeath to Margaret Kempe to her marriage, ten pounds in money. Item, I give unto Lewes Kempe my godson, twenty pounds in money. Item, I give unto Philip Kempe, twenty pounds in money the which I will shall be delivered unto them at the age of 21 years, and if either of them happen to depart before that age. the survivor to have his part, and for default of such that then the said money to remain to my assigns. Item, I give to Philip Leman, a gown and forty shillings. Item, I give to Thomas Jernyngham, a horse, a gown, a doublet, a jacket and five pounds in money. Item, I give unto Anthony Kempe, a goblet of silver, a gown, a coat and a doublet and forty shillings in money. Item. I give to Thomas Jernyngham. six silver spoons. Item. I give to Elizabeth Kempe, my brother Johns' daughter, to her marriage, ten pounds in money. Item, I give to the said Elizabeth, my | peace] parcel gilt promised. Item, I give to Margaret Kempe, 40s. Item. I give to Dorothy Kempe, 40s. Item, to Humphrey Kempe, her brother, forty shillings. Item, I give to James Kempe, my chamblet gown that is at London. Item, I give to Roger Pinssolde. one of my gowns that is at London. Item. I give to my cousin Florence, a gown. Item, I give to Mr Feltonne my copyhold in Sproughton. Item, to the said Mr Feltonne, my young grey trotting horse. Item, I give to Sir John Jermye, my black ambling horse. Item, I give to my Lady Jermye. my bay ambling mare with her foal. Item. I give to Ferneham. my servant, two kine and three pounds in money. Item, I give to Yongs wife, one cow and twenty shillings in money. Item, I give to Robert Marche, two kine and 40s. in money. Item, I give to Robert Kempe my godson, my bowl of silver parcel gilt. Item, I will all the residue of my goods ungiven to be at the disposition of my executors, whom I ordain and make my sister Cicely Melton and Thomas Jernyngham. These witnesses; John Melton cleric; John Fernham; Robert Daldye, with others.

Probate granted at Bury, at the court of Roland Taylor. doctor of laws etc. 18.3.1549 to Thomas Symonds, cleric.

Will of John Kempe the elder of Cratfield 1560

In the name of God, amen; the 8th day of April in the year of our lord God 1560 I John Kempe of Cratfield within the diocese of Norwich, being in a good whole mind and perfect remembrance praised be God. do intend and ordain this to be my present testament and last will in manner and form following. First I give and bequeath my soul to almighty God only and my body to the earth; and now by this my very last will and testament I give and bequeath unto Elizabeth my wife all my tenement and lands with all the premises during her life natural and after the decease of my said wife that John my son shall have all my said tenements and lands I give them to him and to his heirs for ever; upon condition that he. the said John, his heirs and executors at the end of a year and a half next after my wife's departing, do pay or cause to be paid unto William my son 20s. sterling and again at that time twelve months next ensuing to Joan my daughter other 20s. and again at that time twelve months to Elizabeth my daughter 20s.. and again likewise the next year to Cecily my daughter 20s.. and again the next year likewise to Alice my daughter other 20s., and the next year to Anne my daughter other 20s.. and so forth the next year to Albion my son other 20s.. and further if it shall chance so that any of these my said children decease before the time of their days of payment, then I will that their part so deceased shall be equally divided and parted amongst my other children; and yet moreover, if it shall so chance that John my son shall depart from this world without issue of his body lawfully begotten or if the said John my son and his heirs, executors and ministers do not fulfil and perform the condition aforesaid that is to pay or cause to be paid all my legacies and bequests that is to him appointed to do and pay. then I will that Albion my son shall have all my tenements and lands I give them to him and his heirs for ever, upon condition that he the said Albion my son, his heirs, executors and ministers do fulfil and perform the condition aforesaid that is to do and pay in like manner and form as I have before appointed to John my son for to do and pay to my other children; and if the said Albion my son shall fortune to depart without issue of his body lawfully begotten or if the said Albion and his heirs do not fulfil the condition aforesaid, then I will that all my tenement and lands shall be sold by the hands of my other executor or the executors of him or by his assigns and the whole money thereof coming and by them taken I will it shall be equally divided and parted amongst all my other children then being alive; and moreover I give and bequeath all my movable goods to Elizabeth my wife during her life; and after her decease I will the said movables shall be equally parted amongst my children. All other my goods not bequeathed I reserve them to the disposition of my executors whom I choose and ordain John Kebill and John my son.

Witness to this present testament Edmond Smyth; William Smyth and John Rows. Probate granted at Peasenhall to John Kempe 11.6.1560

Gillam Papers

The last of the Kemp baronets was Robert Hamilton Kemp, the nephew of Sir Kenneth Hagar Kemp, 12th baronet. The Kemp papers passed to Robert Kemp's daughter Dorothy, who married into the Gillam family. Her son, Jack Kemp began to put the Kemp archive in order after his retirement in the early 1980s. He died in 2000.

I transcribed the following five documents which were part of Jack Gillams correspondence with John Van der Molen in 1982. John Van der Molen was then converting the redundant church of Ubbeston to his private residence.

The Kemp baronets lived at Ubbeston from 1657 till the 1780s. At the time he contacted John Van der Molen, Jack Gillam was particularly interested in the fate of the memorials to his relatives.

Jack Gillam's daughter, Ginni Gillam is now the custodian of the papers.

Document 1

Mermaid Cottage
Mermaid Passage
Rye TN31 7ER

Dear (is it Miss?) Chris Woodard and Jon Vander Molen

Thank you so much for the photographs. I think they are delightful and are very good photographs. I know from experience that photography in churches is not at all easy. I can read every word of the inscriptions except the one about which I am not quite certain. I made it that John Sone dies in "The 49th yeare of life but I am not 100% certain and as it is quite an important point I would be grateful if you could check that for me.

From what you say about the survey I gather they gave you a photo copy so if you need clarification on anything let me know and I can quite easily photo stat a page from mine which is an original. There are 15 pages by the way numbers 155-169 inclusive so if you are not complete I can fill in. Page 169 is unimportant however.

I have a mass of information about Ubbeston- culled from Record Offices, parish registers, pedigrees and the rump of the Kemp family papers which I inherited. So far I have not tried putting any of it into a narrative form and it is proving a longer job than I anticipated. I am working on it and should have an instalment ready for you in a few days. I do apologise for my slowness but one has to get all the facts assembled in the right order and to make sure that one has made the correct interpretation on dates etc.

In the meantime I enclose 2 more pictures of people. The one in black and white is MARY SONE, the daughter who erected your monument to the memory of her mother. She was born in 1637, marries Sir Robert Kemp 2nd Baronet in 1657 (They were all called Robert- most confusing) and dies in 1705. She lived pretty well all her life in Ubbeston but was buried in the Kemp Chapel at Gissing near Diss Norfolk.

The coloured photo is Elizabeth, daughter of John Brand of Edwardstone over near Boxford. The Brands were rich clothiers who in Elizabeth's reign bought the manor of Edwardstone from the WALDEGRAVE family. There are some very fine brasses to their memory in the Church there. Incidentally if you should ever think of going to look for them the church is terribly difficult to find. In fact Edwardstone itself is terribly difficult to find. being a kind of non-place- really a collection of hamlets. You see a signpost pointing to it and think "ah!- we are on our way", but nothing of the sort after about a mile and no sign of a village- only one or two houses you come to a sign post point to Edwardstone back along the way you have just come! The way to find the church is to ask or keep a look out for TEMPLE BAR. There is a small-scale model of it at the entrance to the churchyard.

Anyway the reason I sent you Elizabeth Brand's picture is that she became the 2nd wife of Sir Robert Kemp the 3rd Baronet i.e. Mary Sone's eldest son. Also it would appear she was buried at Ubbeston.

There is an entry in the Ubbeston Parish register 'Elizabeth the wife of Robert Kemp was buried in wood, January 12th 1708'. There was law at that time to help the Wool Trade. It did not last long as there was so much evasion despite the certificates that were required. Elizabeth had four sons who all grow up to manhood plus 2 sons who 'died young'. The four were all baptised in your church.

Yours Jack Gillam

Document 2

Postscript

On my first visit to Ubbeston I found the grave of Charles and Margaret Kemp. Charles Kemp was the Ubbeston estate bailiff to the 2nd Baronet, and a distant cousin of the family. There may be inscriptions to other servants of the family. I wonder if you have any plans to display the gravestones.

Document 3

The Sone and Kemp Families of Ubbeston

Sometime just previous to 1638, John Sone of Laxfield acquired 170 acres of land in the parish of Ubbeston. Some of it was freehold but the greater part was copyhold land held from the manor of Ubbeston and Heveningham, the lord of which was a Mr William Heveningham, whose family had held this manor since 1448.

John Sone's estate lay on either side of the valley, one portion starting just North of the churchyard on what was called in 1640 Strawberry Hill. It continued eastwards to the field next to it- 'Church Close'- then across the Cratfield road running almost to Heveningham. The western most portion of the other part started up at Ubbeston Green and lay in an arc on the south side of the valley across what was called in those days 'Tile House Hill', to just short of the Peasenhall road.

John decided to build a house for himself and his family in a field called 'Harefield Close'- where Ubbeston Hall now stands- and the site was surveyed by his brother-in-law Paul Dade. Then Death took a hand, and his daughter Dorothy died and was buried at Ubbeston on August 24th 1640. Sone pushed onwards and the foundations of the new house were laid on

24th March 1641, but by November he himself was dead and buried and his wife was left a widow with two daughters - Elizabeth and Mary.

Twelve months later a further blow fell when Elizabeth also died, and now there were only two of them. Mary, the widow aged 27 and the daughter Mary being but 5 years old. Meanwhile the Civil War had broken out. At the moment I have no knowledge of how they fared, but somehow the house was completed and mother and daughter settled down to live there. They called it Harefield House and I think part of it now lies within the fabric of Ubbeston hall.

What started in 1638 with high expectations had ended in tragedy and although fortune was to change for the two survivors, it did not do so to any great extent for another 15 years.

A similar sequence of events had taken place in the life of Robert Kemp- the man who was destined to marry Mary Sone the daughter. Born at Walsingham in 1627, his father had been a protégé of Sir Francis Bacon, was knighted by James 1st and held a position at court under Charles 1st. He was also well off having four manor houses in Norfolk and between 2000-3000 acres of land. They were not a particularly important or distinguished family- their main success being durability. This they achieved by marrying heiresses and producing a high quota of male heirs at the same time. This is not a very easy thing to do- because when you come to think of it, an 'heiress' probably comes from a family whose fertility is declining- they vary often only have the one child. The Kemps also had up to now avoided positions in national affairs and so literally kept their heads whilst others were having theirs cut off.

The family's troubles started with the Civil War. Sir Robert, the father raised a company of foot soldiers for his employer the King. I do not know exactly what happened but East Anglia came out strongly for Parliament, and eventually Sir Robert fled from Lowestoft to Holland leaving a few minutes ahead of the arrival of Cromwell in person.

The Kemp estates were sequestered by the Parliamentary Commissioners and although afterwards they managed to get them back. They had to pay a considerable fine which half ruined them. A Nathaniel Beadle denounced various Royalists to Parliament including Sir Robert Kemp " as notorious a delinquent as any in Norfolk and the most dangerous person a kind of atheist, if not a papist, as is confirmed, and if not so debauched and vicious as

Mr Holl yet more able to do mischief". Poor Mr Holl may have been a secret Papist but from what I have read of

Mr Holl yet more able to do mischief". Poor Mr Holl may have been a secret Papist but from what I have read of

him he was a most respectable and sober man and it was a gross slander to call him debauched and vicious!

Sir Robert seems to have returned to England in 1645 and died in 1647. Nothing is known, or at least recorded, of the circumstances of his death and burial. In his will he expressly wished to be buried in the Kemp chapel at Gissing but his grave is not there. My grandfather made a list of all the family interred in the vaults and in various parts of the church, and he is not on that list. This is somewhat of a mystery because he was one of the more prestigious members of the family.

Three years after his father's death, in 1650, the young Sir Robert, now the second baronet married Mary a daughter of Thomas Kerridge of Shelly (near Hadleigh) in Suffolk. Thomas appears to have been an interesting character- to start with he was a sea captain who was granted a coat of arms 'for his services in The Country of the Great Mogul'. I have not followed this up yet but I suspect he was involved in Sir Thomas Roe's Embassy to the country of The Great Mogul' of 1615-19. He later married a rich London merchant's daughter, bought Shelly Hall estate from the Tylney family and wound up as High Sheriff of Suffolk. He is buried in the Tylney chapel of Shelly Church- another very difficult place to find!

After their marriage Robert Kemp and Mary Kerridge went to live at Antingham Hall a Kemp manor just south of Cromer in Norfolk. They did this because Gissing Hall - a very ancient mediaeval house had been pillaged and extensively damaged by Parliamentary troops during the Civil War and seemed beyond repair.

For the Kemps at Antingham as with The Sones of Ubbeston everything started to go wrong. Mary had two daughters and one son in quick succession all of whom died in infancy and then in June 1655 she herself died at 23 after five years of marriage.

Sir Robert closed Antingham and to the best of my knowledge never lived there again, and much later he gave it to his younger son William. I believe he returned to Gissing and tried to make it habitable. After two years he met the Sones (probably through the Dades with whom the Kemps had been connected by marriage in the 16th century), and he and Mary the daughter, now aged 20 were married on November 20th 1657. They gave up any attempt at repairing Gissing which was pulled down, and the couple settled at Harefield House.

Thereafter fortune seems to have smiled on them. Even Mary Sone, the widow, although she did not marry again as was as you know '44 years a widow' prospered financially. I have a number of documents regarding pieces of business transacted by her with the assistance of her son-in-law all of which appear to have been profitable. She also lived to the ripe old age of 70- a very good run for those days.

Robert and Mary had four children all of whom reached maturity and another two who died young- and inevitable proportion in the 17th century. Sir Robert entered local politics and became a member of Parliament, a justice of the peace, a deputy Lord Lieutenant of the County and increased John Sone's 170 acres in Ubbeston to about 1000 acres. He eventually bought the lordship of the manor from the Heveninghams in 1702- and changed the name of Harefield House to Ubbeston Hall. His wife, Mary lived to be 68 dying in 1705 and Robert to be 73 dying five years after her. They were both buried at Gissing where their son (also Robert) erected a memorial, which included poor little Mary Kerridge. At the foot is has a charmingly even handed tribute to the two wives- it runs 'Bothe these ladyes were very prudent and pious, few exceeded ye former, scarce any the latter'.

It is strange how death seems to have gone in cycles alternating with spells of longevity in these families. The Kerridges of Mary's generation all died young, whereas her father's generation lived long. Thomas the Sea Captain was 72 when he died and Mary's maternal grandmother was 75, and many of the others reached a respectable age. As far as I know there were not especially virulent outbreaks of plague in East Anglia during the period.

Document 4

Postscript

The Kemps remained at Ubbeston Hall during the 18th century, but towards the end of it the senior branch-descendants of the 3rd baronet began to run out of male heirs. The title and properties passed to a junior branch descending from William to whom the second baronet had given Antingham. In 1815 the 10th baronet tried to sell the estate to the Nation for the benefit of the Nelson family (to whom the Kemps were distantly related). It was debated in Parliament but the Admirals brother expressed a preference for the Wiltshire estate which was ultimately purchased for them.

In the end, Ubbeston was bought by Lord Huntingfield whose family owned Heveningham Hall and the Reverend Sir William 10th baronet built himself a 'Victorian Tudor Mansion' at Gissing and settled there as a Victorian parson/squire.

Document 5

Family tree of the Kemps and Sones

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End Piece

At the forefront of my mind when making this account of the Suffolk Kemps, is an awareness that I am really really concerned with the bigger story of heritage. Every single person has inherited something. Some have goods, lands or houses, which belonged to their parents and grandparents, but the common aspect of everybody's heritage is the countryside. Despite the tendency of people and their surroundings to become made to a standard pattern, like the machine-made goods that control their lives, there still remains, in the memory, a part of the countryside that we see as being a little different from any other place in the whole world. This special memory of place probably came from childhood through a random collision of a holiday or a day out and about.

Ancestors are things of the mind, but they add significance to the most everyday surroundings. In the wider scheme of things, they bequeathed to us our dispositions, good tempers and bad, as well as our physical appearance. Locally, as they conversed with each other day by day, they contributed to what words should be used and how they should be said. My mother's eldest sister, Alice, injected her cultural linguistic heritage into my memory when she spoke to me in the dialect of an East Anglian foreigner. This difference between two generations of the same family can never occur again.

Norman de Campo's shire has grown through the twenty three generations that have passed since he was sheriff to become a special part of me. My 'foreign' relatives helped to fixed for us all, the shape of the fields, the direction of the roads, and the narrowness of our town streets. They selected the position for villages; they built the churches and chapels; they left us the village greens, and the bends in the roads. *Bigod's Way*, crossing heath and fields between the Earl's castles of Framlingham and Walton, may be much earlier than its name denotes. From the time when Norman de Campo acknowledged his allegiance to the Bigods at Framlingham, a thousand years scarcely changed Suffolk's surface until my generation, in which fifty years have sufficed erase much of its landscape history.

Over the past century there has been a swift growth in the likeness between our own lives and those of people living in other parts of the world. In the last twenty years we have developed a means by which Suffolk's one million inhabitants can communicate with their cousins the other side of the world in a fraction of a second. It is now easier than ever before to pass on information to our children and grandchildren. However, this is only true in the technical sense. To build heritage into an attitude of mind towards the present, and an uncertain future, requires the much harder job of building a personal body of knowledge around it. In this latter sense, maybe others will root into 'Norman de Campo's virtual family' as a spiritual resource to help identify what is really important to give them an identify. In this context, heritage means more than buildings. I covers anything that unlocks personal stories and memories, such as the flash of a kingfisher, a veteran tree, or the view of a distant church tower. Wordsworth's host of wild daffodils substitutes an idea for an object. Similarly, a family map is a landscape of symbols that can personalise history and cosmic truths.

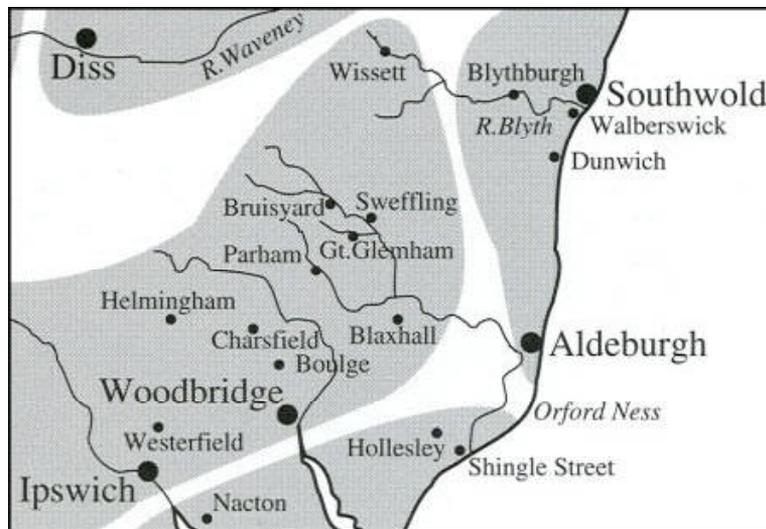
DB Cardiff, December 2002



Volume 2

A Small Dimension of Life

*A landscape for touching time through 19 generations
of the Kemps of Suffolk*



The world is small: I mean that it is not as large as people say it is.
Christopher Columbus; in 1503: a contemporary of Robert Kemp II of Gissing;
father of John Kemp of Cratfield

1 A Time to Move

The year 1605 saw the appearance of the Dick Whittington legend in the form of a play licensed in London called *The History of Richard Whittington*. In the play, a penniless youth comes to the city to make his fortune, and succeeds in a spectacular way. It is no accident that the play appeared at this time. There was a new reality that men were more on the move than ever, and it may have been the volume of movement, in particular towards the towns, that gave the impression of a swollen population. Thanks to the administrative and legal structure of feudalism in England, where the restrictive forms of Roman law never took root, the English peasant farmer was almost totally free by the sixteenth century. The landed peasants in some areas continued to pay traditional dues to manorial lords, but the proportion was not numerically or socially significant. Those who did not farm their own land made up a rural labouring sector, which comprised as much as a third of the total country population. As in any period of change, the peasant farmers developed both upwards and downwards: in the former case, they improved their lot and moved into the yeomanry or gentry; in the latter, they augmented what was, in an age of expanding population, a growing rural proletariat of small tenant farmers and peasant labourers living on the edge of poverty. It was a period of land-hunger in England. Many younger-sons of peasants and yeomen could obtain no land at home, and former copyholders often found themselves pushed out of their old secure franchise into the position of lease-holders or tenants-at-will. Rents were rising and tenants were competing hotly for farms. Only unemployed craftsmen could be sure that as a necessary part of the process of land reclamation of heaths and marshes, both at home and abroad, their skills would be in great demand.

However, Dick Wittington was the exception to the rule that in the seventeenth-century there was a relatively small dimension to geographical mobility. Rural people did not tend to move more than twenty miles away from their place of birth. The same holds for regions surrounding newly created urban industrial magnets such as Sheffield; figures for cutlers who went there to take up their apprenticeship show that, of those outside a five-mile radius, over seventy per cent came from less than twenty miles away. While this sort of distance was very much a norm, the available evidence suggests that migrants of good standing (the sort, for example, who could easily gain citizenship rights in European towns) did not move very far, possibly because their skills made them more acceptable. Lower and less skilled levels of the working population often had to move farther, and in greater numbers, in order to find employment.

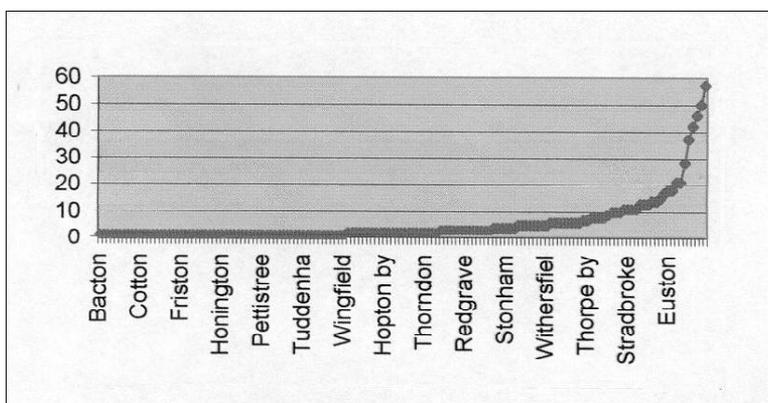
This geographical mobility was usually a balanced one and did not have severe local repercussions on numbers. As examples of this are most rural communities in Elizabethan England where the population, far from being fixed from the cradle to the grave in one spot, experienced a high rate of turnover. Muster rolls for militia show that about fifty per cent of the personnel answering the musters changed per decade, but not the total roll. They had presumably moved somewhere else and been replaced by migrants. Similarly, a thirty year analysis of the tax rolls shows that in some areas, from forty to sixty per cent of the non-freeholders could disappear as well as about a quarter of the freeholders, without a corresponding decrease in the local population.

General distribution of Kemps in 19th century Suffolk

The IGI is a database produced by the Mormon Church. It is derived mainly from the reports of its surveyors and correspondants who transcribed the records of marriages and baptisms from parish books. These family events are categorised by county, surname, first name and date of the record.

The section of the IGI on the Suffolk Kemps contains 839 records of marriages and births that fall between 1800 and 1879 from a total of 128 communities (Fig 1) It can be calculated that this number of family happenings would be expected from one starter family in a thousand years. In 61 of these communities there is only one record, and for the rest, the majority had less than 10 records. Only 24 communities had more than 10 records. The highest numbers were for Bramfield (50) and Monk Soham (57). This situation is mapped in Figs 3a;b . The family events are spread evenly throughout the period; 450 for the first half; 389 for the second half. However, Kemps were found in more communities between 1800-39 (148 villages) compared with 1840-79 (58 villages).

Fig 1 Number of Kemp IGI records for different villages



This analysis indicates that there was a process of migratory agglomeration operating during the 19th century that resulted in the Kemps becoming more concentrated in certain places. This is obvious for the urban centres of Bury St Edmunds and Woodbridge where preferential short distance migration to these centres of

relative affluence is an obvious explanation. In the area, from Halesworth in the north to Woodbridge in the south, and Monk Soham in the west to Aldringham in the east, the total number of records was 298 spread between 20 communities. (Fig 2).

Fig 2 Numbers of IGI records for Kemps listed for villages in mid-east Suffolk

The figure of 30* for Halesworth includes 5 records for Halesworth and 15 for the Ilketshalls (mainly St Andrew) to the north of the town



The records for this relatively small area of the county amount to over 30% of the total Kemp records for Suffolk. This is the relatively small dimension of rural Suffolk that attracted a disproportionately large number of the 19th century Kemps.

authorities, who tried to deport them to their original parish as vagabonds.

It was easier for a trader, yeoman or craftsman to transplant himself, and start anew. Such was the experience of James Kemp of Parham who set up as a carpenter architect in the village of Theberton at the turn of the 17th century. Indeed, it was the movement of James and his kin from the Parham area that eventually gave rise to the 19th century clusters of Kemps in the villages Aldringham, Leiston, Bramfield and Walpole.

Theberton is about ten miles to the east of James' place of birth, from which he carried ancestral skills and family prosperity of his Kemp forebears. There is no doubt that this move was linked with a local demand for property development at a time when new and relatively prosperous yeomen farmers could afford the latest timber framed dwellings designed around a substantial brick chimney piece. These architectural inventions had emerged in High Suffolk during the previous century, and were spreading to the coastlands. The demand for new houses may also have been the reason behind the move of his brother John who appeared in the adjacent parish of Friston.

As elsewhere in England, life in the villages of east Suffolk had been getting better since the start of the Elizabethan age. William Harrison, in his Description of England, published in 1577, wrote:

"There are old men yet dwelling in the village where I remain, which have noted three things to be marvellously altered in England within their sound remembrance..... One is the multitude of chimneys lately erected . . .; the second is the great (although not general) amendment of lodging . . .; the third thing ... is the exchange of vessel, as of wooden platters into pewter, and wooden spoons into silver or tin."

Chimneys had been, and would continue to be, a sign of affluence, for they meant better ventilation. By 'amendment of lodging' Harrison meant that people now actually had mattresses and pillows where they had previously used only straw. They were, moreover, eating off better quality utensils. Living, sleeping and eating had therefore tended to improve. James Kemp's grandfather Nicholas, had done well out of the Elizabethan building boom in mid Suffolk and his descendants built upon his good fortune. The evidence is to be found in the Hearth Tax record for 1674 where Nicholas and his sons are found with others of the Gissing Kemp clan in the microcosm defined in Fig 2. Seven Kemp households paid Hearth Tax in this area. They were situated in Bruisyard, Heveningham, Laxfield, Parham, Peasehall, Sibton, and Ubbeston. Most households were assessed for between 2 and 4 hearths, but Sir Robert Kemp, head of the Gissing family then residing in Ubbeston, was taxed for 15 hearths.

It was on this economic base that James' family had maintained a status of property holders, as farmers, surveyors and builders, in and around Framlingham, Parham and Peasehall. These Kemps, James included, were rich enough to feel they had to compile a will to ensure their good fortune was passed safely on to the next generation.

who lived there between 1700 and 1900 (Figs 3a & 3b).

Fig 3a The Kemp Microcosm: migrations
Red arrows indicate main migrations from Parham

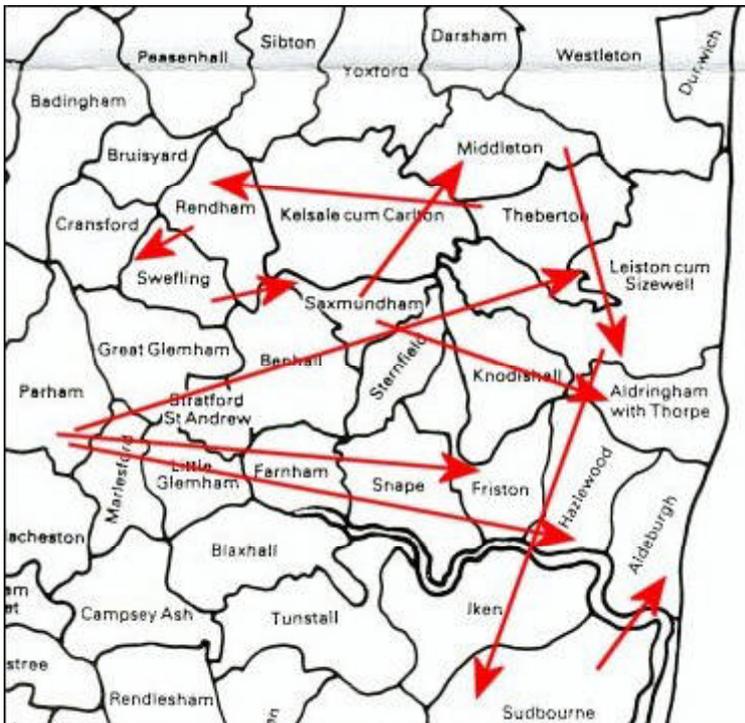


Fig 3b The Kemp Microcosm: the communities
Red dots indicate the villges that were home to the ancestors and descendants of James Kemp of Theberton; 1600-1900

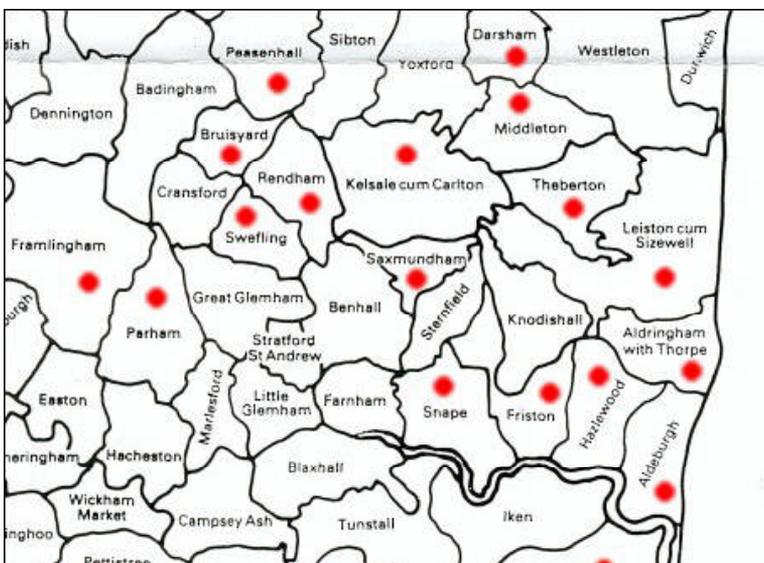


Fig 3a The Kemp Microcosm: migrations
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of James Kemp of Theberton; 1600-1900

Emigrations to North America

The settlers in Virginia, the West Indian Islands and to a large extent even in New England, did not emigrate for religious motives. The ordinary colonist was drawn overseas by the the desire to ' better himself,' which in those days meant to obtain land. Free land, not free religion was the

promise held out in the pamphlets issued by the companies promoting the emigration. In particular, an easy-going attitude towards all varieties of religion prevailed in Anglican Virginia, and in Maryland founded by the Roman Catholic Lord Baltimore.

Many gentlemen adventurers were attracted not only by the prospect of land, but by the lure of the unknown and the marvellous, and by stories of fabulous riches to be won in America, which in fact only their remote descendants were to realize in ways undreamt.

Younger-sons of peasants, yeomen, and gentlemen from the the top to bottom of Suffolk's social pyramid could obtain no land at home. This had always been the case for younger sons. It was an inevitable situation that had taken the ggg grandfather of James Kemp (15) out of the class of gentry enjoyed by his elder brother Robert II who inherited lands, titles and privileges as head of the Gissing Kemps. Robert's brother John, started as a small tenant farmer in Cratfield, but within a generation his descendants were yeomen freeholders. For those wishing to have an even faster ride to the top, the colonies attracted all classes of emigrants who went freely to the New World at the instigation of private enterprise and persuasion.

The government only sent out convicts, and later on prisoners of the Civil Wars. These unfortunates, and other youths kidnapped by private enterprise to be sold into servitude in Barbados and Virginia, worked out their freedom, if they lived long enough, and often founded prosperous families. For it was soon tacitly agreed that only negroes from Africa ought to be kept in perpetual bondage. The slave-trade, which Hawkins had begun with the Spanish colonies, now supplied Virginia and the English West Indian Islands.

Economic betterment was the force that pushed the brothers James and John Kemp the relative short distance to Theberton and Friston. It was a similar force that sent four of James and John's 5th cousins to settle in Virginia. These four were younger sons of Robert Kemp V, of Gissing and Flordon, and all six boys shared a 4th great grandfather, Robert Kemp II of Gissing. In Virginia, Robert V's son Richard played an important role in the early development of the colony that eventually led to the foundation of Williamsburg.

In summer 2000, archaeologists working at the Museum of Colonial Williamsburg examined the fascinating 17th-century plantation complex of Rich Neck, about a mile west of the Historic Area. It was among the great plantations that have become a hallmark of the settlement of early Tidewater Virginia and Maryland. Rich Neck was one of the founding plantations of the area known as Middle Plantation (the community that preceded Williamsburg), and its architectural sophistication and elaborate layout set it apart from nearly all of its colonial neighbors.

Rich Neck is an extremely important early chapter in the history of Williamsburg. Started in 1636 by Richard Kemp, who was then Secretary of the Colony, the plantation had grown in size to over 4,000 acres by the middle of the seventeenth century. Richard Kemp and his wife Elizabeth built a 35 x 20 foot dwelling and a separate 19 x 24 foot kitchen/quarter sometime around 1640. The dwelling was a lobby entrance hall and parlor house. A central fireplace divided the two downstairs rooms, an arrangement that was invented the previous century in the Suffolk claylands. Made entirely of brick, this house would have certainly stood out in 1640s Virginia. The kitchen quarter, also made entirely of brick, contained a large hearth; a bake oven, and a large root cellar were located in front of the hearth. This building appears to have had an earthen floor. Located between the house and kitchen was a formal space.

Richard Kemp died in 1650. His will ordered Elizabeth to sell the plantation and return to England. She did neither, instead marrying Sir Thomas Lundsford, an infamous refugee from the English Civil War. After Thomas Lundsford's death, Elizabeth remarried. Around 1665, the

property passed to Thomas Ludwell, the new Secretary of the Colony, who completely renovated the existing brick buildings and added three new ones.

The fate of Richard Kemp's brothers, Edmund, Edward and Mathew (a colonel), who also migrated to 'Virginia is not known. The following summary sets out the family history of this branch of the Suffolk Kemps in relation to the Virginia connection. It also illustrates the social divide that had opened between the descendants of Robert Kemp II and those of his younger brothers, who settled for life in the yeomen class.

See: Frederick Hitchin-Kemp, Daniel William Kemp and John Tabor Kemp, *A General History of the Kemp and Kempe Families of Great Britain and Her Colonies*, The Leadenhall Press Ltd., London, 1902; and Noel Curren-Briggs, *The Search for Mr. Thomas Kirby, Gent.*, Phillimore & Co. Ltd., 1986.

Robert Kempe V was baptised at Hampstead, Middlesex, on 28 December 1567; and was buried at Gissing in 1612. His father, Richard Kempe, the elder, had married Alice Cockeram of Hampstead at that parish church on 22 January 1566/7. Richard Kempe moved to Ipswich, where he was appointed Councillor of the Law. He lived at Washbrook, some three miles south-west of the town. He probably lived there until his own father, Robert Kempe of Gissing and Flordon, died in 1594 aged 80, and he succeeded to his estates.

Thus the baptism of the younger children of Richard and Alice Kempe are probably to be found in the Parish Registers of Ipswich sometime around 1570 onwards. Richard Kempe, the elder, died not long after his father, and was buried at Gissing on 5 April 1600 (Will 44 Force and Old Wills, 26; proved at Norwich Consistory Court by his son and his wife on 7 May 1600). His family included: Margaret Kempe, wife of Daniel Cotton; Anne Kempe, the wife of Anthony Drury of Besthope, Norfolk (marriage recorded on 26 May 1567 at Gissing); John Kempe, his brother at Antingham who died in 1610 (Will dated 30 September 1610 and proved 5 December 1610). He had married Anne Calthorpe, widow of Robert Jermy of Antingham, and left a son and heir, Robert Kempe; who gave his estates in 1626 to his cousin, Sir Robert Kempe of Gissing. Also mentioned were his nephew and niece Harborne; Thomas Kempe of Beccles; his niece, Dorothy Norton; his cousin, Robert Kempe of Bury St. Edmunds; his nephews

Thomas Kempe, then a scholar at Cambridge, and Edward Rowse (Rous). Robert and John Kempe, sons of his eldest son, Robert Kempe, were to have a sum of money when they went to Grays Inn to study the Law.

Richard Kempe, the next head of the Suffolk Kemps, owned the Manors of Hastings in Gissing and Flordon in Norfolk, and Burnells, Dallings and Redisham in Suffolk. He added to the family estate by purchasing the Manor, afterwards known as Gissing Hall in Roydon. In purchasing this property, Richard Kemp was reconnecting his family with their medieval roots. The Manor of Redisham is mentioned in a deed of 1411 as belonging to the Kempe family of Weston (BM Stowe MSS, 250). This is some evidence to support the descent of the Norfolk family from this Suffolk root. His widow, Alice Kempe, remarried, her second husband being Edmund Poley, Gent., of Badley near Stowmarket, Suffolk, on 17 September 1601 at Gissing church. Edmund Poley died on 31 October 1613, aged 69, and there is an inscription to him and other Poley family members in the church at Badley.

The eldest son of Richard Kempe, the elder, was also named Robert; and was described as of Gissing, Flordon and Antingham in Norfolk. He was entered as a student at Grays Inn, London, on 9 May 1582. He married, around 1596, to Dorothy, daughter of Arthur Harris of Cricksea and Woodham Mortimer, Essex, by Dorothy, daughter of Sir William Waldegrave of Smallbridge, Suffolk and sister of Sir William Harris of Cricksea. Arthur Harris was the son of William Harris of Woodham Ferrers and Alice Smythe. Alice Smythe was the daughter of Sir John Smythe of Ostenhanger, Kent; whose brother, Sir Thomas Smythe (1558-1625) helped found the Virginia Company.

As the first two children of Robert Kempe were not baptised at Gissing, he probably lived elsewhere until he succeeded to the Manor. Richard Kempe, the third son and future Secretary of Virginia, was baptised at Gissing in 1600; and the fourth son, Arthur Kempe, was also baptised there in 1601. Robert Kempe died on 23 October 1612, aged 47, and was buried at Gissing. At the time of his death none of his children had reached manhood, although he had eight sons and three daughters, of whom seven sons and two daughters survived him; as well as his wife. His will was dated 20 November 1612 and proved on 5 May 1613 by his widow, Dorothy Kempe (PCC 46 Capell). Dorothy Kempe lived on at the Manor House at Flordon, until she died at Flordon in 1626 and was buried alongside

her husband at Gissing. She left a will proved in the same year (PCC 120 Hale, dated 30 March 1626 and proved 29 November 1626). She mentions she holds a lease of a house in Finsbury, Middlesex, from Sir William Parkhurst, Knight. This might represent a London residence, perhaps the same as mentioned in the will of her son, Arthur Kempe, as his Chambers in London.

Arthur Kempe was at Pembroke College, Cambridge, where he died in 1645, leaving a will which bequeathed property to Flordon, St. Michael-at-Thorn and the

The eldest son, Robert Kempe, was educated at Pembroke College, Cambridge, and practised as a lawyer, but it seems probable that he was knighted by King James I on 12 February 1614/5. From that date he followed Sir Francis Bacon, enjoyed both pleasure and profit, and was heiress of Sir Matthew Browne of Betton, Norfolk, a Royal Descent for their children. The

Lady Kempe doubtless found Gissing Hall rather quiet after the life at London and the Court, and consequently preferred living there. When a retreat to the country was necessary she preferred Antingham as a home, rather than Gissing. The Antingham residence was described as their home in 1643. Sir Robert Kempe was made a Gentleman of the Privy Chamber to Charles I and a Baronet in 1641.

Richard Kempe, the Secretary of Virginia, succeeded William Claibourne in this post. He married, as his first wife, Anne Hogg of Hull, Yorkshire, born in 1617. After her death in Virginia he married, as his second wife, Elizabeth Wormeley, the daughter of Henry Wormeley of Riccall in Yorkshire, born around 1616. He made a will, dated 4 January 1649/50 and proved in the PCC on 6 December 1656. His widow, Elizabeth Lunsford, alias Kempe, was his executor. He was described as of Kich Neck, Virginia, and left to Elizabeth, his wife, all his estates in Virginia and his money. He asked Sir William Berkeley, the Governor of Virginia, to see his widow and his daughter, also called Elizabeth Kempe, returned safely to England; and to take care that her upbringing was entrusted to Richard Kempe's uncle, Ralph Wormeley.

Elizabeth Kempe (née Wormeley), his widow, remarried to Sir Thomas Lunsford, Baronet, of London and Virginia (?1610-1653), as his third wife; and by whom she had three children, namely Daniel Lunsford, Richard Lunsford and John Lunsford. Sir Thomas Lunsford was the son of Thomas Lunsford of Bexhill, Sussex. His mother was Catherine Fludd, whose brother, Robert Fludd (1574-1637), was well known as a Rosicrucian and as a physician. They were children of Sir Thomas Fludd, Knight, "Sometime Treasurer of War to Queen Elizabeth in France and the Low Countries", and were born in Bearstead, Kent. Robert Fludd was four times Censor of the Royal College of Physicians. He lived at Fenchurch Street and died, unmarried, on 8 September 1637 at his house in the parish of St. Catherine, Colman Street, London. His nephew was Thomas Fludd, or Floyd, of Gore Court, Otham, Kent. Another sister married Sir Nicholas Gilbourne of Charing, Kent. Herein lies the connection to John Fludd (Flood), who emigrated to Virginia in 1610 on the Swan. After the death of Sir Thomas Lunsford in 1653, Elizabeth Lunsford (née Wormeley) remarried again to Major-General Robert Smith.

Robert Smith was one of three agents, along with Francis Moryson and Thomas Ludwell, sent by the Assembly of Virginia in 1676 to King Charles II to attempt to help secure passage of the Royal Charter for Virginia following Bacon's rebellion.





Excavations at Rich Neck;
Williamsburg VA

Kemps of North West Suffolk

The Suffolk Hearth Tax list for 1674 shows that 34 Kemp households (137 hearths) were eligible for the tax. Apart from two households, the highest number of hearths for any taxpayer was 6, and most were between 2 to 3. The two taxpayers with more than 6 hearths were Sir Robert Kemp of Ubbeston (15) and a Mrs Kemp of Barton Mills (33).

An area west of Diss and north of Stowmarket contained 11 of these households (66 hearths: Table 1). This area included Mrs Kemp of Barton Mills, and the taxable hearths in the areas amounted to about 25% of the total Kemp hearths for the county.

Table 1 Hearth Tax payers for 1674 in north west Suffolk

Barton Mills; Mrs Kemp	33
Bury; James Kemp	4
Chevington; Simon	6
Chevington Widow Kemp	3

Kemp families that coincided with three of the communities with Kemps paying the 1674 Hearth Tax (Table 2).

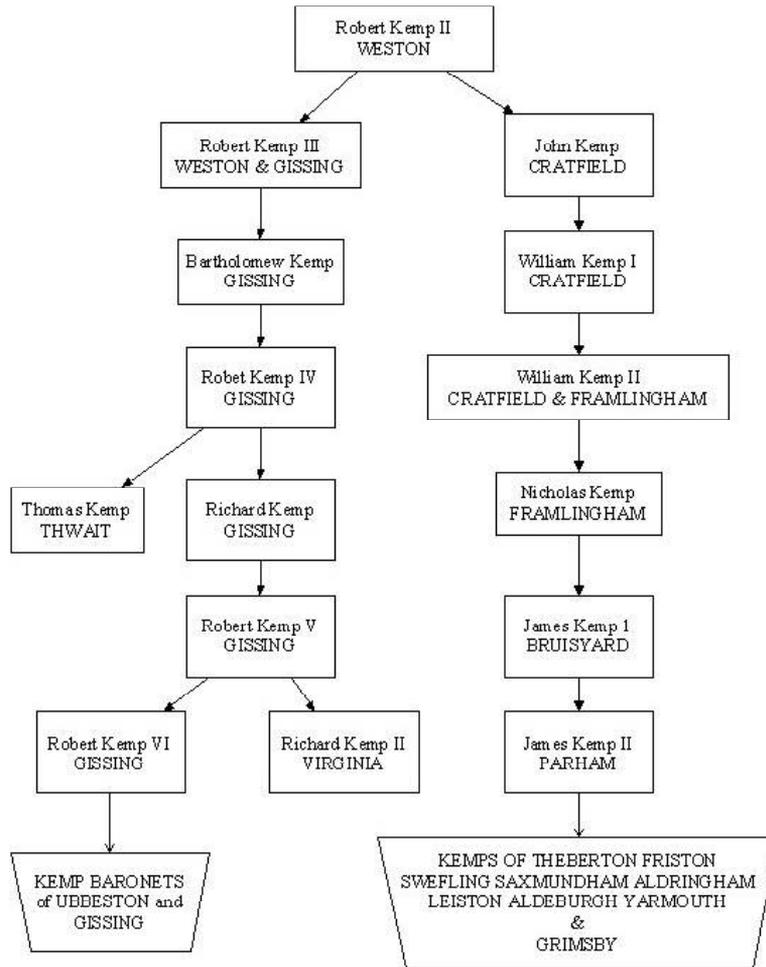
Table 2 Cluster of Kemp families based on Boyds list of marriages 1751-1824
Communities with Kemps paying the 1674 Hearth Tax are indicated in italics

Cluster	Communities	Number of Kemp bridegrooms
Wortham	Wortham	7
	Rickinghall Superior	3
	Rickinghall Inferior	2
	<i>Great Thelnetham</i>	1
	Hinderclay	1
Bury St Edmunds	<i>Bury</i>	9
	Norton	1
	Fornham	1
	Lackford	1
	West Stowe	1
	<i>Stanton Green?</i>	1
	Norton	1
	Ixworth	1
	Preston	1
Woolpit	1	
Chevington	<i>Chevington</i>	12
	Chedburgh	2
	Brockley	2
	Gazely	1
	Whepstead	1
	Ousden	1
	Hawkedon	1
	Stansfield	2
	Dalham	1

These clusters are mapped in Figs 1 and 2.

The Kemp cluster based on Wortham may be significant in relation to the Kemp family of Gissing. This family was established in the vicinity of Garboldisham and Gasthorpe, a few miles across the Waveney to the north of the Wortham cluster in Norfolk. A Kemp manorial

1.1 Simplified descent of three lines of the Kemps of Weston



Descendants of Robert Kempe II

Generation No. 1

1. ROBERT¹¹ KEMPE II (*JOHN*¹⁰, *ROBERT*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) He married (1) MARGARET CURZON, daughter of WILLIAM CURZON. He married (2) ELIZABETH BEUTEVELEYN.

Notes for ROBERT KEMPE II:

Co heir of Duke, Beutyveleyn and Gardiner.

More About ROBERT KEMPE II:

Date: 1518, Buried Gissing

Children of ROBERT KEMPE and MARGARET CURZON are:

2.
 - i. ROBERT¹² KEMPE III.
 - ii. EDMUND KEMPE, d. 1542.
3.
 - iii. JOHN KEMPE, d. 1560, Cratfield.
 - iv. WILLIAM KEMPE, b. Abt. 1450, Sproughton.

Notes for WILLIAM KEMPE:

WILLIAM KEMPE, the third son of Robert, and next younger brother to this John, was a clergyman, of "Sprockton," probably Sproughton, near Ipswich. It is his will as of Cratfield which appears in the Norwich Consistory Court Calendar dated 1539 (W 60 f.61)

More About WILLIAM KEMPE:

Date: Baptised in Sproughton (IGI)

- v. RALF KEMPE.

Notes for RALF KEMPE:

Dalry states that a Ralph Kempe was co-feoffee of the Manor of Gissing. He does not give the date, but it was probably about 1467 or 1473. No RALPH KEMPE is entered in the various Probate Calendars of Norfolk and Suffolk. This Ralph evidently settled in Middlesex and was a merchant of London, his will being proved in the Prerogative Court of Canterbury in 1477- As he founded a line of his family in Middlesex the records of his estates and issue will be treated with under that county. Norris in his MSS., now in possession of Walter Rye, Esq., of the Priory, Norwich, shows a Ralph Kempe on the Norfolk pedigree as a brother of Robert, and uncle of Geoffrey and John Kempe. This seems quite compatible with the other facts we have given, but we know of no better authority for this Ralph being so placed on the pedigree..

There are some problems in locating Ralph in the Gissing pedigree. RALPH or "Rarfe" Kempe is shown as the fifth son of Robert, this may be a mistake for Richard, who does not appear on the pedigree quoted (Harl. 1154). No Kempe appears in the various Probate Courts of Norfolk, Suffolk, or Essex to correspond with this name, nor do we trace any Ralph Kempe as living nearer than Middlesex, and the one of the name there was grandson to that Ralph of London mentioned, above.oked upon as too great for these Kemples to cover at one migration.

- vi. RICHARD KEMPE.

Notes for RICHARD KEMPE:

Dalry states that a Richard was a mercer of London ; he does not say which this Richard was. But there is little doubt that he was the brother of Edmund, another mercer of London, both being recipients of the grant mentioned above, dated 1485, as sons of Robert Kempe and Mary or Margaret Curzon. The Harleian Manuscripts (i 154) contain a sixteenth century pedigree showing the issue of the last-named couple, placing Robert Kempe as the eldest son, but curiously stating that Edmund, the second son, was then "heere electe." His issue is also shown and is continued to 1585 ; but we suppose for the sake of excluding the junior line from participation in arms and property the line is made to die out with "Pawle" Kempe, son of James Kempe, of Acton, Middlesex, the eldest son of Edmund Kempe, the Citizen and Mercer of London, who died in 1542. His line will also be reserved for the Middlesex section of our work, he being chiefly connected with that county. We will here only say that his daughter Margaret, as

widow of William Dane, an Alderman of London, was a great benefactor to the City Guilds, and that her portrait still hangs in the Ironmongers' Hall. She left a sum of money to purchase a necklace for Queen Elizabeth with whom she was on intimate terms.

vii. CICELY KEMPE.

Notes for CICELY KEMPE:

Alice's sister, Ciseley Kempe, married John Moulton, or Melton, of " Sturston," which is undoubtedly the modern Stuston in the north of Suffolk near to Diss.

A John Moulton at this period had extensive possessions in Gloucestershire, his will, which describes him as of Toddenham, in that county, was proved in 1563 (P.C.C., 9 Stevenson). If this is a relation to Cicely Kempe's husband it may perhaps account for her younger brother Ralph being in that county. " Cicely Melton" is mentioned as living in 1542 in her brother Edmund's will.

viii. ALICE KEMPE.

Notes for ALICE KEMPE:

Alice Kempe (sister to the above Edmund, John, William, and Rarfe) became a nun at the beautiful Saxon Abbey of Barking, the reason for her choosing a convent so distant from her native home may reasonably be attributed to her venerating the Saxon founder of that abbey to whose race she claimed to belong.

Child of ROBERT KEMPE and ELIZABETH BEUTEVELEYN is:

ix. ELIZABETH¹² KEMPE, m. THOMAS HERTESHORNE; b. Gissing.

Notes for ELIZABETH KEMPE:

Co-heir of Beuteveleyn

Generation No. 2

2. ROBERT¹² KEMPE III (*ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married (1) ANNE CLIFFORD. He married (2) ELIZABETH APPELYARD. She was born in Mergate Hall Braconash.

Notes for ROBERT KEMPE III:

ROBERT KEMPE (father of Bartholomew and Lewis Kempe) made his will 8th September, 1526, and it was proved at Hoxne on the 22nd January following. Dalry, in giving an abstract from it, describes the testator as of Weston, but in the Norwich Register (224 Briggs) he is stated to be "of Gissing, Esquire." Dalry says that his will recites that whereas his son, Bartholomew Kempe, stands indebted to him for two hundred marks, this sum shall be expended in employing some " honest" priest to sing for the soul of the testator, his wife's, the souls of his father and mother and ancestors, for ten years to come. He desired to be buried by his wife in the Lady Chapel of Gissing Church, and left bequests to the altar of that church and to the high altars of Florden, Burston and Tivetshall. The most important item in the will is the statement that the Manors of Ballings and Hastings in Gissing belonged to his father, while other lands " in the said town " had been purchased from " various persons."

ROBERT KEMPE must have married Elizabeth Appleyard, heiress of Mergate Hall, Braconash, before 1470, for he had married a second wife before 1474, the first one having left no son but three daughters. Mary, the eldest child, married Thomas Jernygan, of Cove, Suffolk, and had by him at least four children living in 1527. Elizabeth Kempe, the second daughter of the heiress of Braconash, became Lady of the Bedchamber to Queen Catherine, and died in 1536. She states in her will that she was born at Gissing, being daughter of Robert Kempe late of that place.

More About ROBERT KEMPE III:

Date: 1526, Lord of Weston Flordon & Gissing died

Notes for ANNE CLIFFORD:

Robert Kempe's second wife was Anne, daughter of John Clifford, of Holmdale, Kent (probably related to

Richard Clifford, Archdeacon of Canterbury, and afterwards Bishop of Worcester and London), who died in 1421. By this wife he had several children.

Bartholomew, the eldest son, was declared to be aged fifty-five at his father's death in 1527 ; thus this second marriage must have taken place before 1474. He inherited the chief estates of his father

Margaret Kempe, a daughter of Robert, married Robert Blaverhauset, of Princethorpe, Warwickshire ; Florence, another daughter, married Sir Phillip Woodhall, of " Frampton," Suffolk (Perhaps this may be Framsdon, near Letheringham, where the Kempes, of Woodbridge, held property), and was living in 1542 ; LEWIS KEMPE, a younger son, was to have the remainder of his father's estate, but we find but little local trace of him except that he joined his elder brother in a deed relating to some land in which his name is rendered as Ludovicus Kempe, the deed concerning which is noted by Dalry in the MSS. before quoted. No will of any Kempe of his name occurs in the calendars of the various Probate Courts of Norfolk, Suffolk, Essex, Kent, or Lincoln, but " Sir " John Kempe, Vicar of Hungerton, Leicestershire, in a will dated, 1539 speaks of his brother, " Ludwyke Kempe," and the latter's son, Ludwick. We have not traced the exact abode of this elder Ludwick Kempe, but his sons and their issue lived at Croxton, and established a family who have continued in Leicestershire and Lincolnshire to the present day. Other Kempes of Leicestershire came from Staffordshire and Warwickshire, perhaps these also, although apparently an earlier branch, may be akin to those of Norfolk stock, and thus account for Margaret's marriage with Blaverhauset of Warwickshire.

Children of ROBERT KEMPE and ANNE CLIFFORD are:

4. i. BARTHOLOMEW¹³ KEMPE.
- ii. LEWIS KEMPE.
- iii. MARGARET KEMPE.
- iv. FLORENCE KEMPE.

Children of ROBERT KEMPE and ELIZABETH APPLEYARD are:

- v. ANN¹³ KEMPE, m. RICHARD BACON; b. Harleston.
- vi. MARY KEMPE, m. THOMAS JERNYGAN; b. Cove.
- vii. ELIZABETH KEMPE.

3. JOHN¹² KEMPE (*ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) died 1560 in Cratfield.

Notes for JOHN KEMPE:

This is John Kempe senior who appears with his family in Cratfield in the first quarter of the 16th century.

More About JOHN KEMPE:

Date: 1560, Will as of Cratfield

Children of JOHN KEMPE are:

- i. ELIZABETH¹³ KEMPE.
5. ii. JOHN KEMPE, b. 1539, Cratfield; d. 1605, Cratfield.
6. iii. WILLIAM KEMPE.
- iv. ALICE KEMPE, b. 1539, Cratfield.
- v. ANNA KEMPE, b. 1545, Cratfield.
- vi. ALBON KEMPE, b. 1548, Cratfield.
- vii. FRANCIS KEMPE, b. 1551, Cratfield.
- viii. CECILY KEMPE.

Generation No. 3

4. BARTHOLOMEW¹³ KEMPE (*ROBERT¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

More About BARTHOLOMEW KEMPE:

Date: 1472, Birth

Children of BARTHOLOMEW KEMPE are:

7. i. ROBERT¹⁴ KEMPE IV.
- ii. BARTHOLOMEW KEMPE.

- iii. ANTHONY KEMPE.
- iv. EDWARD KEMPE.
- v. JOHN KEMPE.
- vi. WILLIAM KEMPE.
- vii. FRANCIS KEMPE.
- viii. ELIZABETH KEMPE.

5. JOHN¹³ KEMPE (*JOHN*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT I*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) was born 1539 in Cratfield, and died 1605 in Cratfield. He married (1) JOAN. He married (2) HELEN.

Notes for JOHN KEMPE:

A will of 1605 refers to a son Launcelot, probably a nickname for his son baptised Robert, his wife Ellen, and five daughters. He left his property to his wife that consisted of a farm with a horse mill and other properties in Cratfield.

More About JOAN:

Burial: 1574, Cratfield

Child of JOHN KEMPE and JOAN is:

- i. JOHN¹⁴ KEMPE, b. 1567.

Notes for JOHN KEMPE:

Will of John Kempe of Aldringham, miller. 1610. R43/359 W46/37

Children of JOHN KEMPE and HELEN are:

- ii. MARIA¹⁴ KEMPE, b. 1580, Cratfield.
- 8. iii. ROBERT KEMPE, b. 1584, Cratfield.
- iv. ALICE KEMPE, b. 1587, Cratfield.
- v. BRIDGET KEMPE, b. 1592, Cratfield.
- vi. MARGARET KEMPE, b. 1595, Cratfield.
- vii. ANNE KEMPE, b. 1600, Cratfield.

6. WILLIAM¹³ KEMPE (*JOHN*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT I*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) He married ELIZABETH GREEN 1560 in Cratfield.

Children of WILLIAM KEMPE and ELIZABETH GREEN are:

- i. ELIZABETH¹⁴ KEMPE, b. 1561, Cratfield.
- 9. ii. WILLIAM KEMPE, b. Abt. 1564.

Generation No. 4

7. ROBERT¹⁴ KEMPE IV (*BARTHOLOMEW*¹³, *ROBERT*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT I*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) He married (1) ELIZABETH DE GREY. He married (2) ELIZABETH SMYTHWIN.

Children of ROBERT KEMPE and ELIZABETH DE GREY are:

- i. THOMAS¹⁵ KEMPE.
- ii. ROBERT KEMPE.
- iii. WILLIAM KEMPE.
- iv. EDWARD KEMPE.
- v. ELIZABETH KEMPE.

Children of ROBERT KEMPE and ELIZABETH SMYTHWIN are:

- vi. RICHARD¹⁵ KEMPE, b. 1514; d. 1594.
- vii. JOHN KEMPE.
- viii. MARGARET KEMPE.
- ix. ANNE KEMPE.

8. ROBERT¹⁴ KEMPE (*JOHN*¹³, *JOHN*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) was born 1584 in Cratfield.

Notes for ROBERT KEMPE:

My research has shown that Robert Kempe was the second son of John Kempe the younger, of Mill Farm Cratfield, by his second wife Helen. This Robert was the cousin of William Kempe, the founder of my mother's Kemp line.

I have been stimulated to search for Robert's descendants because of the following internet contact with Andy and Caroline Graves who are descended from Charles Kemp baptised 1709 in Laxfield.

Andy and Caroline Graves wrote:-

"Our own info is as follows, listing the family before they moved to Norwich.

John Kemp b.1666 Laxfield to John and Ann (no other info). Married Ann (no surname) and had six children all in Laxfield They were William b.1695, James b.1698, Martha b.1702, Mary b.1703, Samuel b.1705 and Charles b.1709.

Charles Kemp b.1709 married Margaret Flat (b.1709 Bungay) in 1734 at Bungay and had five children all in Chediston. They were Charles b.1734, Ann b.1737, Mary b.1739, Elizabeth b.1740 and Margaret b.1742.

Margaret Kemp b.1742 married Samuel Aldous (b.1741 Fressingfield) in 1767 at Ubbeston and had seven children. They were Henry b.1770 Cratfield, Margaret b.1772 Cratfield, John b.1775 Laxfield, William b.1775 Laxfield, James b.1777 Kelsale, Sarah b.1780 Cratfield and Charles b.1782 Cratfield

Charles Aldous b.1782 married Lucy Fuller (age unknown) and had at ten children. They were Charles b.1810, John b.1811, Sarah b.1813, Samuel b.1814, Henry b.1816, Charlotte b.1820, Mary b.1822 and James b.1824, all born in Heveningham and Robert b.1825 and Robert b.1827, both born in Lakenham. Charles was a carpenter and was still alive in 1851 aged 70 living with his son John."

To this story can be added the father of the above tree, who was John Kemp of Laxfield, a joiner, who left a will dated 1709. The first child that can be assigned to John the elder is Sarah who was baptised in 1662. Therefore John, the probable founder of Andy and Caroline Graves' Kemp line, was born at the latest about 1641.

To return to Robert Kempe of Cratfield.

After the baptisms in Cratfield of Robert and his sisters, there are no further references to Kempes in the Cratfield parish books. Robert seems to represent the last generation of the family to be born in Cratfield. However, he does not turn up again living or dead in the surrounding villages. In fact a generation passes until the next local appearance of Kempes, who emerged suddenly, with families, in the parish books of the adjacent village of Laxfield. The Laxfield parish records begin in 1577 but the first record of a Kemp is for John Kempe who married a Mrs Ann Kempe in 1638. This is probably the father of John the joiner, who was mentioned above as the founder of Andy and Caroline Graves' Laxfield line. Also, a Richard Kempe buried a daughter Elizabeth in Laxfield in 1638. I conclude that John the joiner and Richard were brothers. These are the two earliest records of Kempes in the Laxfield parish books. I assume that Mrs Ann Kemp was the widow of another, unidentified, brother of John and Richard.

The church records are not helpful about the Kemp families who lived in Cratfield and Laxfield during the 17th and early 18th centuries. Robert had five sisters and a widowed mother, who are referred to in the will of his father (1605), These individuals cannot be extracted from the parish books. Regarding Laxfield, there is a burial record of Mary Kemp (1641) that cannot be connected with a family, and an isolated birth of a son William to a William and Frances Kemp in 1726. Also, who was the John Kemp, with a wife Mary, who baptised a daughter Elizabeth 25th January 1718?

To return to the Cratfield connection

The available dates fit the requirement of John, and Richard being contemporary with any grandchildren of Robert Kempe of Cratfield. The half century gap between the birth of Robert Kemp of Cratfield in 1584, and the marriage of John Kemp to Mrs Ann Kemp in 1638, is the average time interval between two generations of

the same family. Indeed, in the absence of any substantial families in other villages at that time to connect them with, it is very likely that they were Robert's grandchildren.

There is further circumstantial evidence for John and Richard being brothers in that John the carpenter names his third son Richard. The connection between the Cratfield and Laxfield Kempes therefore rests on the father of these two individuals being a missing son of Robert of Cratfield. For convenience, I have named this person Robertson Kemp.

A Cratfield connection with the Laxfield Kempes is reinforced in that the Aldous descendants of Charles Kemp of Laxfield seem to have returned to the Cratfield roots of their Kemp kinfolk.

More About ROBERT KEMPE:

Date: 1605, mentioned in will of his father 1605

Child of ROBERT KEMPE is:

10. i. ROBERTSON¹⁵ KEMPE.

9. WILLIAM¹⁴ KEMPE (*WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1564. He married (1) SARAH ?. He married (2) SARAH.

Notes for WILLIAM KEMPE:

My mother was Edna May Kemp, who was born in Yarmouth. Her ancesral connection with Suffolk is through the Kempes of Westleton. The Westleton Kempes have a common understanding that they are kin to the Kempes of Framlingham, Theberton and Sweffling.

William Kemp is the earliest Kemp that can be traced who actually lived in Framlingham. From William a chronological sequence can be established through the Kempes of Parham, Theberton and Sweffling, to Westleton.

Information about William comes from the will of his son Nicholas of Framlingham. William was not born in Framlingham, and current research has traced his origins to the nearby village of Peasenhall.

There was a cluster of propertied Kempes in this part of Suffolk who were carpenter-architects associated with the boom in timber- framed buildings, which occurred with early enclosures from the late middle ages up to the mid 18th century. From a number of Kemp wills it appears that the Kemp family craft of carpentry and joinery developed in the villages of Peasenhall and Laxfield. Kempes were active in Peasenhall just before the dissolution of the adjacent Cistercian monastery of Sibton, where they were tenants of the abbey and builders employed by the abbot. Laxfield has been pinpointed as an important centre of timber working, through the family research of David and Ruth Etheridge, from Elizabethan times at least until the time of John Lee timber master of the manor of Burt's or Bourts Hall, now Boats Hall, in the late 17th century (Ref. will of 1683; The Manors of Suffolk). In 17th century Framlingham Thomas Mills made a small fortune from the local timber trade. It is likely that William Kemp of Framlingham was part of this local woodcraft network.

Current research is establishing connections from the 16th century Suffolk Kempes with Norman de Campo, the Domesday under-tenant of one of Peasenhall's manors I believe the Suffolk Kempes were a pre-Conquest Saxon family who renewed life under the the Norman Bigods.

Denis Bellamy (April 2001)

More About WILLIAM KEMPE:

Baptism: Working back from age of first child

Date: 1580, Of Framlingham

Notes for SARAH:

First name only, from baptisms of children.

Children of WILLIAM KEMPE and SARAH ? are:

- i. EDWARD¹⁵ KEMPE.
- ii. WILLIAM KEMPE.
11. iii. NICHOLAS KEMPE, b. 1594, Framlingham; d. 1670, Framlingham.

Children of WILLIAM KEMPE and SARAH are:

- iv. EDWARD¹⁵ KEMP, b. 1586, Framlingham.

Notes for EDWARD KEMP:

Edward is an unusual name. The only local Edward Kemp ancestor that this might commemorate is Edward Kemp of Peasehall- the senior member of a family of architect carpenters.

More About EDWARD KEMP:

Baptism: 1586, Framlingham Parish Books

12. v. WILLIAM KEMP, b. 1589, Framlingham.

Generation No. 5

10. ROBERTSON¹⁵ KEMPE (*ROBERT¹⁴, JOHN¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Notes for ROBERTSON KEMPE:

This is the hypothetical ancestor of the Laxfield Kempes.

Children of ROBERTSON KEMPE are:

13. i. RICHARD¹⁶ KEMPE, b. Abt. 1617.
14. ii. JOHN KEMPE, b. Abt. 1614.

11. NICHOLAS¹⁵ KEMPE (*WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1594 in Framlingham, and died 1670 in Framlingham. He married MARY WARNE.

Notes for NICHOLAS KEMPE:

This is the Nicholas I who left a will covering his relationships with his father (William of Framlingham), his sons and his grandchildren.

More About NICHOLAS KEMPE:

Baptism: 1594, Framlingham Parish Books

Will: 1670, Left property in Framlingham to sons

Children of NICHOLAS KEMPE and MARY WARNE are:

15. i. NICHOLAS¹⁶ KEMP, b. 1621, Easton; d. 1679, Framlingham.
16. ii. JAMES KEMP, b. 1621, Easton.
- iii. ANN KEMP.

12. WILLIAM¹⁵ KEMP (*WILLIAM¹⁴ KEMPE, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) 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. Here a William Kemp paid the 1674 Hearth Tax for 2 hearths. A 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.

More About WILLIAM KEMP:

Baptism: 1589, Framlingham Parish Books

Child of WILLIAM KEMP and MARGARET is:

- i. WILLIAM¹⁶ KEMP, b. 21 Jun 1646, Parham.

Notes for WILLIAM KEMP:

Buried in Friston as William Kemp of Hazelwood. 21 June 1646. This is the first Kemp to move to the coast. Two generations later a descendant of one of his uncles, John Kemp of Parham (Ref no 25), moved to Friston where his son and grandson became Town Overseers.

Generation No. 6

13. RICHARD¹⁶ KEMPE (*ROBERTSON¹⁵, ROBERT¹⁴, JOHN¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1617. He married SUSANNA.

Notes for RICHARD KEMPE:

Probably the brother of John because John's son names his third male child Richard.

More About RICHARD KEMPE:

Burial: 1672, Laxfield

Date: 1638, Buried daughter Elixabeth in Laxfield

Notes for SUSANNA:

Probably the Susannah, described as wife of Richard, who was buried in 1667

More About SUSANNA:

Burial: 1667, Laxfield

Child of RICHARD KEMPE and SUSANNA is:

- i. ELIZAABETH¹⁷ KEMPE.

More About ELIZAABETH KEMPE:

Burial: 02 Nov 1638, Laxfield

14. JOHN¹⁶ KEMPE (*ROBERTSON¹⁵, ROBERT¹⁴, JOHN¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1614. He married ANN KEMP 1638 in Laxfield.

Notes for JOHN KEMPE:

He married a Mrs Anne Kemp who could be the widow of his brother (unknown). He was probably the father of John Kemp the joiner of Laxfield.

Notes for ANN KEMP:

The marriage entry describes her as Mrs Anne Kemp. She was probably the widow of John's brother (unknown).

Children of JOHN KEMPE and ANN KEMP are:

- i. JOHN¹⁷ KEMPE, b. Abt. 1641, Laxfield; d. 1709; m. ANN.

Notes for JOHN KEMPE:

This person was probably John Kempe joiner who left a will of Laxfield dated 1708, proven 1709

- ii. MARY KEMPE.

Notes for MARY KEMPE:

This is the earliest burial of a Kemp in Laxfield. She may have been the first child of this couple.

More About MARY KEMPE:

Burial: Dec 1641, Laxfield

15. NICHOLAS¹⁶ KEMP (*NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1621 in Easton, and died 1679 in Framlingham. He met 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:

- i. NICHOLAS¹⁷ KEMP, b. Framlingham; m. (1) MARTHA WOODS; m. (2) MARY WEBB.

Notes for NICHOLAS KEMP:

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

- ii. SARAH KEMP.
- iii. JUDITH KEMP.

16. JAMES¹⁶ KEMP (*NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) 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 of this generation listed in the 1674 Hearth Tax is in Bruisyard with 3 hearths. There is a kinship connection with Bruisyard via the 16th century Peasenhall Kemps

Easton parish registers record:

Thomas and Margaret Kempe baptised Winter 26.08.1601

Nicholas and Margaret Kempe baptised Nicholas 15.02.1623

John and Bridgett Kempe baptised Penelope 20.06.1624

Nicholas and Judah? Kempe baptised Judah 25.05.1656

Nicholas Kempe of Framlingham baptised James 12.06.1659

William and Mary Kempe baptised Mary 25.08.1715

William Abbot married Ann Kemp 1715

Robert Goodall married Ann Mollett 14.02.1659

Wife of Thomas Kemp put into the ground without a Christian burial 14.07.1658

Children of JAMES KEMP and ANN TURNER are:

- i. JAMES¹⁷ KEMP, b. 13 Jul 1662, Peasenhall; d. 1737, Bruisyard; m. ELIZABETH KEMP.

Notes for JAMES KEMP:

James Kemp and his sister Mary are referred to in the will of their grandfather Nicholas Kemp of Framlingham.

James is the person who carries forward four Kemp lineages through his sons :

James who migrated to Theberton;

William who settled in Saxstead;

John, who moved to Friston;

and Henry of Framlingham who founded a line of Parham Kemps that continued there until the beginning of the 19th century.

More About JAMES KEMP:

Burial: 13 Dec 1737, Bruisyard

- ii. WILLIAM KEMP, m. SARAH ?.

Notes for WILLIAM KEMP:

Of Saxstead. In his will of 1724 he leaves bequests to his nephews and nieces:-

Wife- late Mary

Daughter- Mary

Nephews left money

Some Decendants of Norman Kempe: Domesday Sheriff of Suffolk

Nicholas Kemp
John Kemp
Henry Kemp
James Kemp

Nephew left land in Saxstead
William

Nieces
Mary
Elizabeth

References to Robert Occold the elder of Parham; Samuel Briggs the elder of Parham

2 Uplanders

Ice and water have divided Suffolk into several distinct regions and landscapes, which are characterised by different soils. The anonymous author of the *Chorography of Suffolk* (c. 1600-05) identified three regions; the 'Woodlande & High Suffolcke' in the centre of the county, a coastal strip 'fitted for sheep and corne', and an area in the northwest that was 'mostly heathy and barren fit only for sheepe and conyes (rabbits)'. In 1735 John Kirby of Woodbridge noted the same three divisions, and named them as the 'Woodlands' extending from the 'north-east corner of the Hundred of Blything, to the south-west corner of the county at Haverhill'; the 'Sandlands' which stretched along 'the sea coast, from Landguard Fort to Yarmouth'; and the 'Fielding' which comprised the Hundred of Lackford and parts of the Hundreds of Blackbourn, Thedwastre and Thingoe (North West Suffolk). Kirby adds that the Woodland part was famed for its butter and cheese, and the Sandlands and Fielding were mainly used as sheep-walks, but with some good arable.

The first of these regions, the upland area, owes its character and agricultural productivity to glacial deposits dumped by retreating glaciers of the Anglian glaciation, except where these have been removed by the erosion of rivers. Between different glacial episodes, sediments accumulated in lakes and rivers. For example, river gravels at various heights above the present floors of valleys indicate ancient flood plains. Clay pits, particularly at Hoxne, have revealed Paleolithic camps of hunter gatherers of the interglacial periods.

By the end of the last major glaciation, about 15,000 years ago, Suffolk had assumed much of its present topography, except on its eastern side. Here in place of a coastline was a bridge of land extending to modern Denmark. The sea was at least 60 metres below its present level, and the coast was north of the Dogger Bank. Rivers flowing eastwards had much deeper channels.

'High Suffolk amounts to about two-thirds of the county that is covered by a great mantle of chalky boulder clay up to 226ft thick. Chalk below the surface is a relatively soft rock and, as the ice-sheets melted and receded, they left in their wake a great, flatfish plain dotted with depressions that became lakes as the climate warmed up. This upland plain is mainly 30 to 40 metres above sea level. It extends down into some of the existing valleys and occupies buried channels or 'tunnel valleys'. Most of the soil is a grey or brownish clay. It contains lumps of flint and other rocks, and sometimes great rafts of chalk 100 metres or more in length. Outwash gravels from the ice melt occur in or under the till, often mixed with it as glaciers temporarily re-advanced. These washes formed 'gulls', narrow steep sided clefts, where glacial melt waters cut deeply into the valley sides. Some of these now carry steep roads and tracks up from the valley settlements to cross the clay plateau.

Arctic permafrost has also had a great effect on surface deposits, contorting layers to a considerable depth. It also left cracks in the form of polygons or stripes which, although now filled in, are often visible from the air as cropmarks: the so-called 'patterned ground'.

Today, although the regions that impressed Kirby are still discernible, they have changed. The claylands of High Suffolk no longer bear a patchwork of small fields surrounded by dense tree-lined hedges, but instead are characterised by enormous expanses of arable land, as a result of the bulldozing of hedges and the amalgamation of fields since the 1950s.

It was along the eastern edge of the glaciated Suffolk uplands that the Kemps had organised their lives, moving from village to village, maintaining kinship links for about 500 years after the Norman Conquest. Here, at the turn of the 16th century old rural England was on the eve of

scientific farming and the industrial revolution. The life and times of the likes of old William Kemp of Cratfield and his prosperous sons and grandsons in and around Framlingham are often presented to the mind's eye of posterity in one or other of two rival pictures. On the one hand, we are asked to contemplate a land of independent and self-respecting peasants. Most of them were attached to the soil by small personal rights, contented with the country quiet and felicity, which have been since destroyed, and celebrating their rural happiness in ale-house songs about 'Harvesthome,' which we have since promoted to the concert hall. This same land, we are reminded, was also the land of craftsmen in village and market town. Work was not divorced from rural pleasures because it was pursued using tools instead of watching machines. According to anti-industrialists like John Ruskin, they therefore enjoyed in their daily work the delight of the individual artist. The feverish excitement of our modern amusements, organized *en masse*, is seen as an essential counterpoise to the dullness of mechanical and clerical toil.

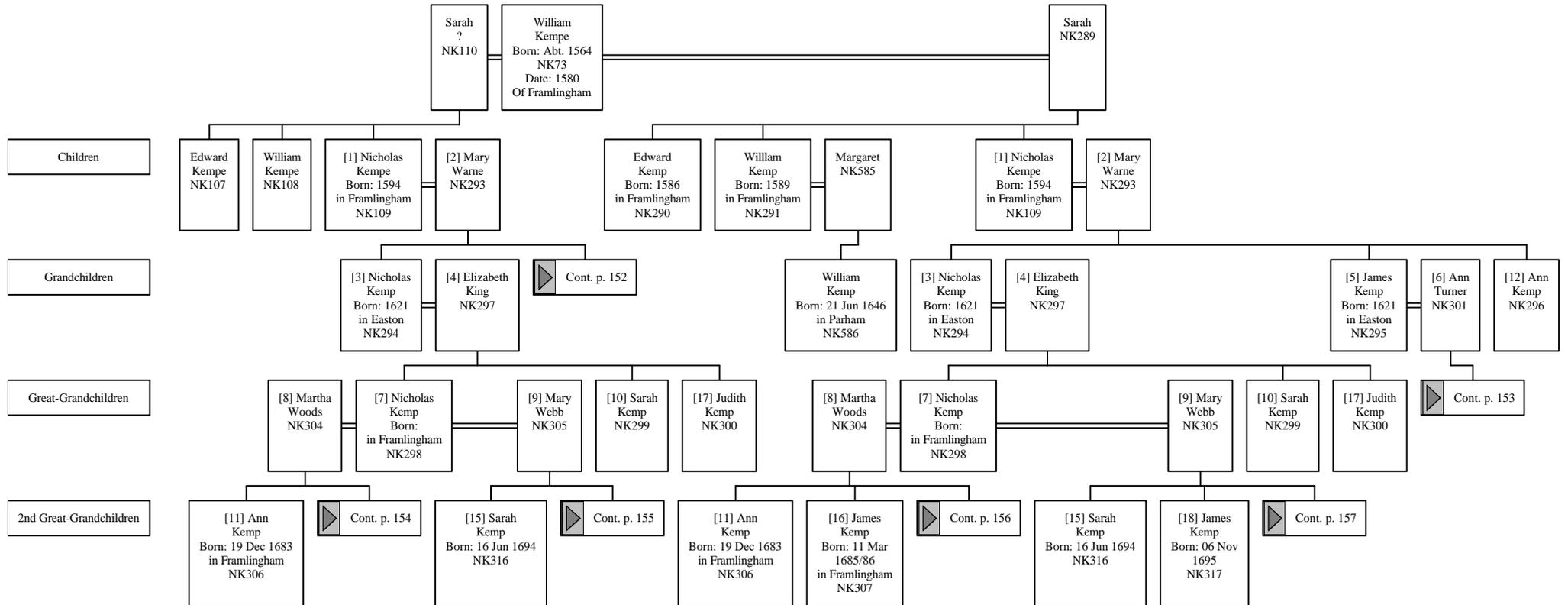
On the other hand, we are shown the opposing picture. We are asked, by the likes of Charles Kingsley to remember the harsh, backbreaking agricultural labour of the pre-mechanical ages, that continued for thirteen or more hours in the day ; child-labour instead of primary schools ; disease and early death uncontrolled by medical science or hospital provision ; absence of cleanliness and comforts which we now regard as necessities ; neglectful and unimaginative harshness not only to criminals and debtors but too often to women, children and the poor at large ; and, finally, a population of five and a half millions in England and Wales, with far less material comfort than the present population of ten times that number.

Confirmation of both these pictures promoted in the writings of Ruskin and Kingsley emerges from a study of the period. It cannot be doubted that the descendants of William Kemp of Cratfield and Framlingham were motivated to leave the clay lands for the sandy lowlands, but which picture was in their minds, and contains the greater and more important body of truth it is hazardous to pronounce. This is partly because the dispute is about intangible values. We cannot put ourselves back into the minds of our ancestors, and if we could we should still be puzzled. Even where statistics would help, statistics are not to be had. Already, the smaller harbours of East Anglia were declining as trade increasingly sought the mouth of the Thames or shifted to the West to catch the rapidly expanding American trade. All we know is that those Kemps of Gissing, who had survived the Civil War as minor gentry, pursued the life of London merchants. The Cratfield branch stuck to the land emerging over time as farmers, bailiffs, blacksmiths, cordwainers, and eventually as mariners. Their highest level of social attainment was parish overseer and their purposeful wonderings occupied the following nine generations. (Table 1).

Table 1 Local migrations of the descendants of William Kemp of Cratfield and Framlingham.

Generation	Place
1:	Cratfield and Framlingham
2:	Framlingham;
3:	Easton; Framlingham; Friston; Parham
4:	Bruisyard; Framlingham; Peasenhall
5:	Framlingham; Friston; Parham
6:	Framlingham; Friston; Parham; Saxstead; Theberton
7:	Friston; Rendham; Saxstead; Theberton
8;	Friston; Kelsale; Laxfield; Saxmundham; Saxstead; Sweffling;; Parham; Westleton
9:	Aldringham; Leiston; Middleton; Saxstead; Sweffling; Westleton; Wickham Market

Descendants of William Kempe



Descendants of William Kempe

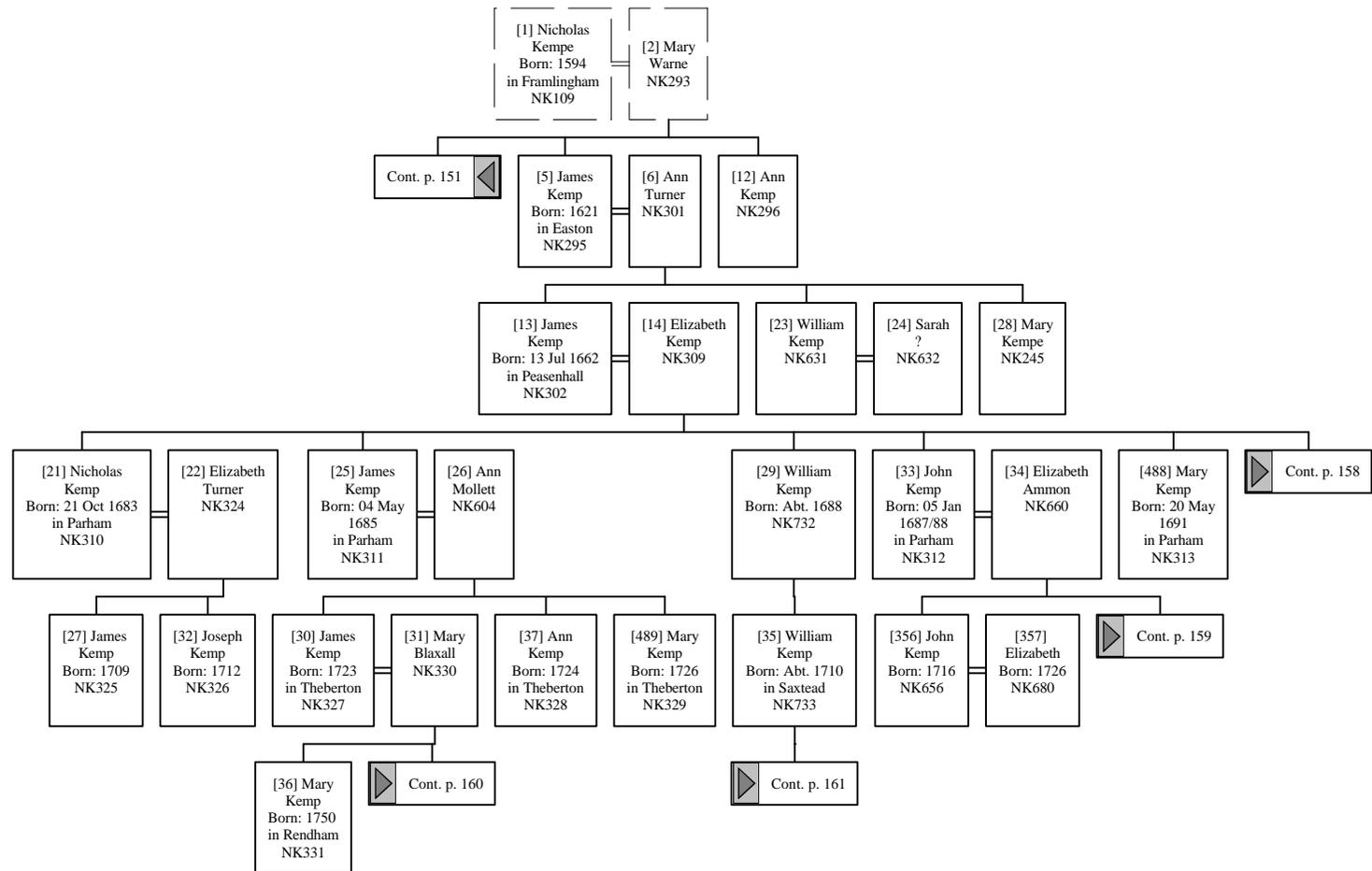
Grandchildren

Great-Grandchildren

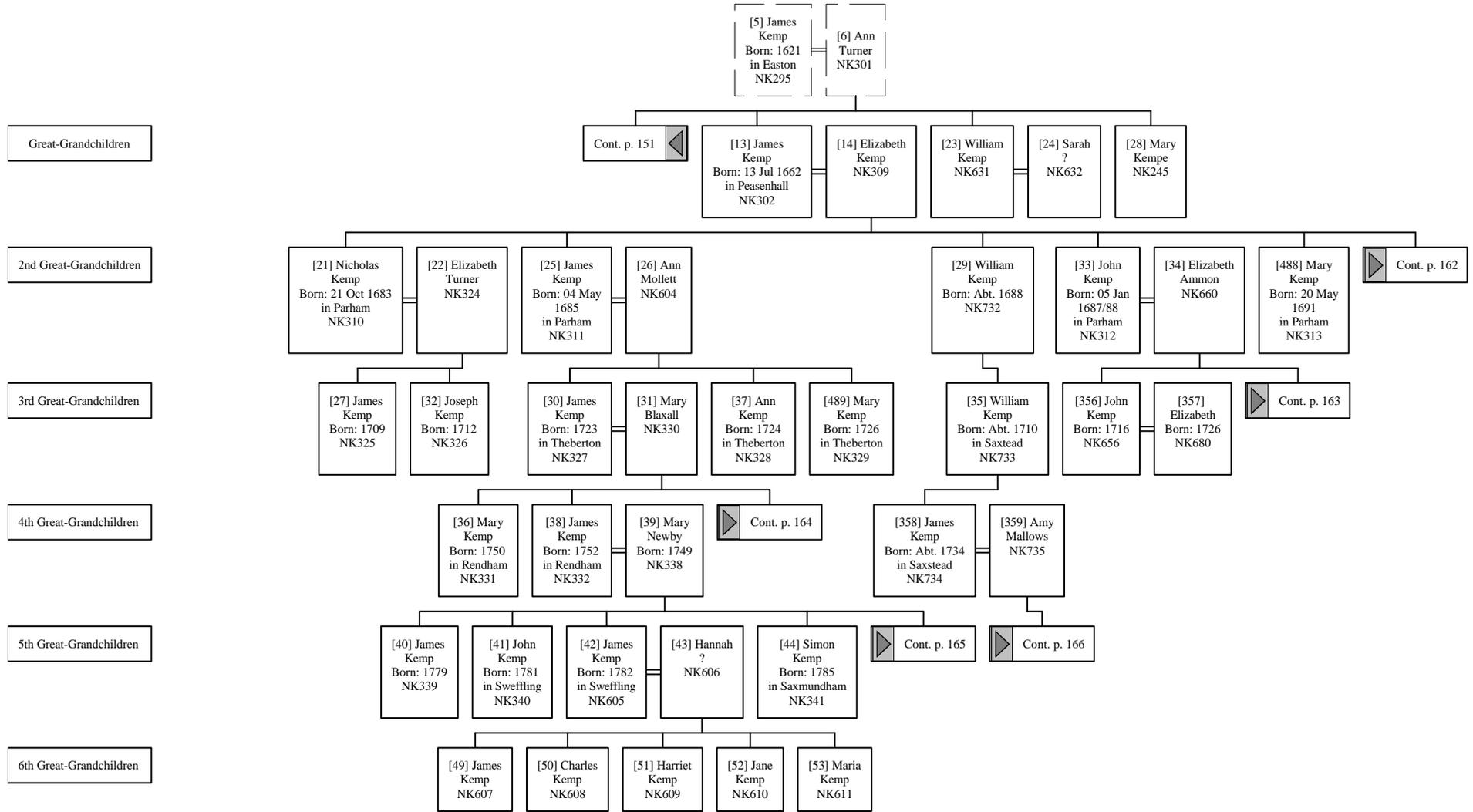
2nd Great-Grandchildren

3rd Great-Grandchildren

4th Great-Grandchildren

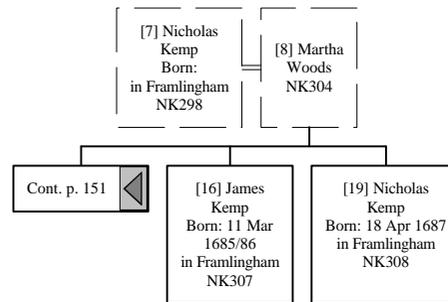


Descendants of William Kempe



Descendants of William Kempe

2nd Great-Grandchildren

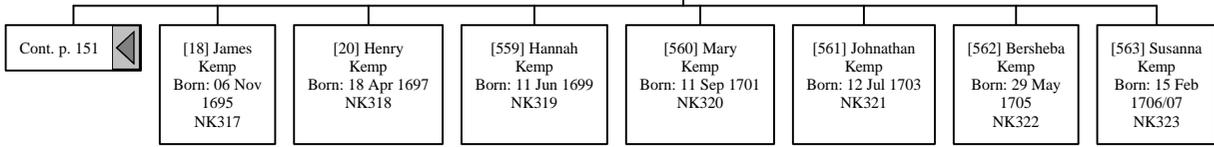


Descendants of William Kempe

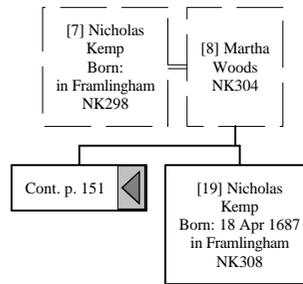
[7] Nicholas
Kempe
Born:
in Framlingham
NK298

[9] Mary
Webb
NK305

2nd Great-Grandchildren



Descendants of William Kempe



2nd Great-Grandchildren

Descendants of William Kempe

[7] Nicholas
Kempe
Born:
in Framlingham
NK298

[9] Mary
Webb
NK305

2nd Great-Grandchildren

Cont. p. 151

[20] Henry
Kempe
Born: 18 Apr 1697
NK318

[559] Hannah
Kempe
Born: 11 Jun 1699
NK319

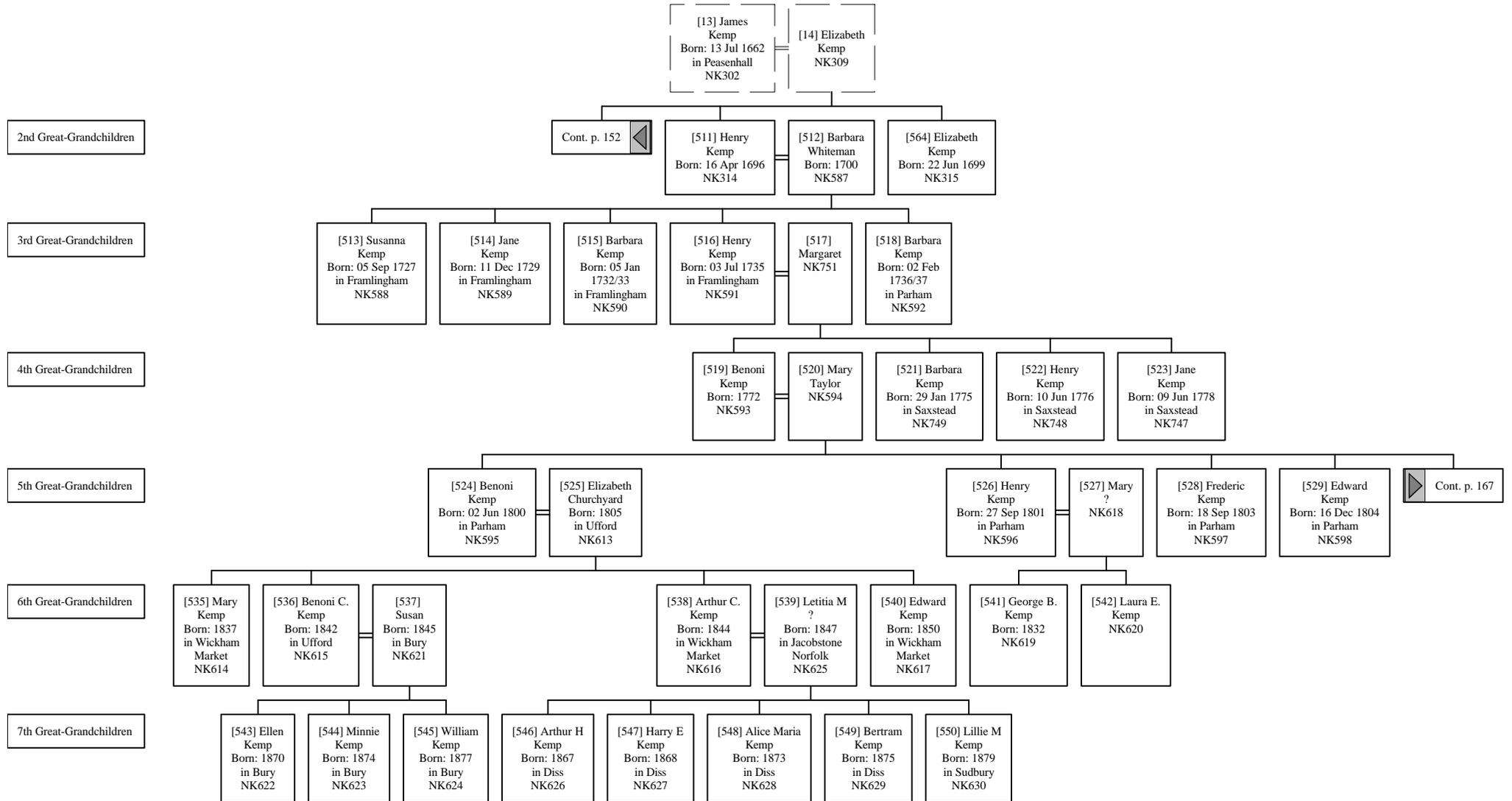
[560] Mary
Kempe
Born: 11 Sep 1701
NK320

[561] Johnathan
Kempe
Born: 12 Jul 1703
NK321

[562] Bersheba
Kempe
Born: 29 May
1705
NK322

[563] Susanna
Kempe
Born: 15 Feb
1706/07
NK323

Descendants of William Kempe



Descendants of William Kempe

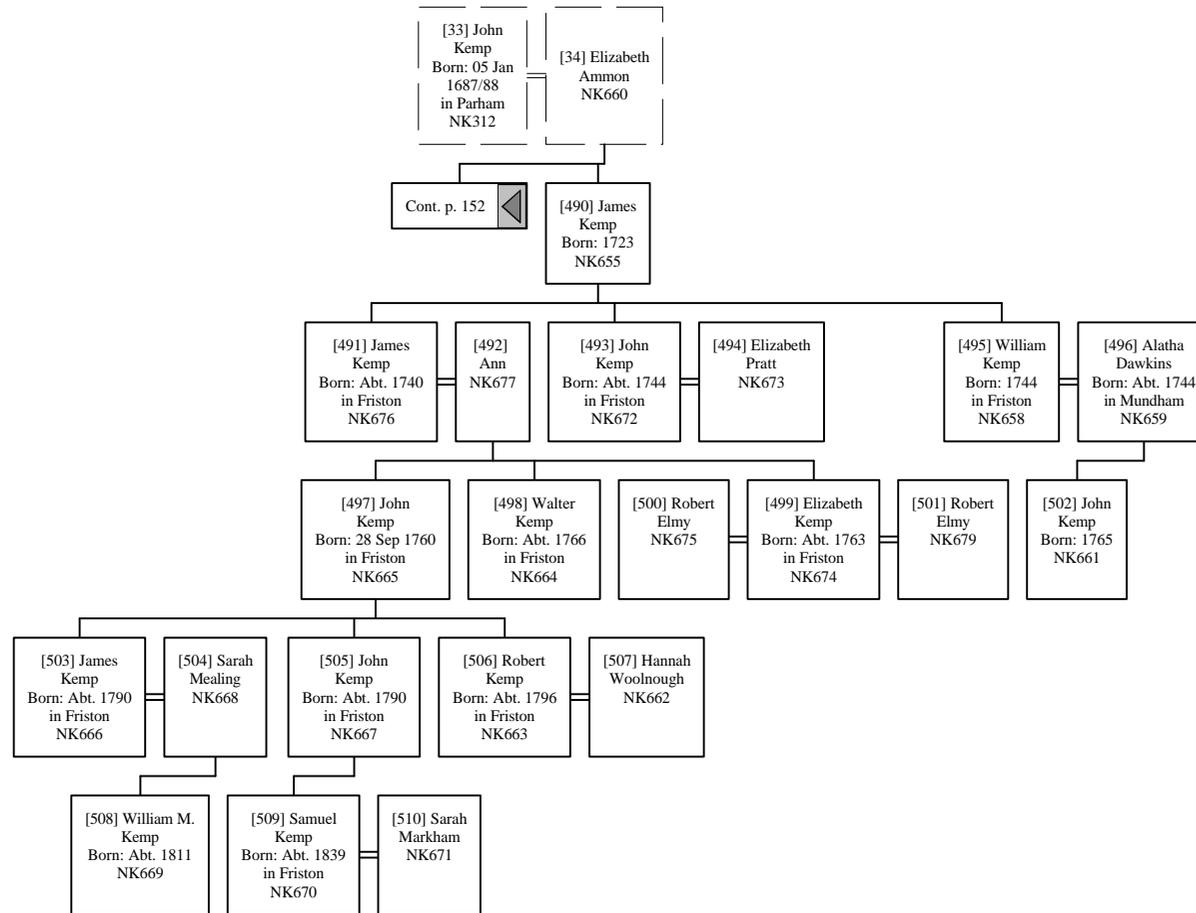
3rd Great-Grandchildren

4th Great-Grandchildren

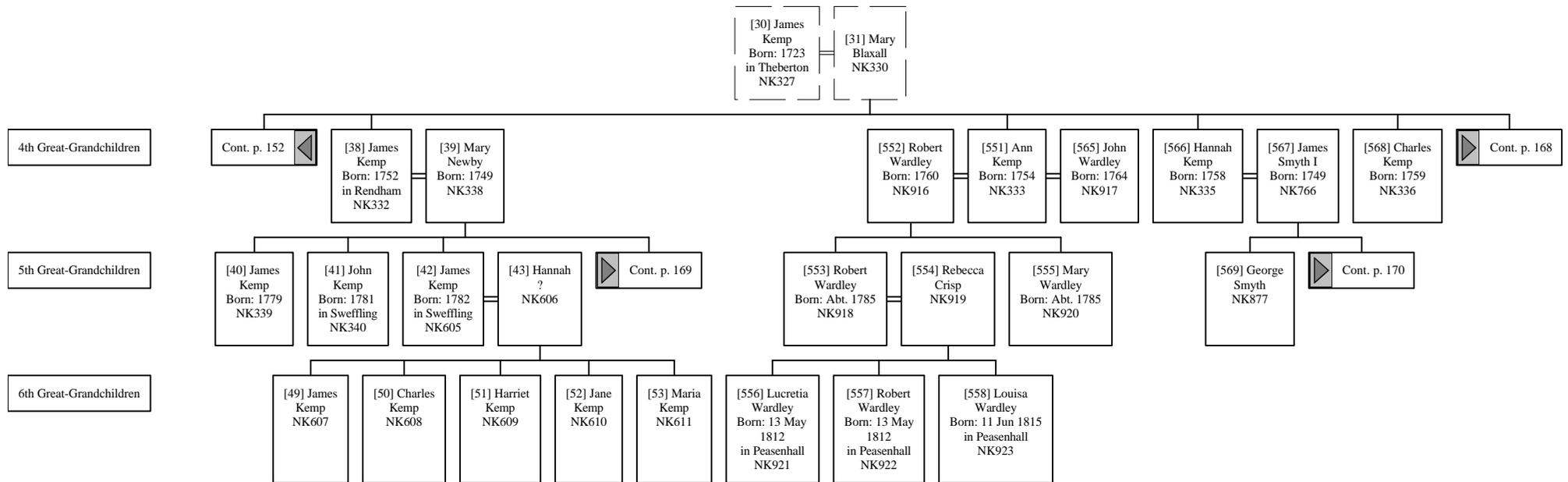
5th Great-Grandchildren

6th Great-Grandchildren

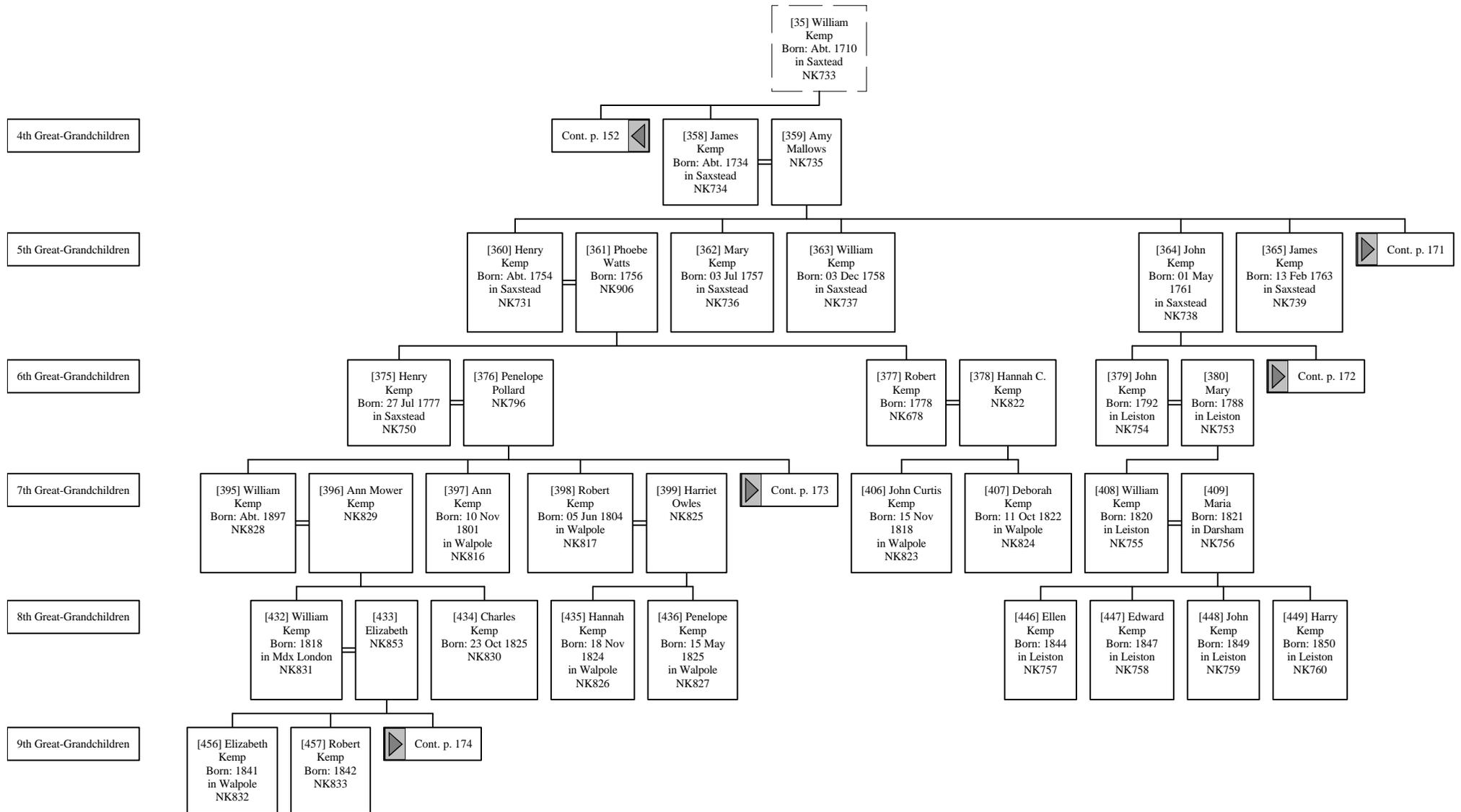
7th Great-Grandchildren



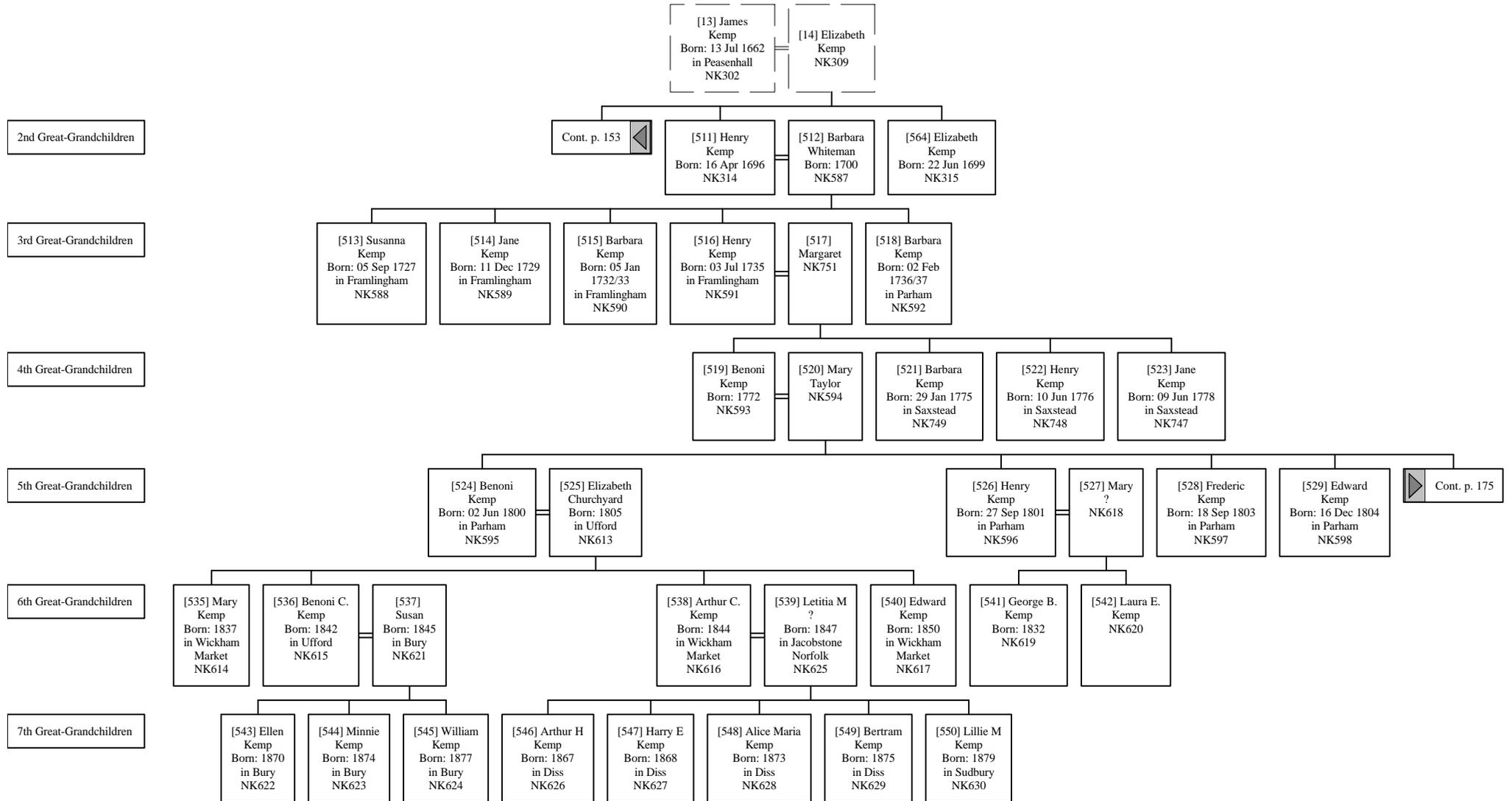
Descendants of William Kempe



Descendants of William Kempe



Descendants of William Kempe



Descendants of William Kempe

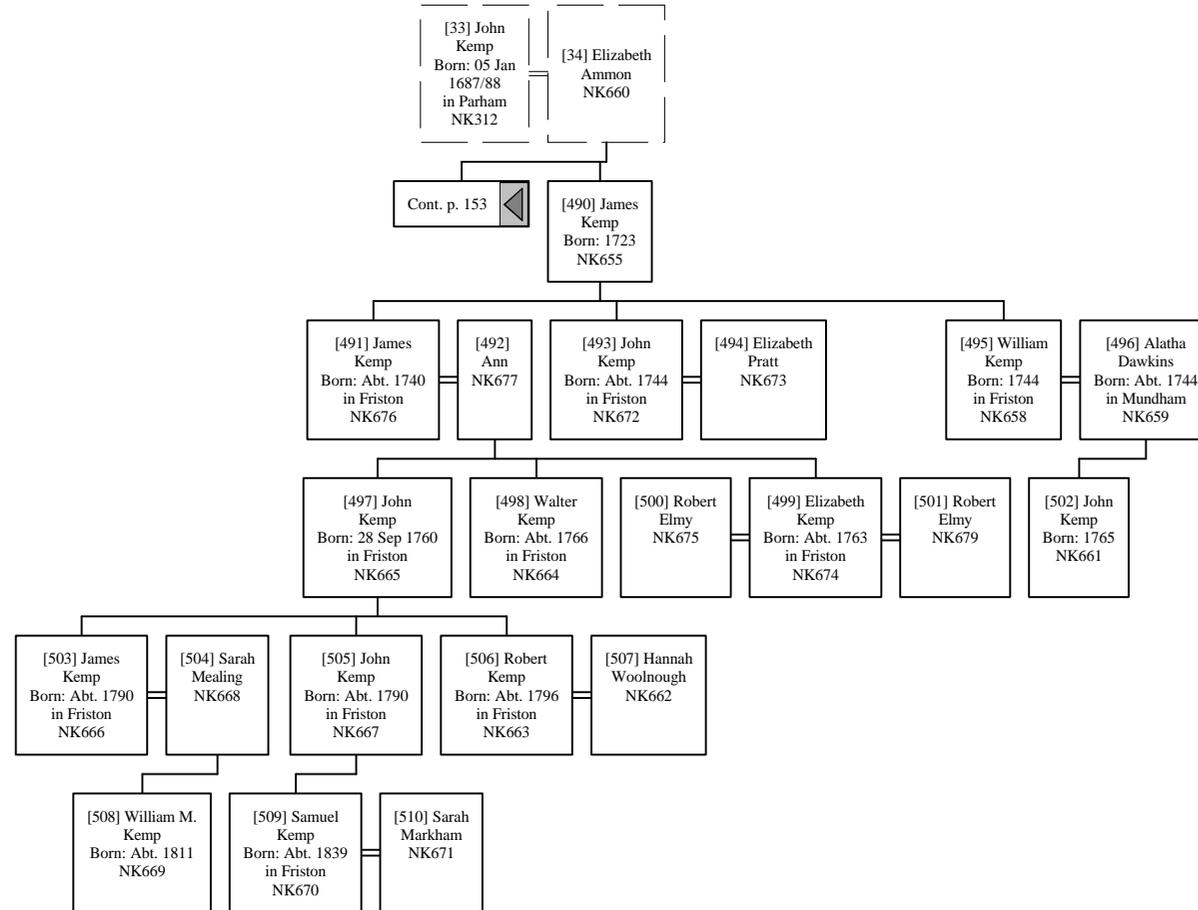
3rd Great-Grandchildren

4th Great-Grandchildren

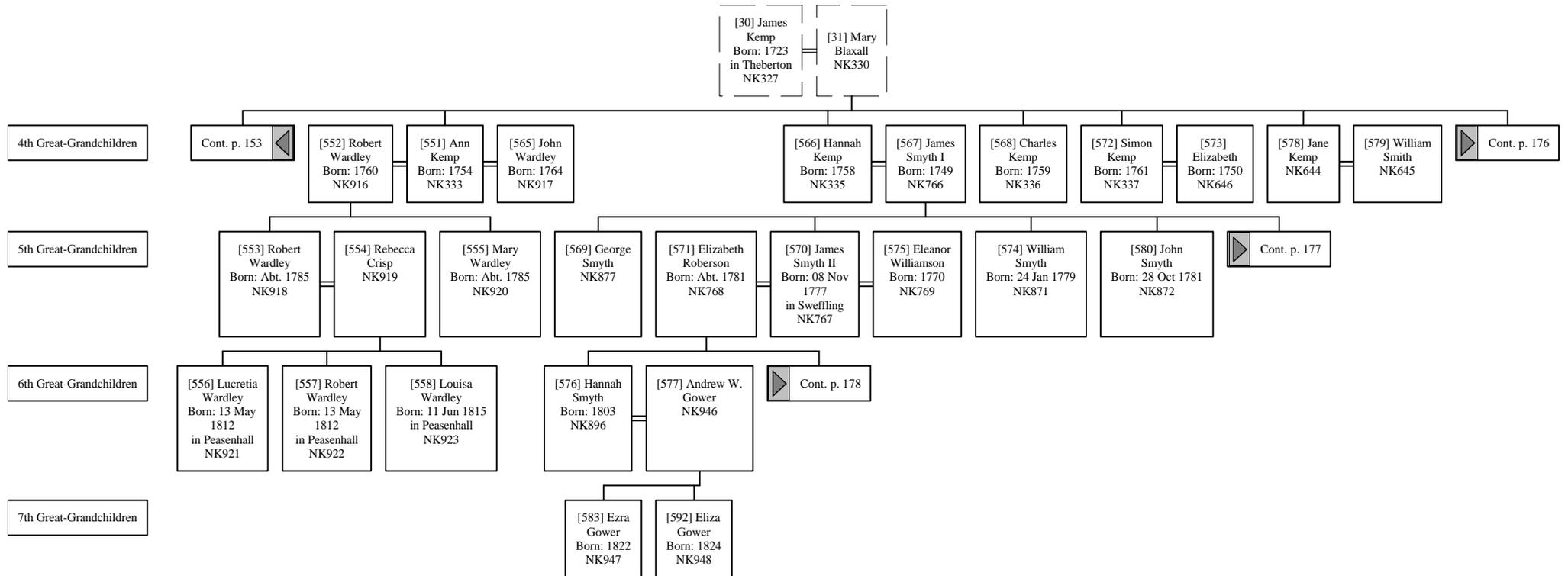
5th Great-Grandchildren

6th Great-Grandchildren

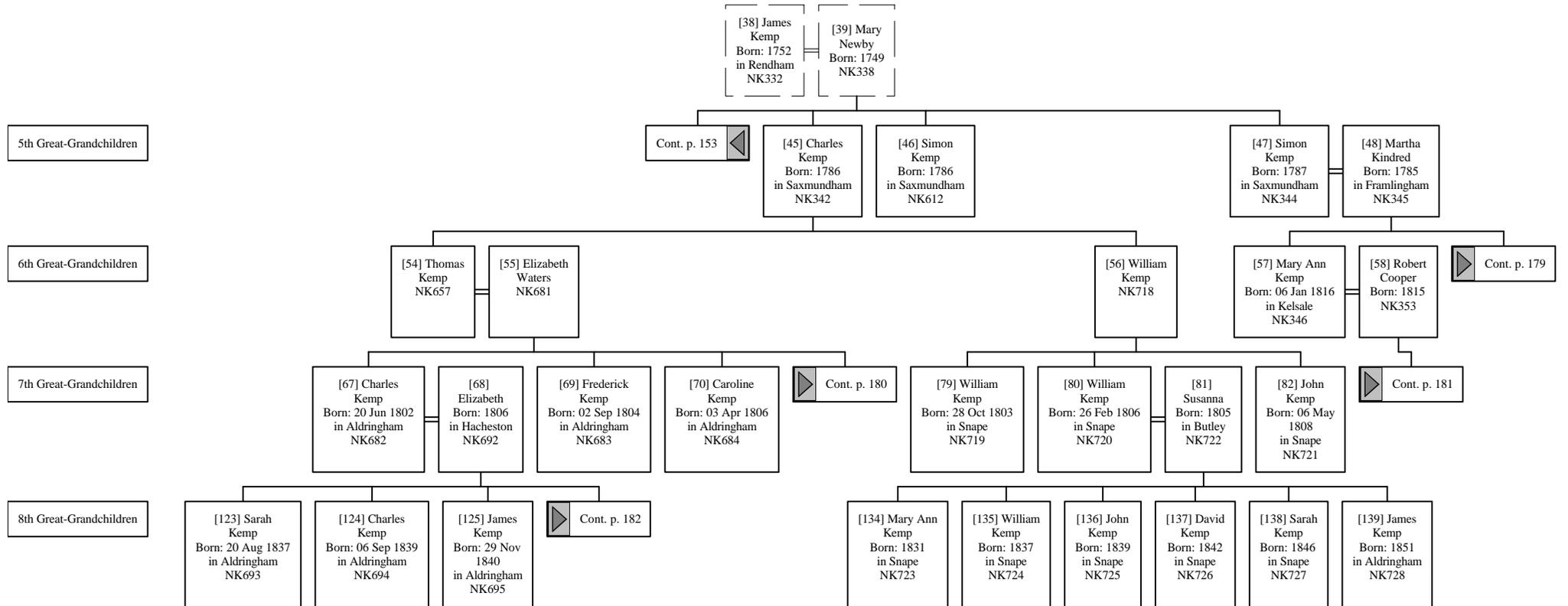
7th Great-Grandchildren



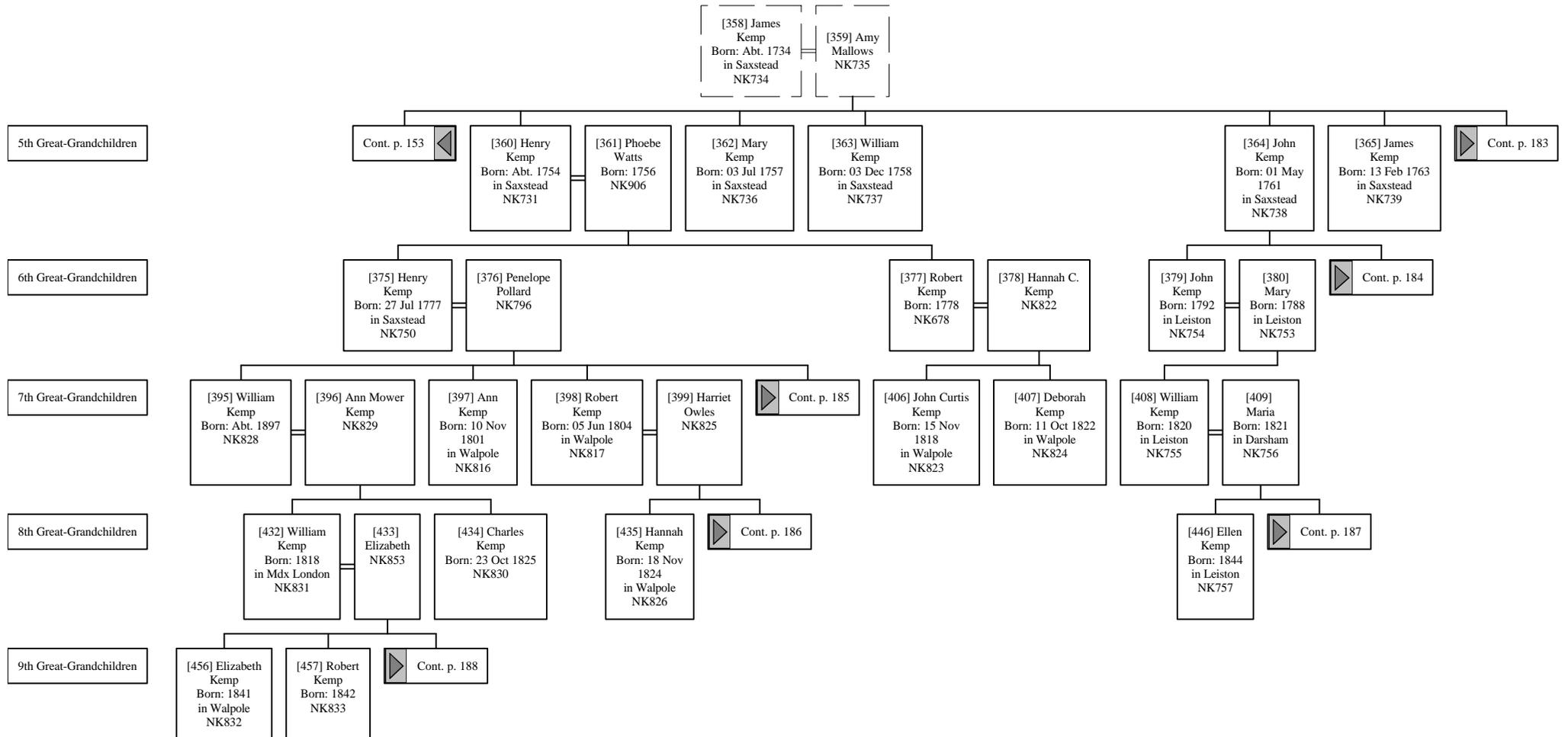
Descendants of William Kempe



Descendants of William Kempe

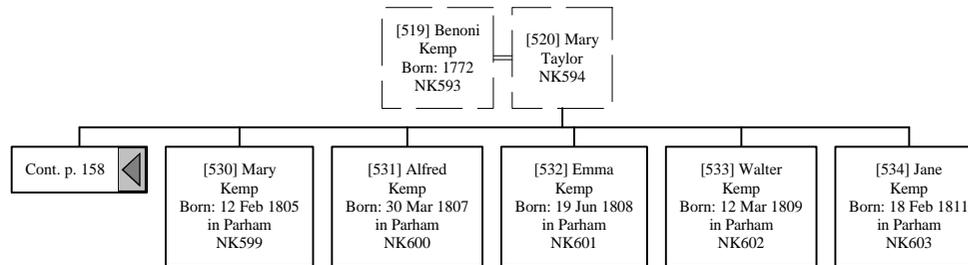


Descendants of William Kempe

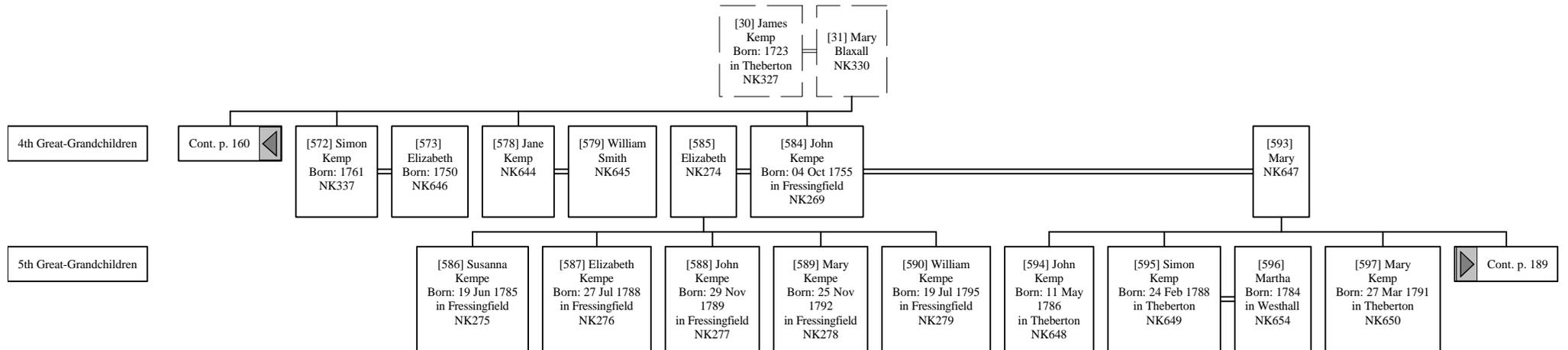


Descendants of William Kempe

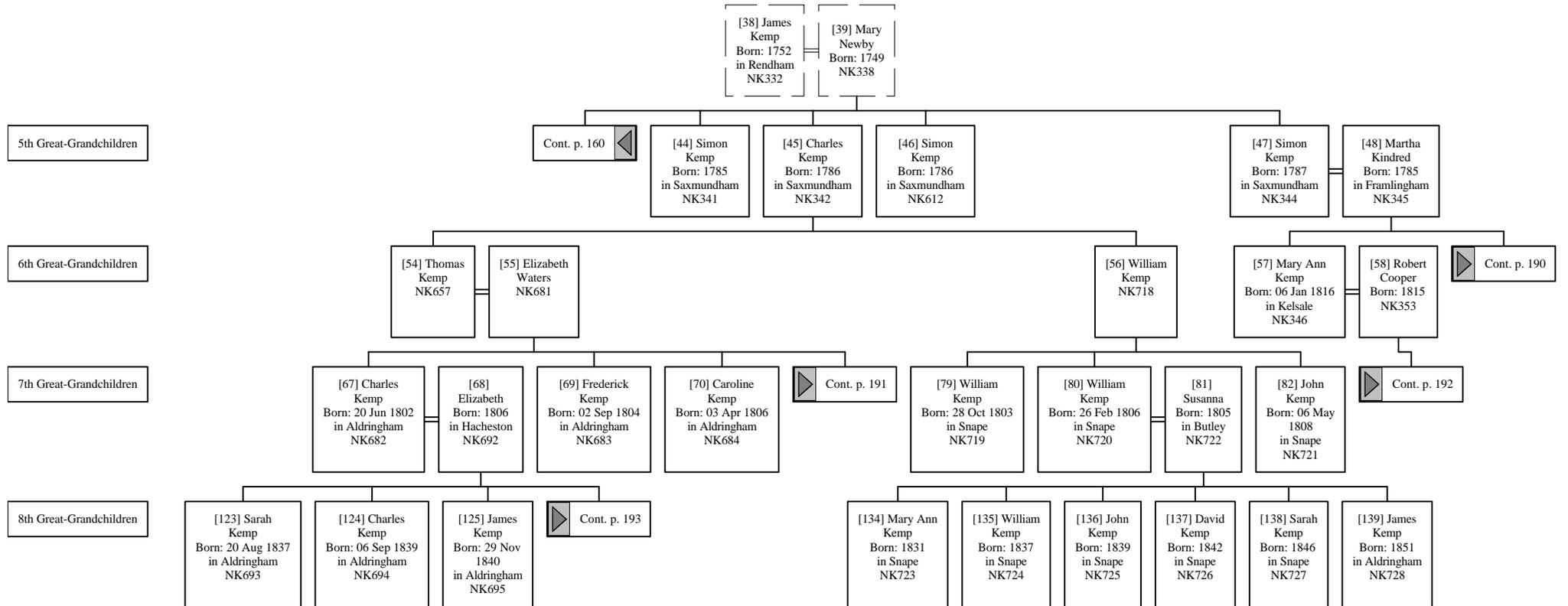
5th Great-Grandchildren



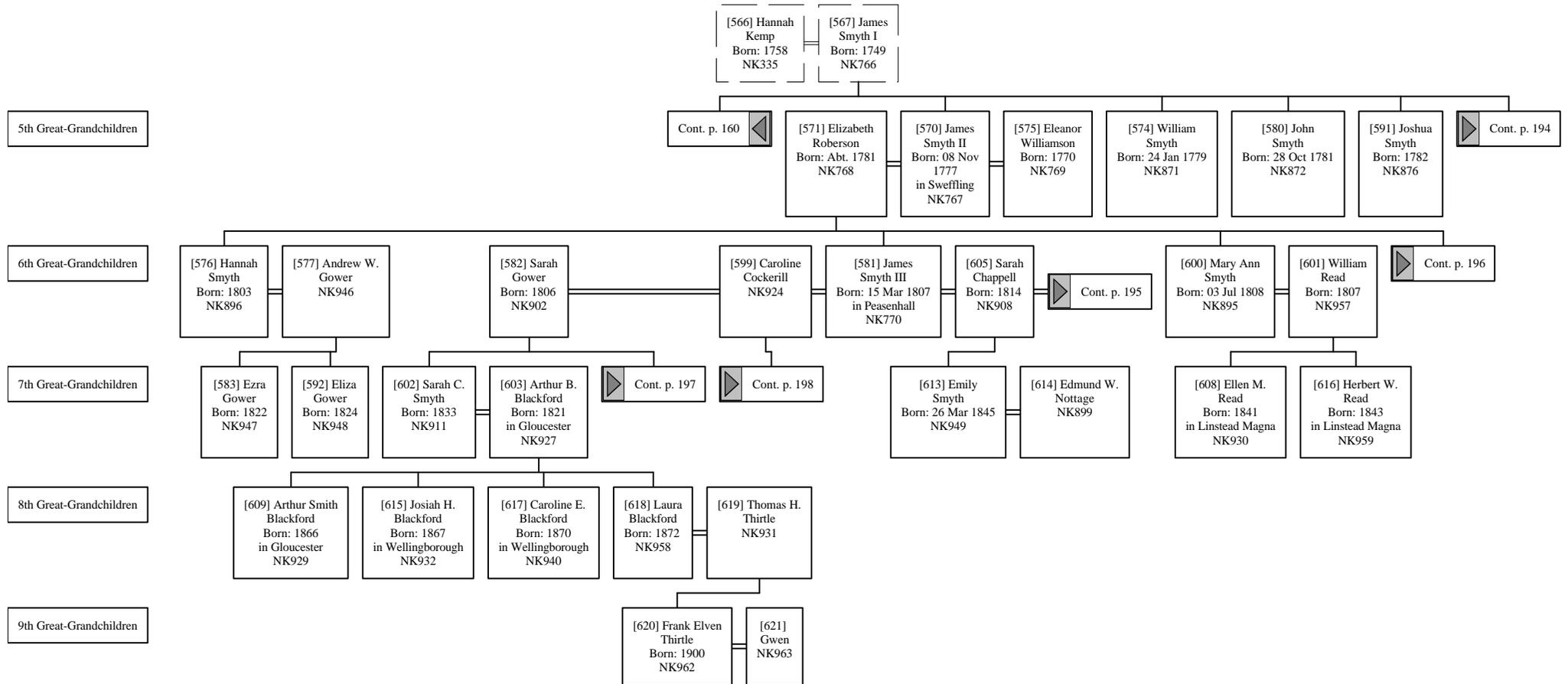
Descendants of William Kempe



Descendants of William Kempe

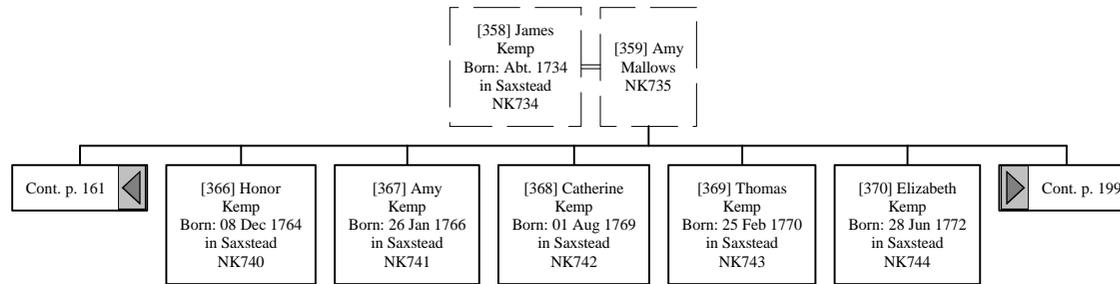


Descendants of William Kempe



Descendants of William Kempe

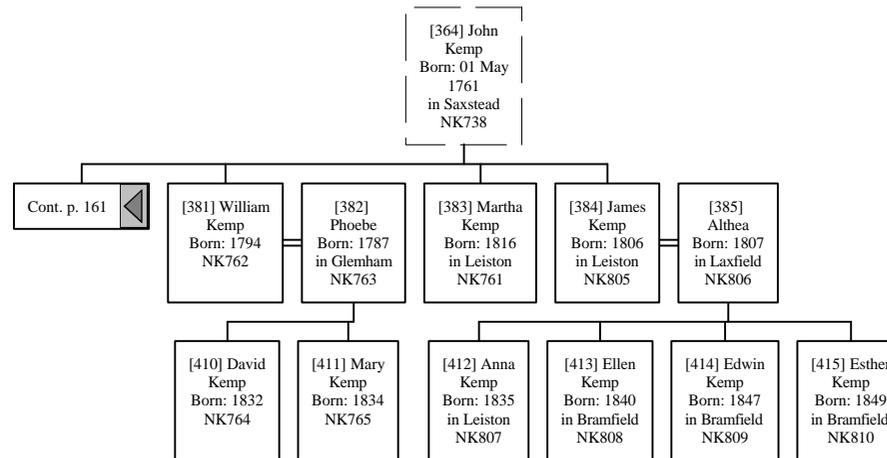
5th Great-Grandchildren



Descendants of William Kempe

6th Great-Grandchildren

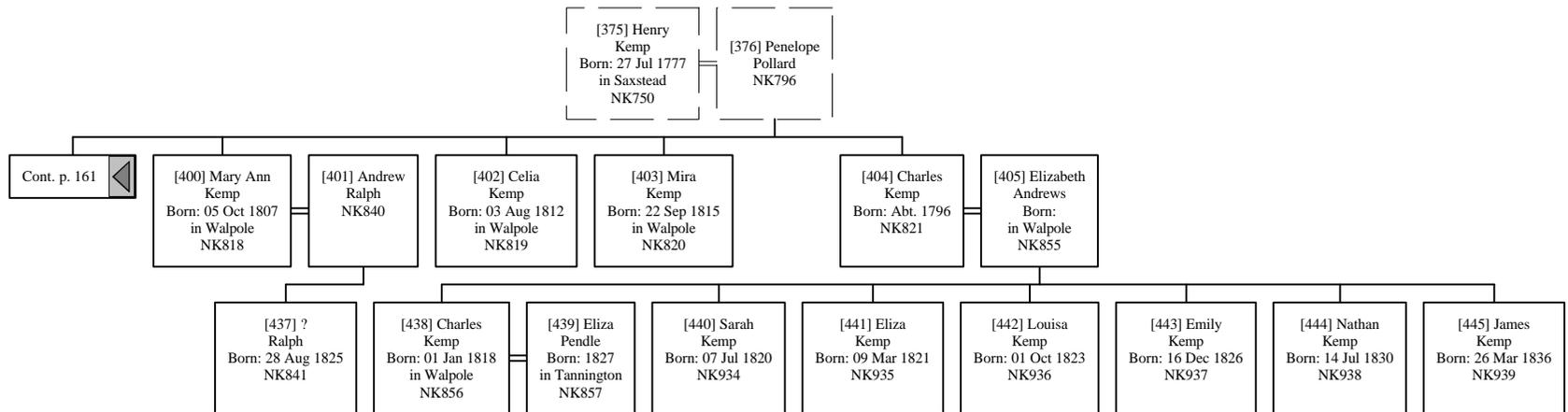
7th Great-Grandchildren



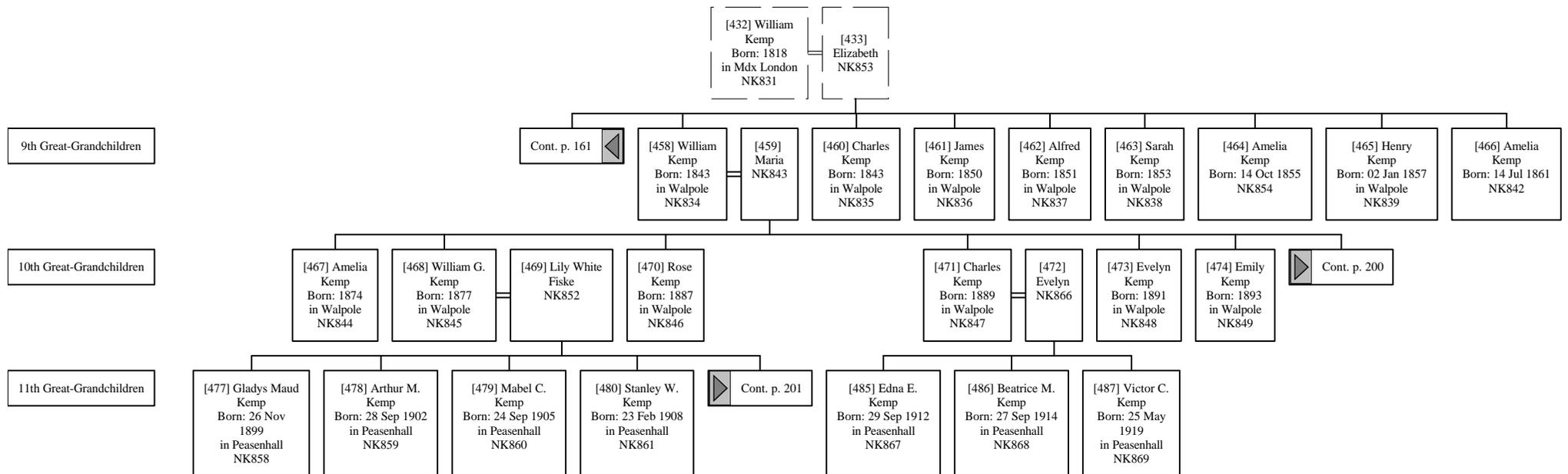
Descendants of William Kempe

7th Great-Grandchildren

8th Great-Grandchildren



Descendants of William Kempe



Descendants of William Kempe

[519] Benoni
Kempe
Born: 1772
NK593

[520] Mary
Taylor
NK594

5th Great-Grandchildren

Cont. p. 162

[530] Mary
Kempe
Born: 12 Feb 1805
in Parham
NK599

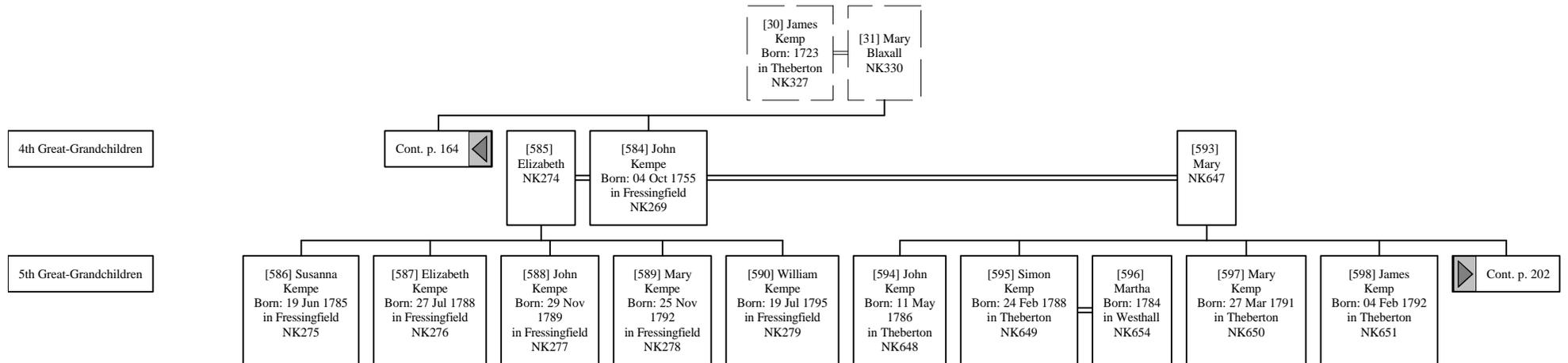
[531] Alfred
Kempe
Born: 30 Mar 1807
in Parham
NK600

[532] Emma
Kempe
Born: 19 Jun 1808
in Parham
NK601

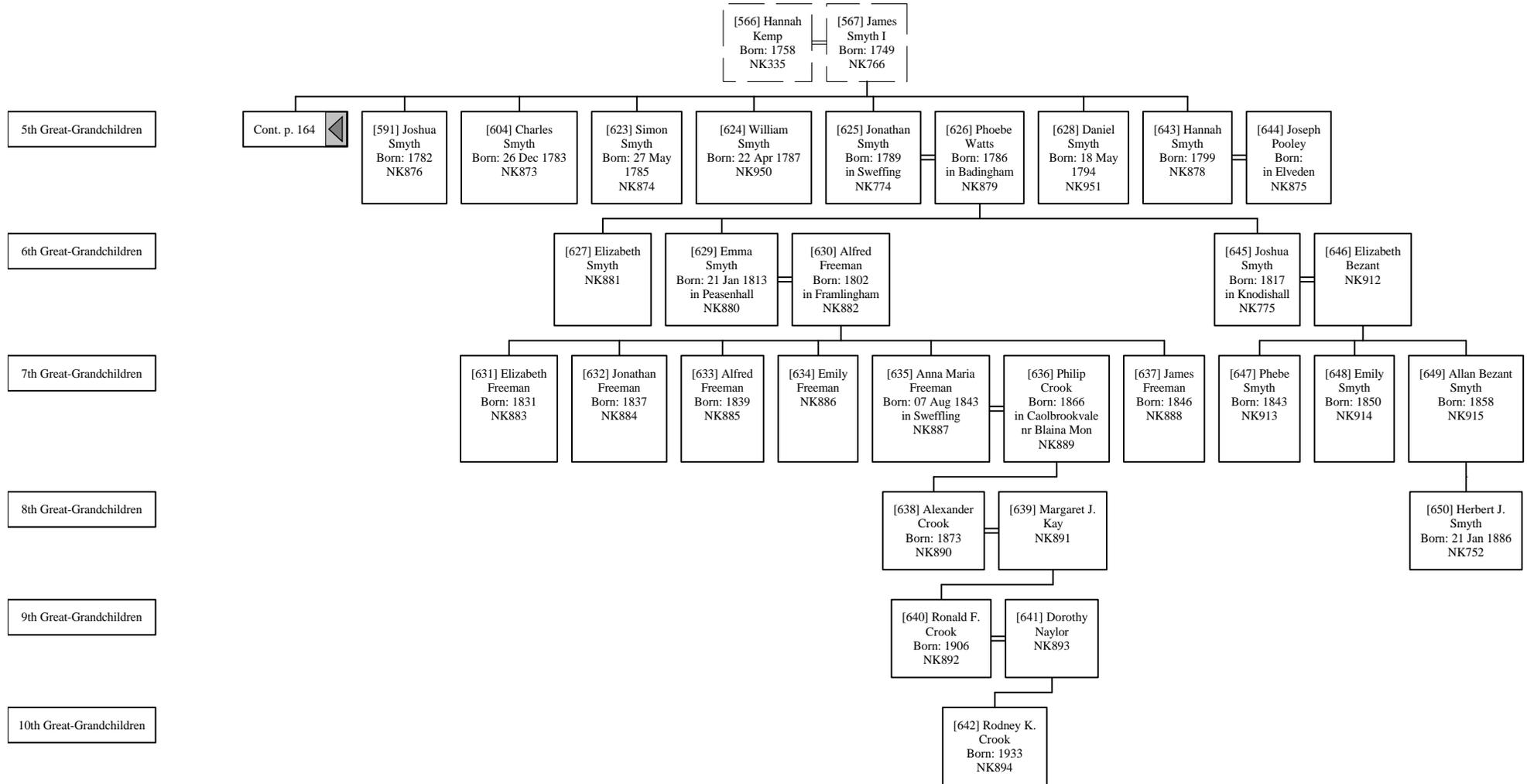
[533] Walter
Kempe
Born: 12 Mar 1809
in Parham
NK602

[534] Jane
Kempe
Born: 18 Feb 1811
in Parham
NK603

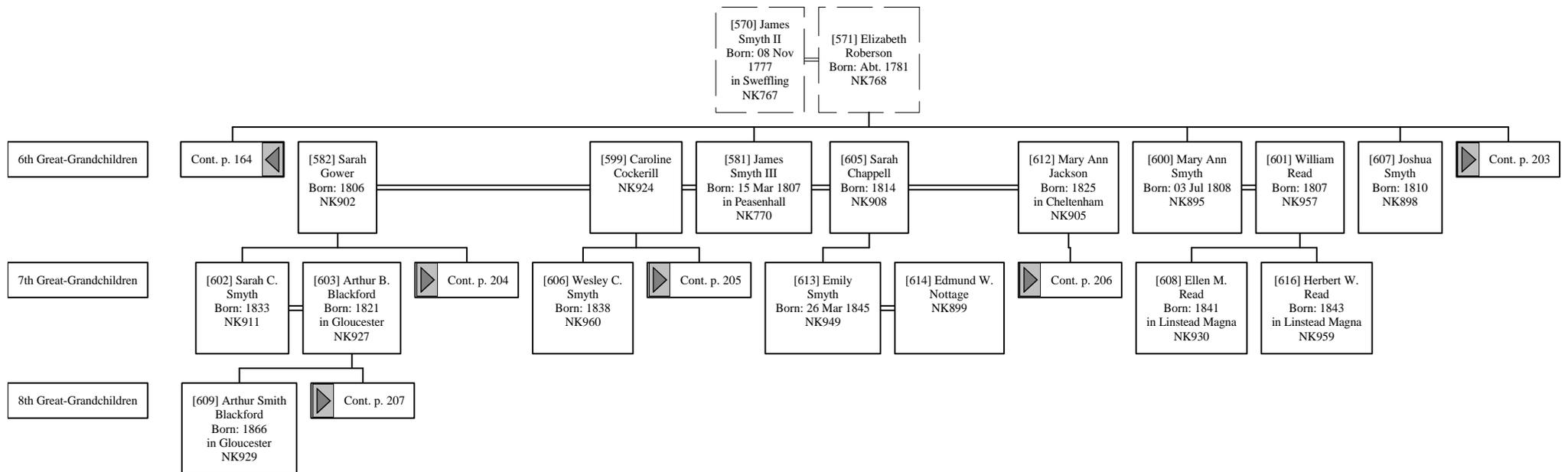
Descendants of William Kempe



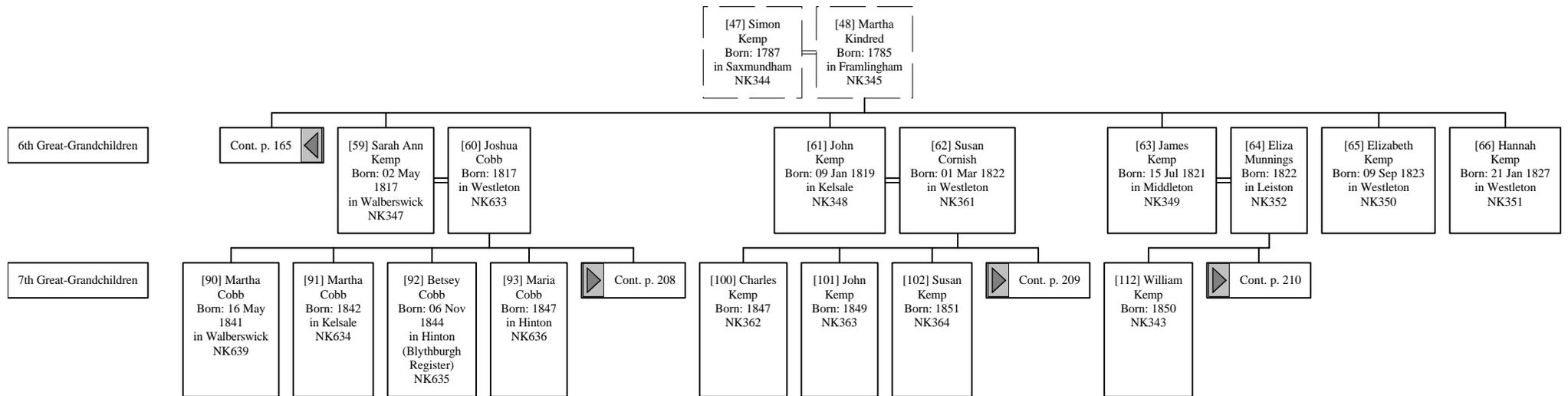
Descendants of William Kempe



Descendants of William Kempe

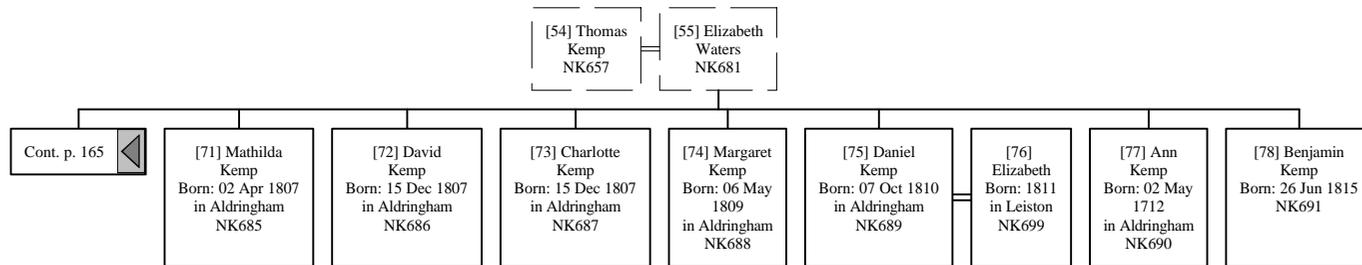


Descendants of William Kempe

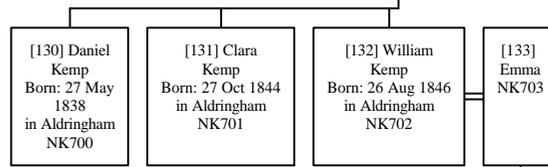


Descendants of William Kempe

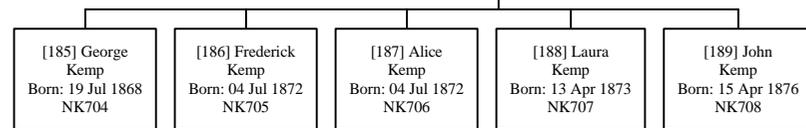
7th Great-Grandchildren



8th Great-Grandchildren



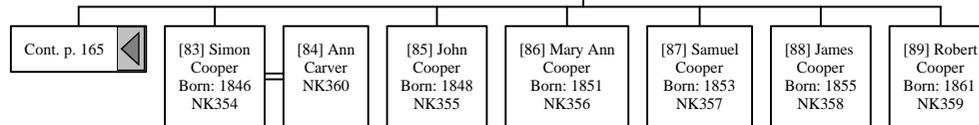
9th Great-Grandchildren



Descendants of William Kempe

[57] Mary Ann
Kemp
Born: 06 Jan 1816
in Kelsale
NK346

[58] Robert
Cooper
Born: 1815
NK353



7th Great-Grandchildren

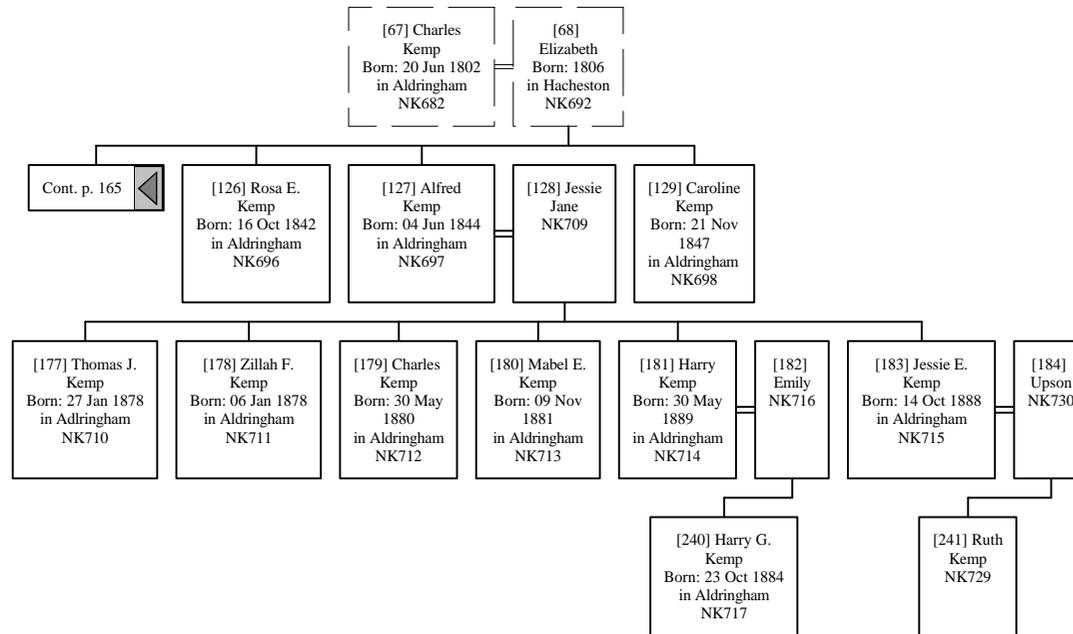
Cont. p. 165

Descendants of William Kempe

8th Great-Grandchildren

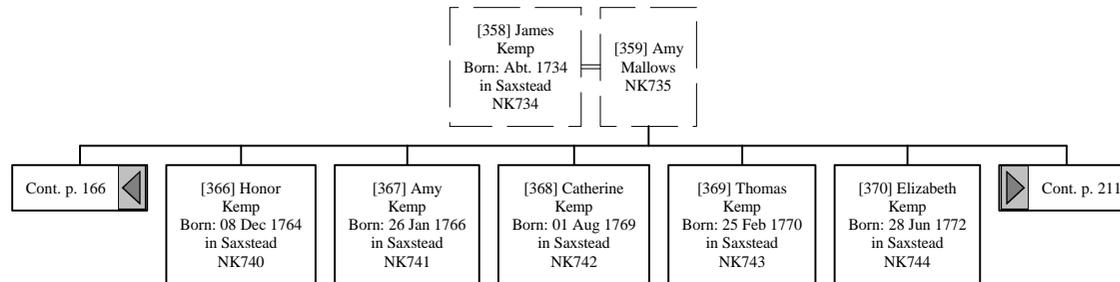
9th Great-Grandchildren

10th Great-Grandchildren



Descendants of William Kempe

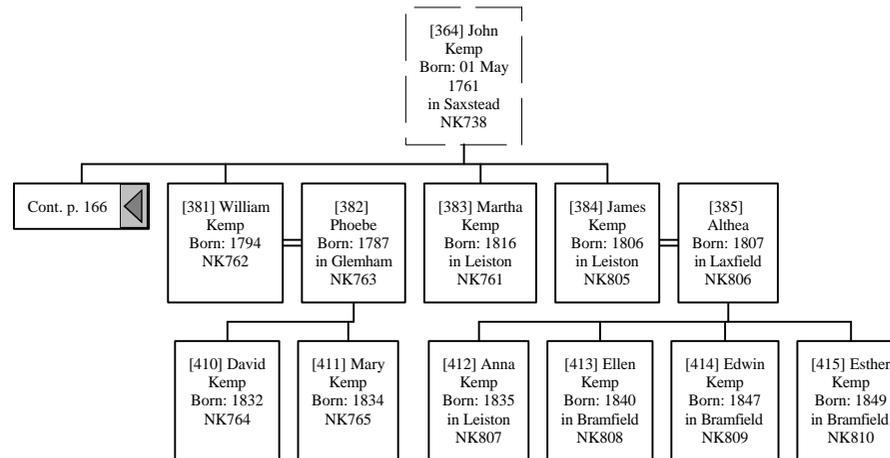
5th Great-Grandchildren



Descendants of William Kempe

6th Great-Grandchildren

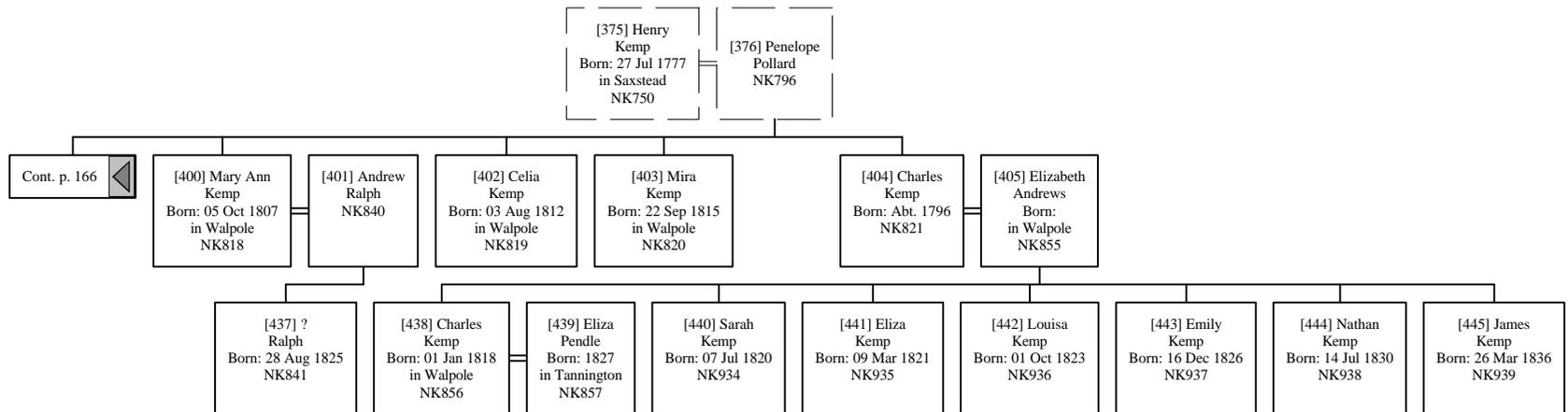
7th Great-Grandchildren



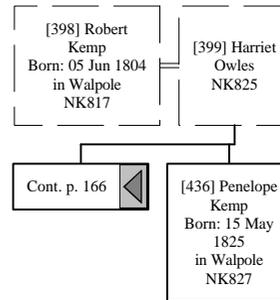
Descendants of William Kempe

7th Great-Grandchildren

8th Great-Grandchildren



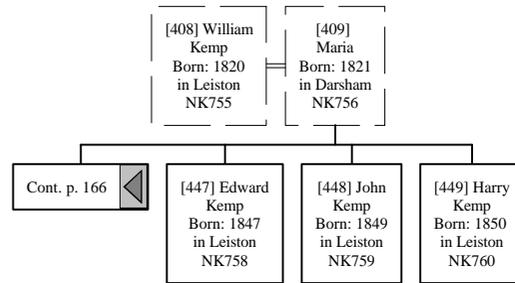
Descendants of William Kempe



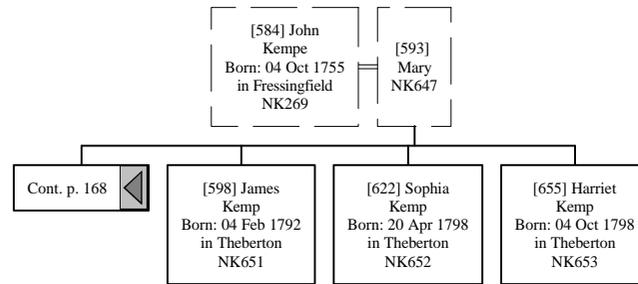
8th Great-Grandchildren

Descendants of William Kempe

8th Great-Grandchildren



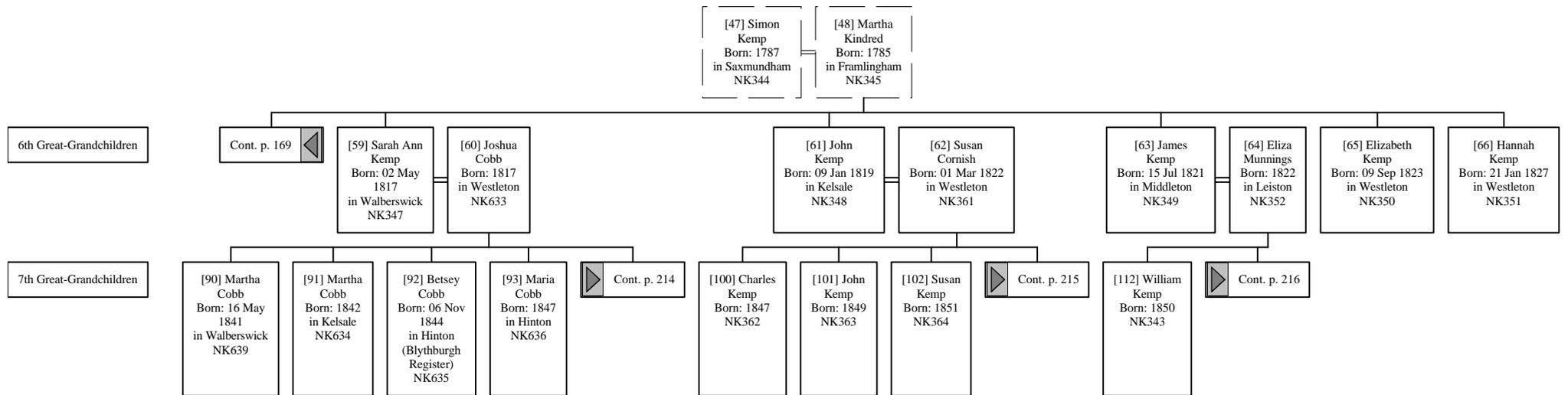
Descendants of William Kempe



5th Great-Grandchildren

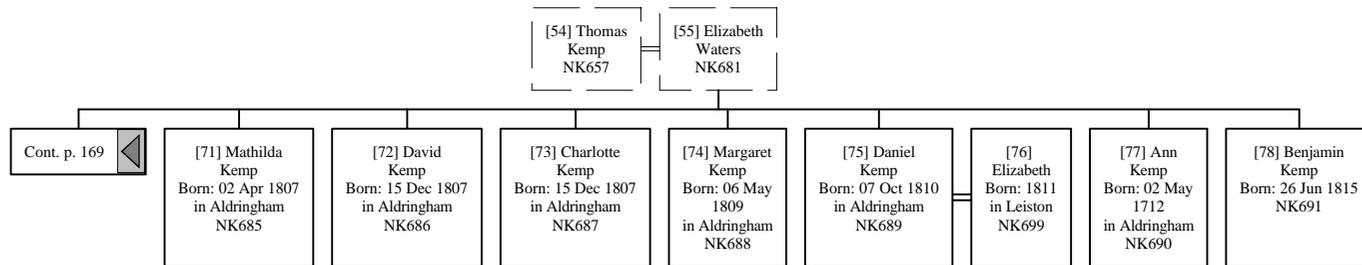
Cont. p. 168

Descendants of William Kempe

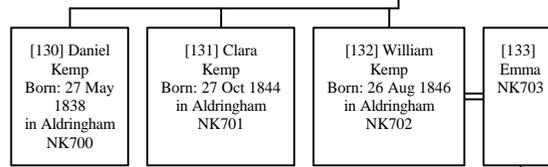


Descendants of William Kempe

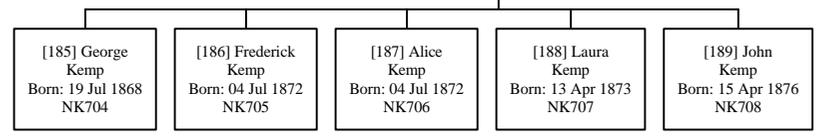
7th Great-Grandchildren



8th Great-Grandchildren



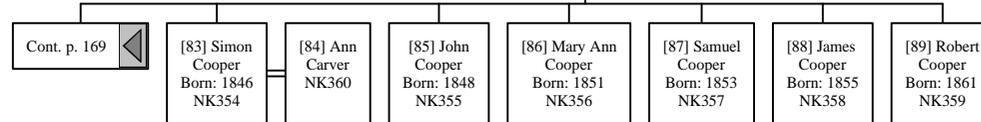
9th Great-Grandchildren



Descendants of William Kempe

[57] Mary Ann
Kemp
Born: 06 Jan 1816
in Kelsale
NK346

[58] Robert
Cooper
Born: 1815
NK353



7th Great-Grandchildren

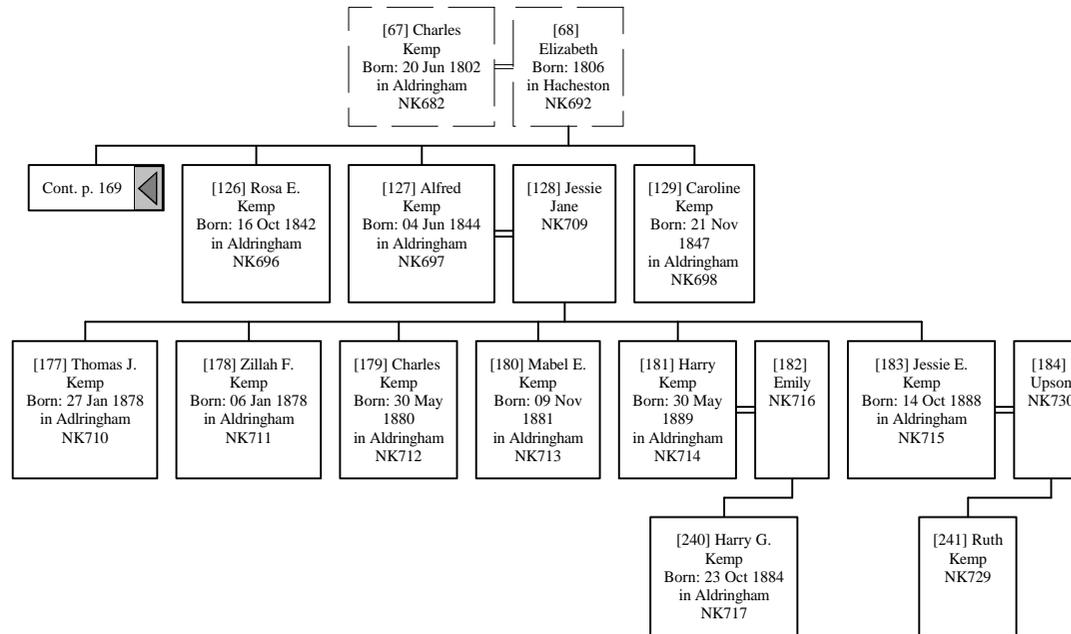
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Descendants of William Kempe

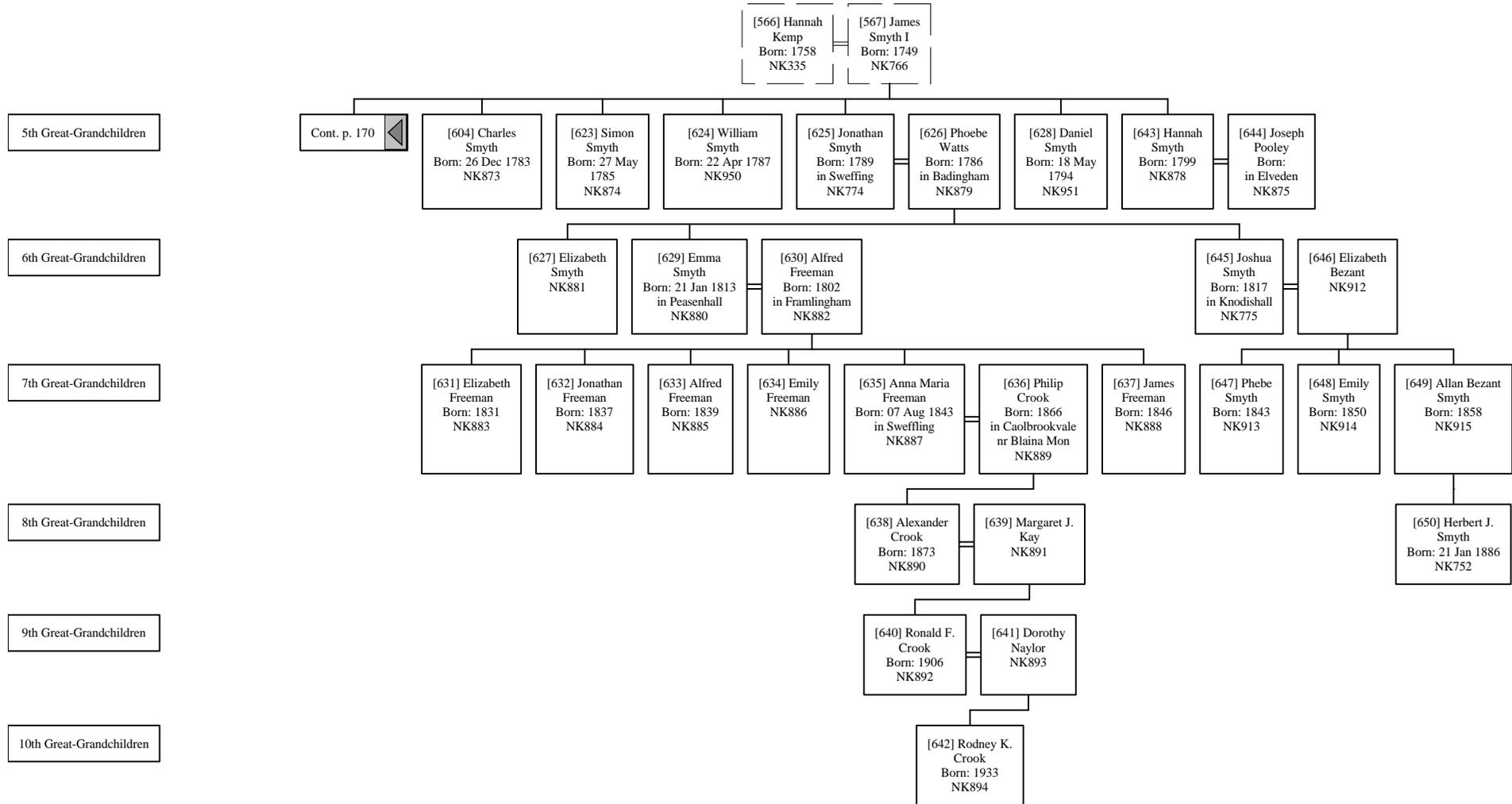
8th Great-Grandchildren

9th Great-Grandchildren

10th Great-Grandchildren



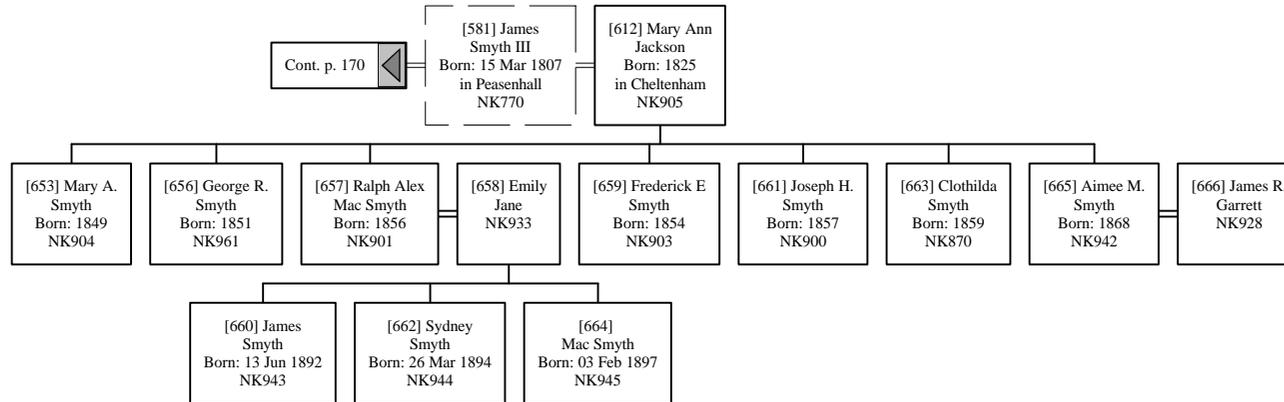
Descendants of William Kempe



Descendants of William Kempe

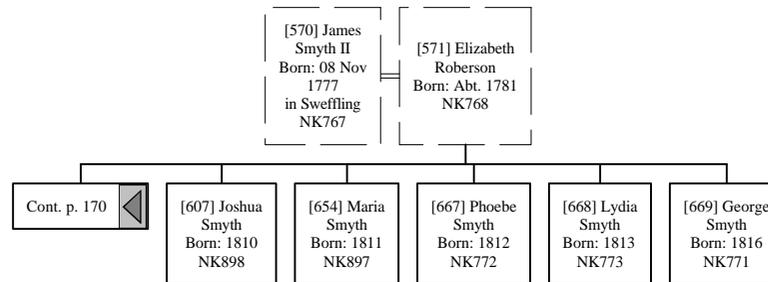
7th Great-Grandchildren

8th Great-Grandchildren

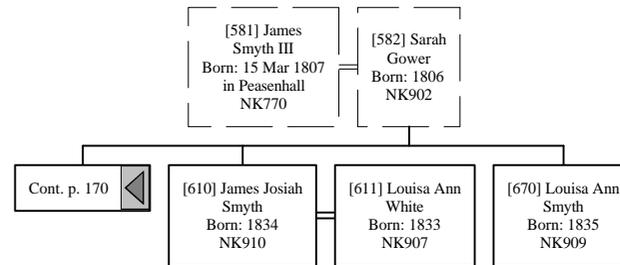


Descendants of William Kempe

6th Great-Grandchildren



Descendants of William Kempe



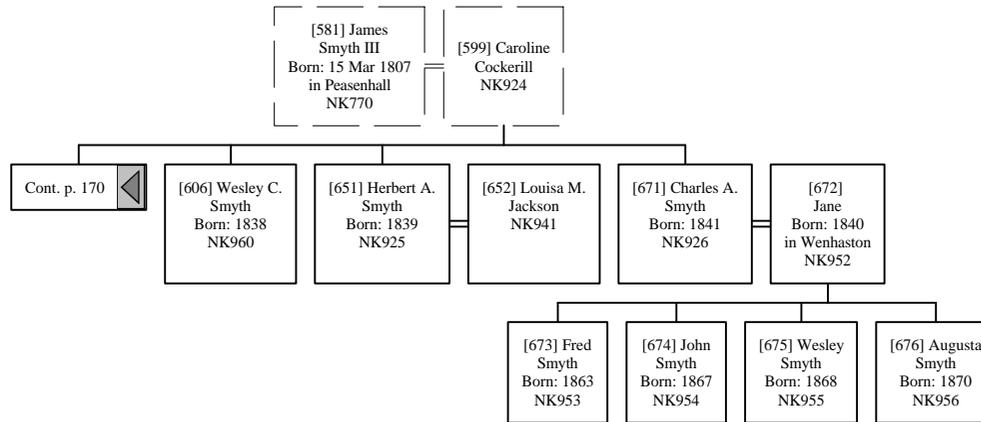
7th Great-Grandchildren

Cont. p. 170

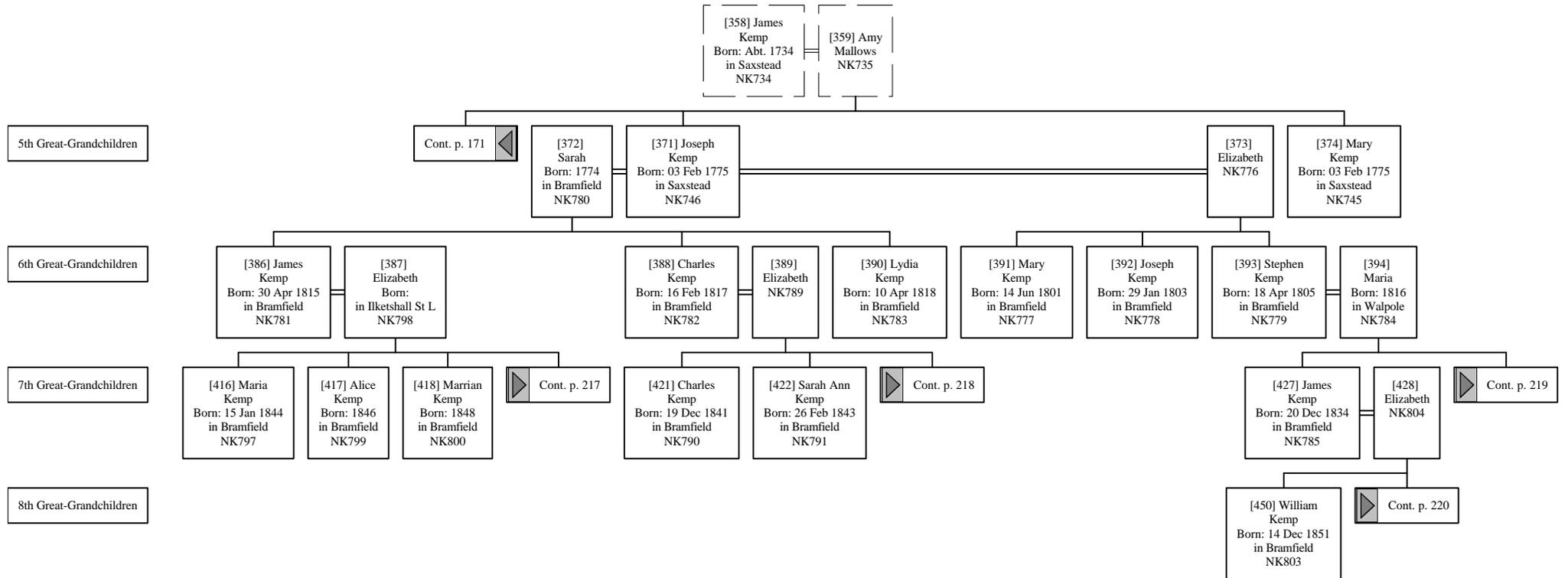
Descendants of William Kempe

7th Great-Grandchildren

8th Great-Grandchildren

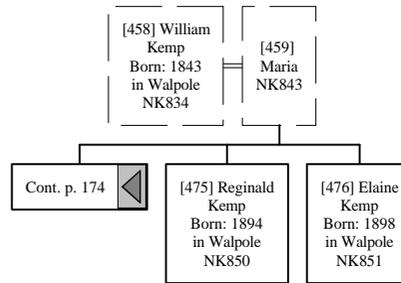


Descendants of William Kempe



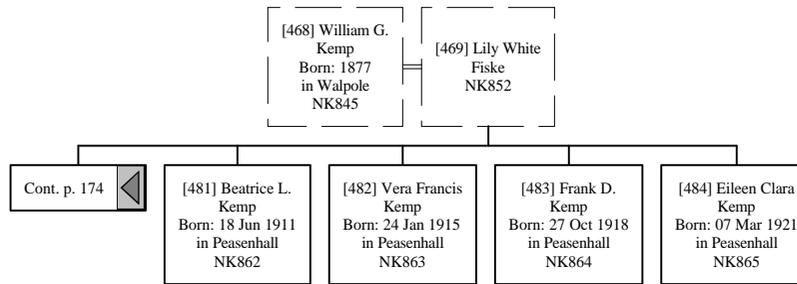
Descendants of William Kempe

10th Great-Grandchildren

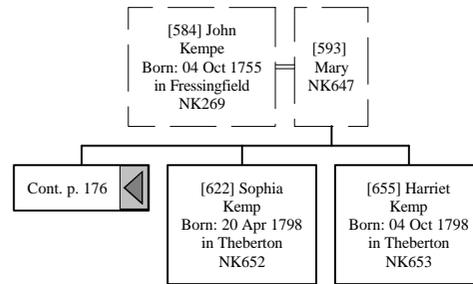


Descendants of William Kempe

11th Great-Grandchildren



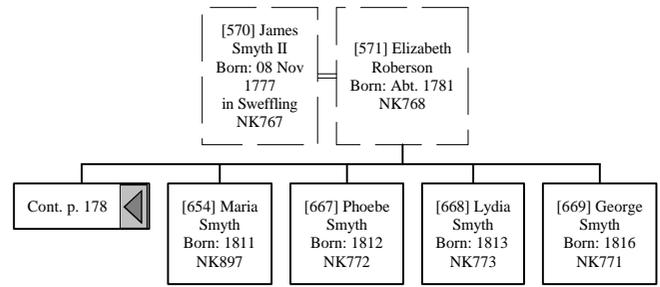
Descendants of William Kempe



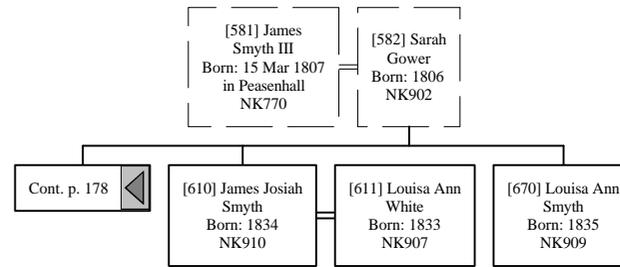
5th Great-Grandchildren

Descendants of William Kempe

6th Great-Grandchildren



Descendants of William Kempe

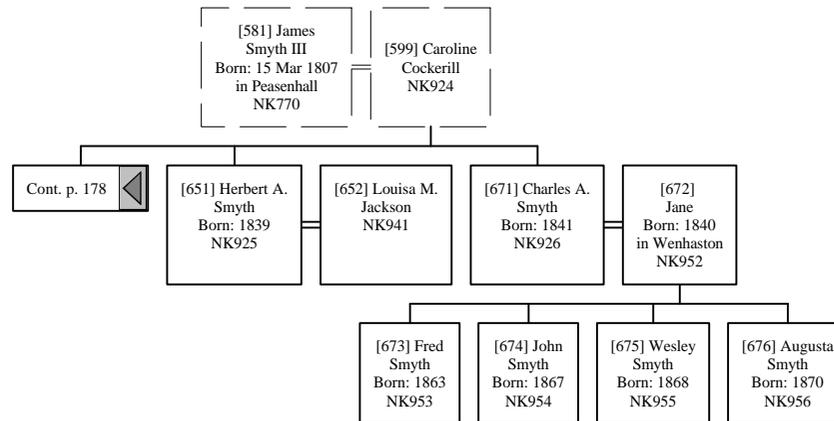


7th Great-Grandchildren

Descendants of William Kempe

7th Great-Grandchildren

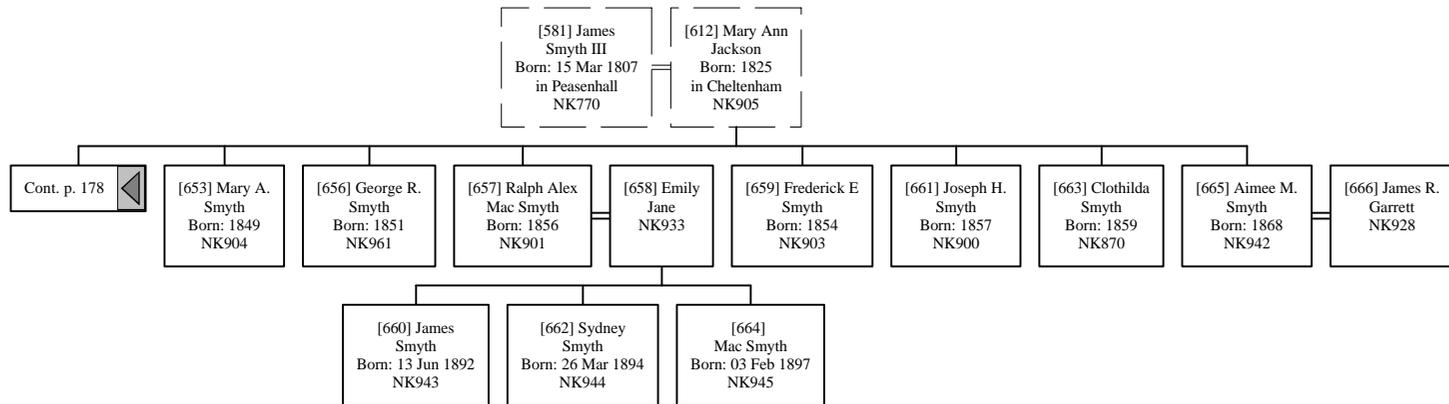
8th Great-Grandchildren



Descendants of William Kempe

7th Great-Grandchildren

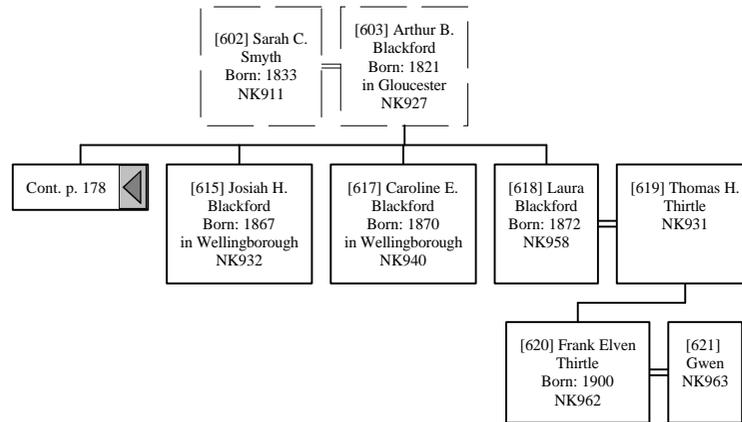
8th Great-Grandchildren



Descendants of William Kempe

8th Great-Grandchildren

9th Great-Grandchildren



Descendants of William Kempe

[59] Sarah Ann
Kemp
Born: 02 May
1817
in Walberswick
NK347

[60] Joshua
Cobb
Born: 1817
in Westleton
NK633

7th Great-Grandchildren

Cont. p. 179 ◀

[94] George
Cobb
Born: 24 Dec 1848
in Hinton
NK640

[95] George
Cobb
Born: 1849
in Hinton
(Blythburgh
Register)
NK637

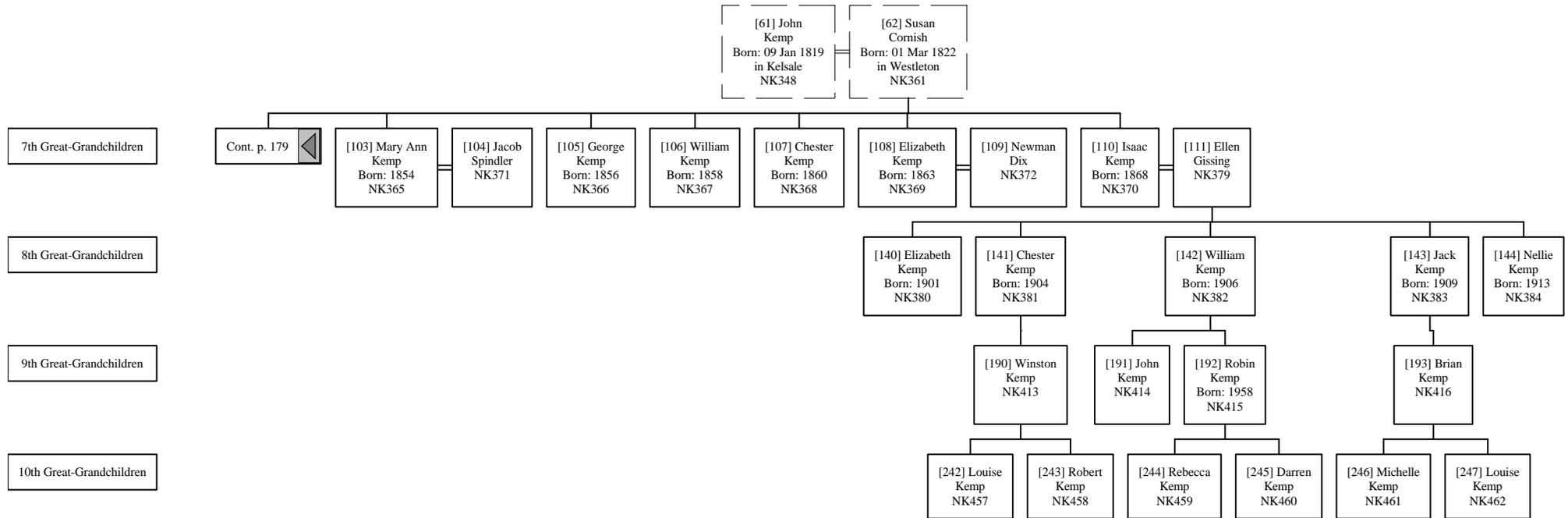
[96] Noah
Cobb
Born: 01 May
1851
in Hinton
(Blythburgh
Register)
NK638

[97] Anne
Cobb
Born: 12 Mar 1854
in Blythburgh
Register (probably
Hinton)
NK641

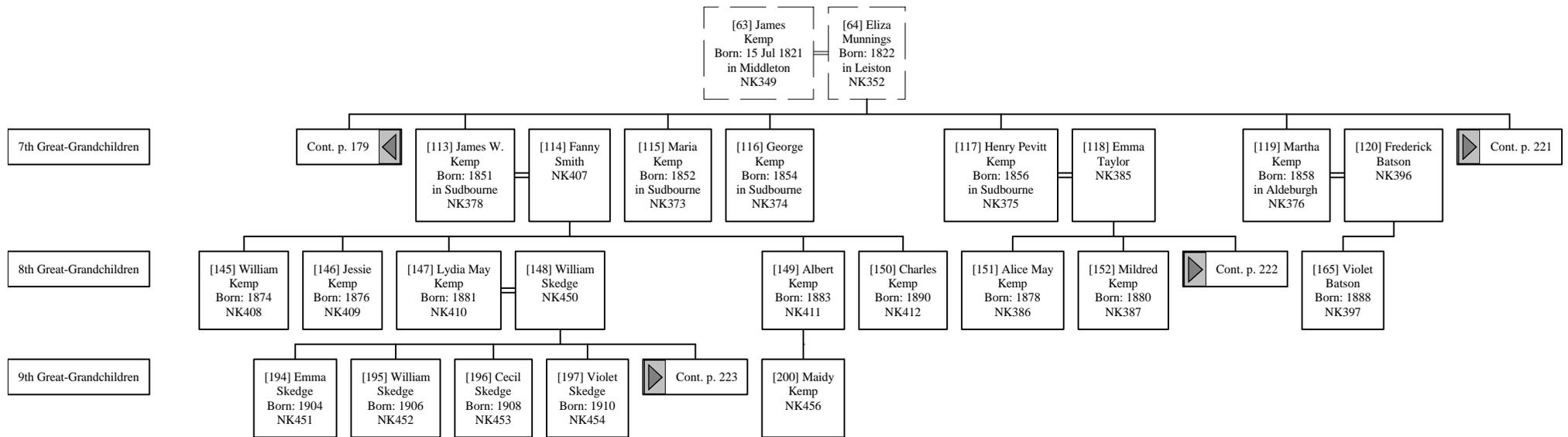
[98] Jane
Cobb
Born: 26 Apr 1857
in Blythburgh
Register (probably
Hinton)
NK642

[99] James
Cobb
Born: 1862
in Mettingham
NK643

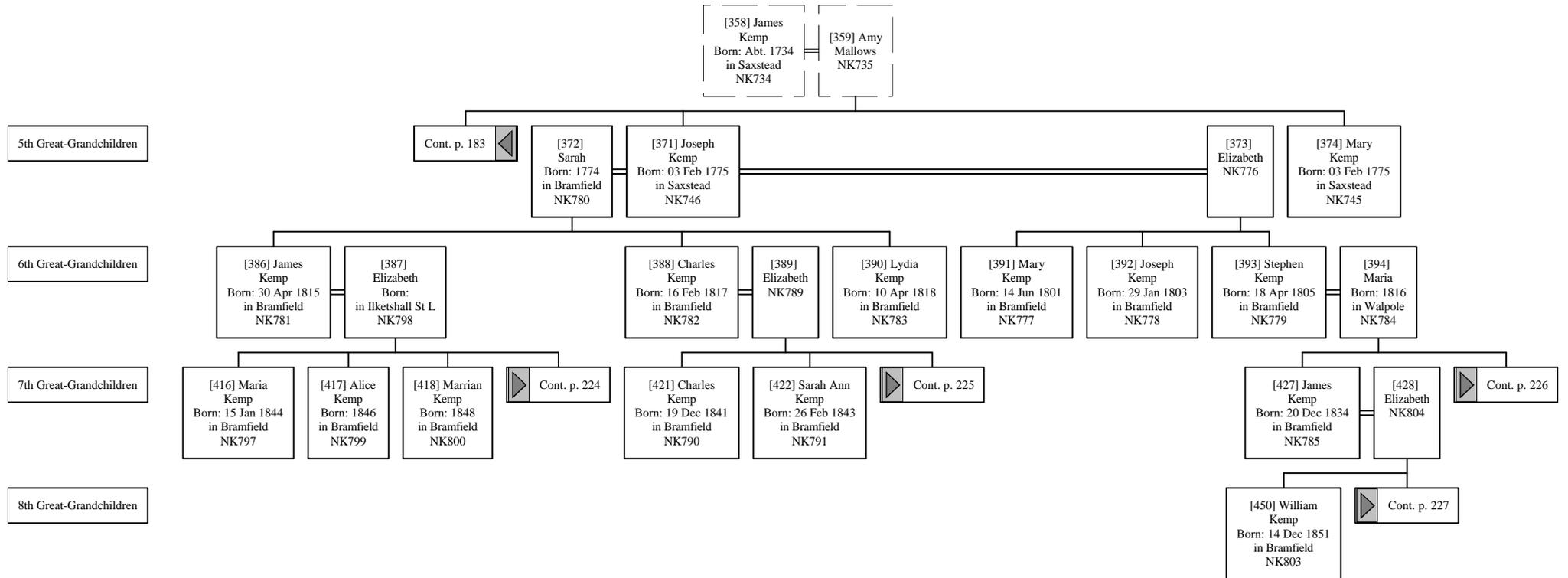
Descendants of William Kempe



Descendants of William Kempe

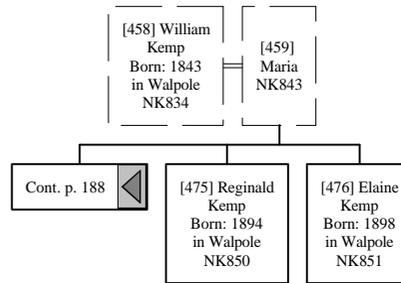


Descendants of William Kempe



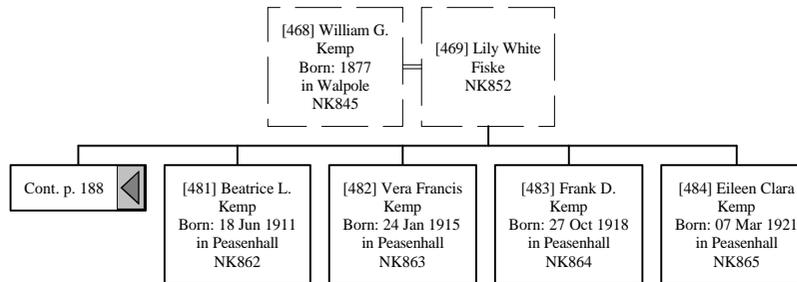
Descendants of William Kempe

10th Great-Grandchildren



Descendants of William Kempe

11th Great-Grandchildren



Descendants of William Kempe

[59] Sarah Ann
Kemp
Born: 02 May
1817
in Walberswick
NK347

[60] Joshua
Cobb
Born: 1817
in Westleton
NK633

7th Great-Grandchildren

Cont. p. 190 ◀

[94] George
Cobb
Born: 24 Dec 1848
in Hinton
NK640

[95] George
Cobb
Born: 1849
in Hinton
(Blythburgh
Register)
NK637

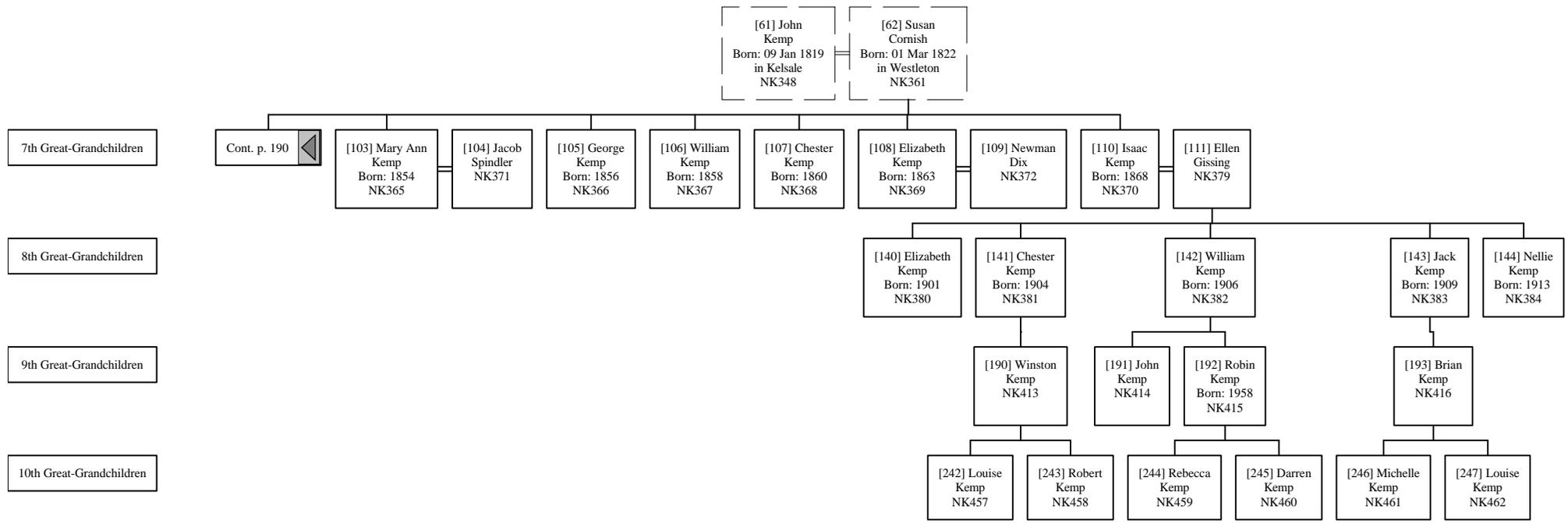
[96] Noah
Cobb
Born: 01 May
1851
in Hinton
(Blythburgh
Register)
NK638

[97] Anne
Cobb
Born: 12 Mar 1854
in Blythburgh
Register (probably
Hinton)
NK641

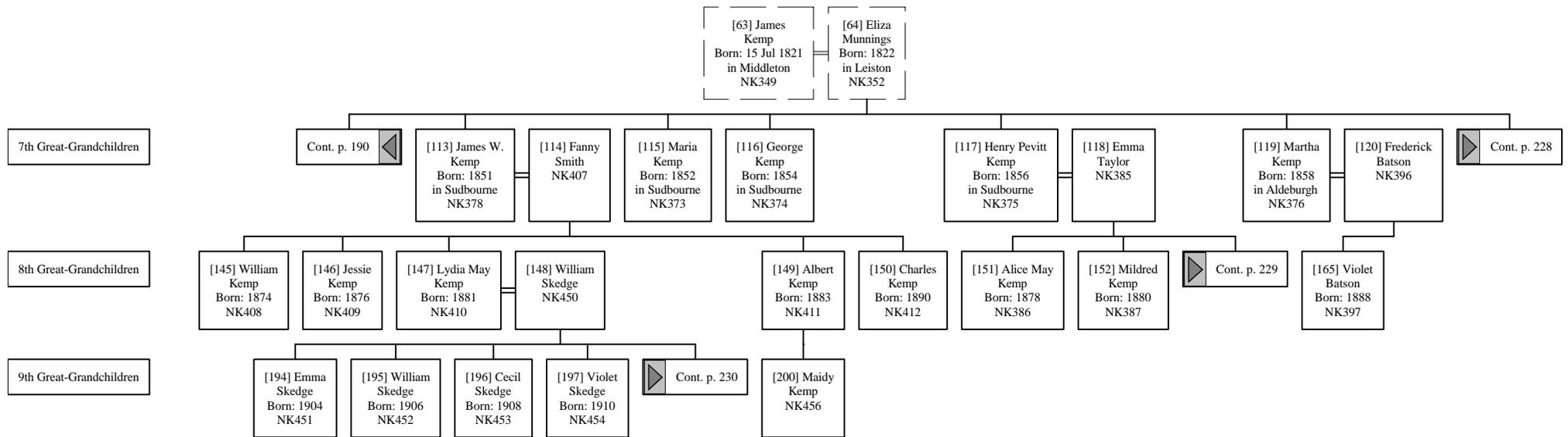
[98] Jane
Cobb
Born: 26 Apr 1857
in Blythburgh
Register (probably
Hinton)
NK642

[99] James
Cobb
Born: 1862
in Mettingham
NK643

Descendants of William Kempe

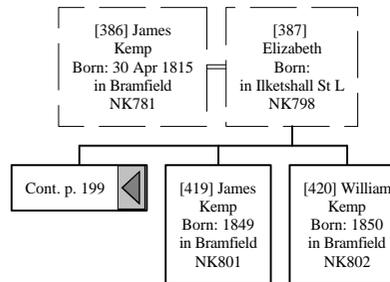


Descendants of William Kempe



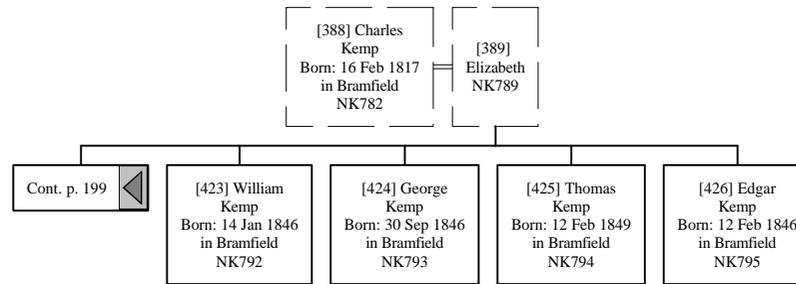
Descendants of William Kempe

7th Great-Grandchildren

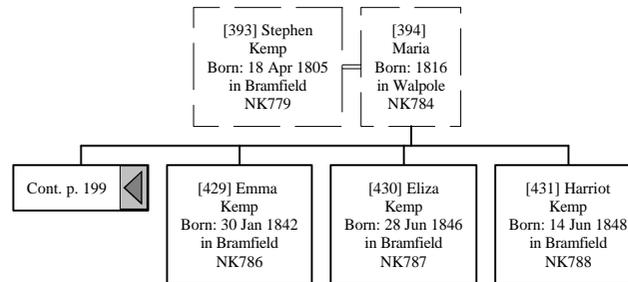


Descendants of William Kempe

7th Great-Grandchildren



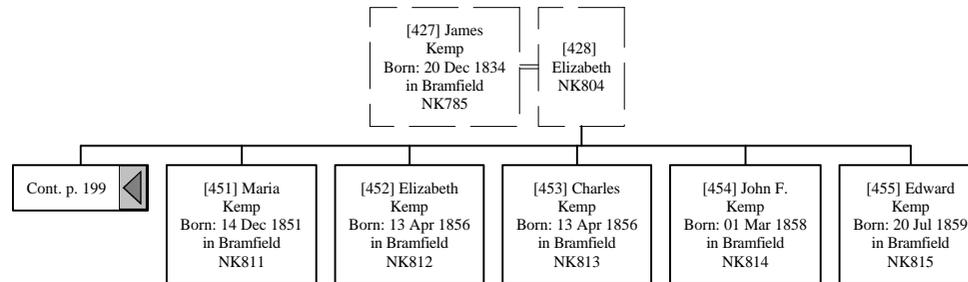
Descendants of William Kempe



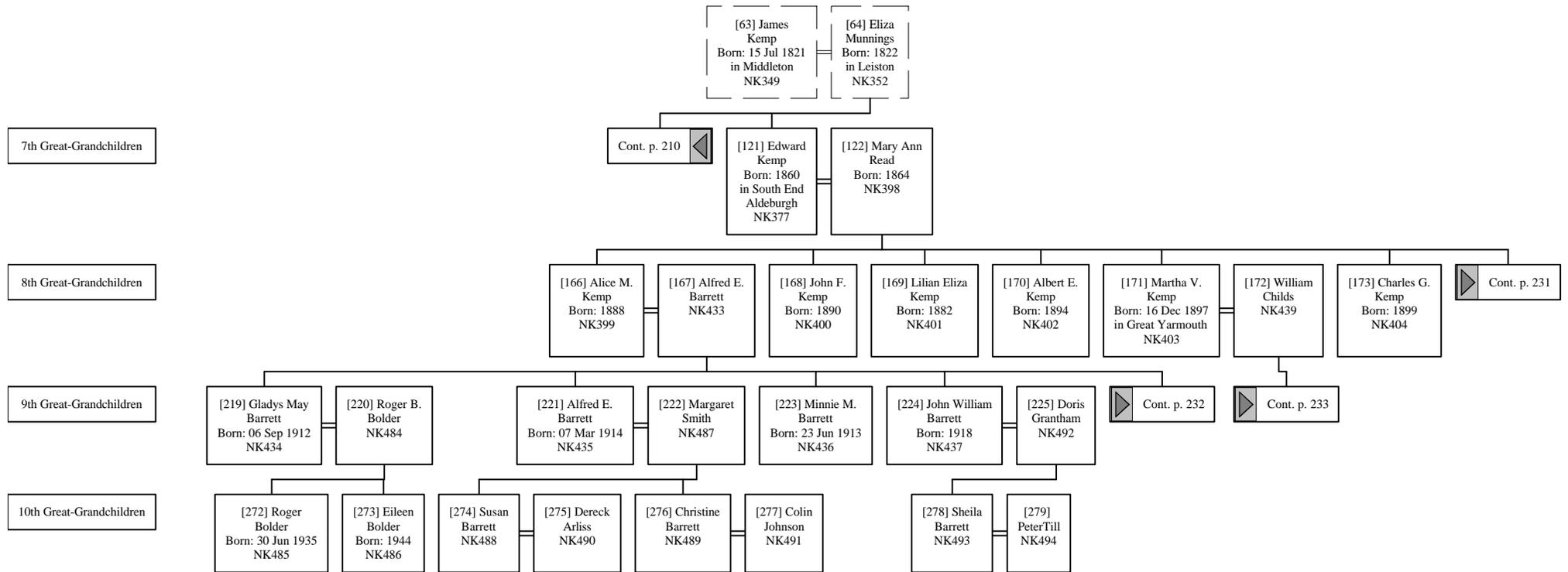
7th Great-Grandchildren

Descendants of William Kempe

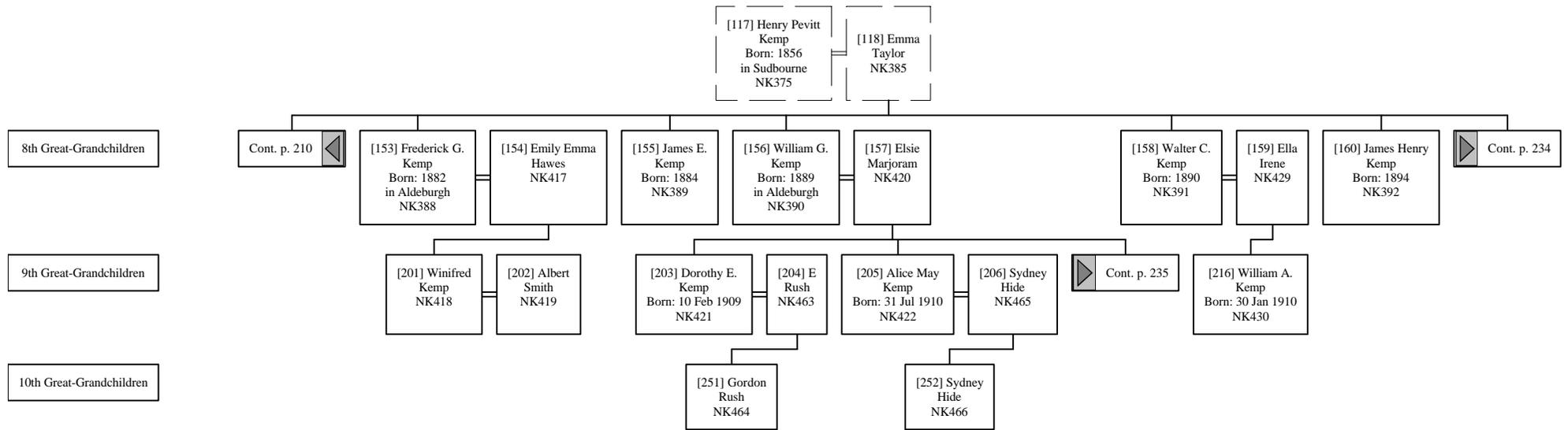
8th Great-Grandchildren



Descendants of William Kempe



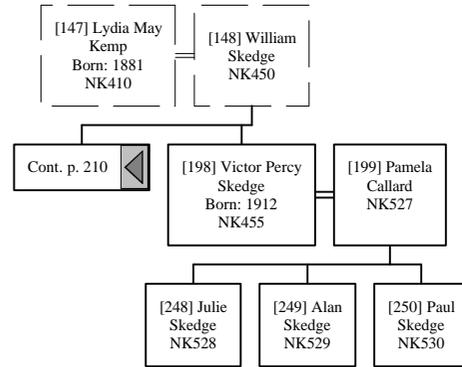
Descendants of William Kempe



Descendants of William Kempe

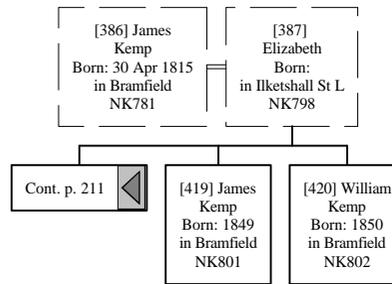
9th Great-Grandchildren

10th Great-Grandchildren

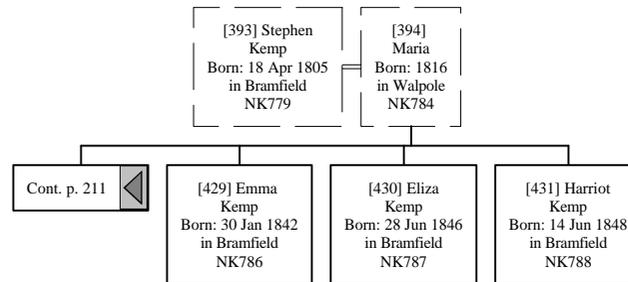


Descendants of William Kempe

7th Great-Grandchildren



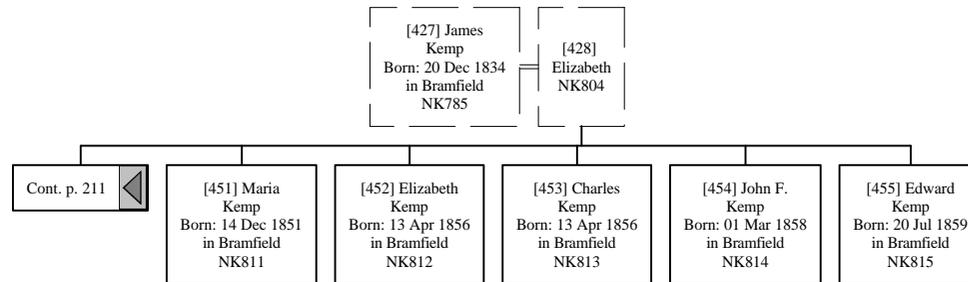
Descendants of William Kempe



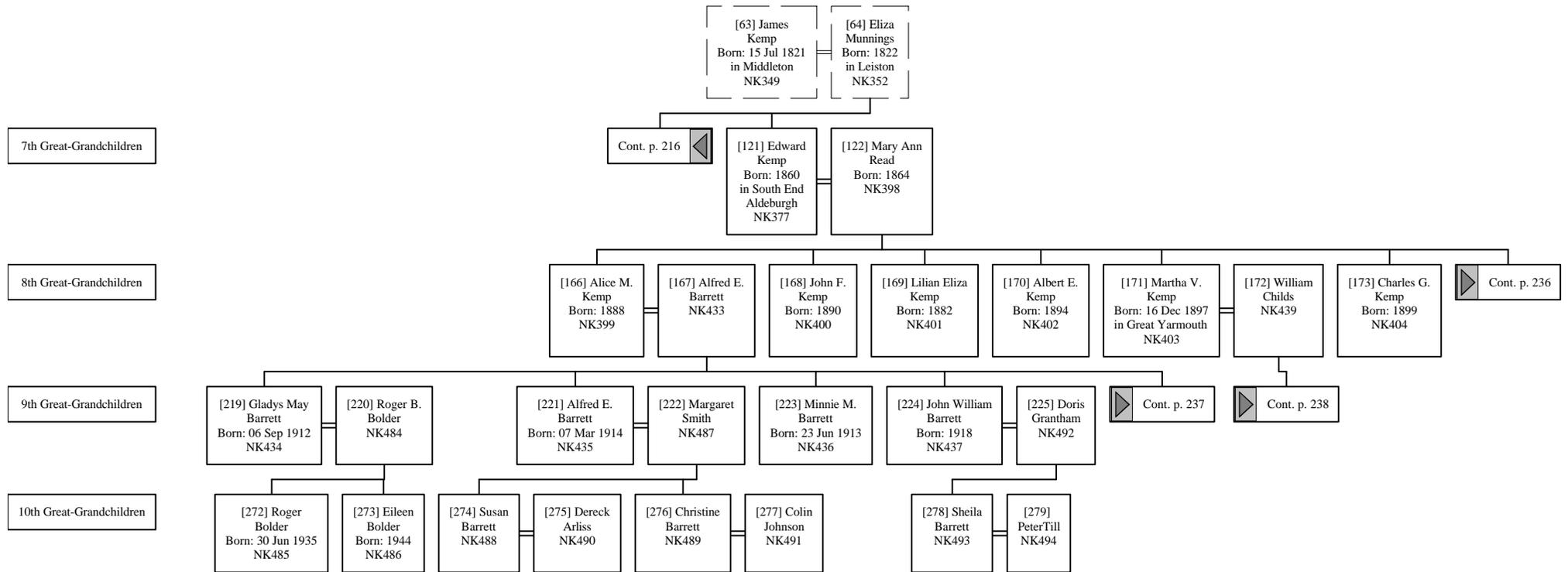
7th Great-Grandchildren

Descendants of William Kempe

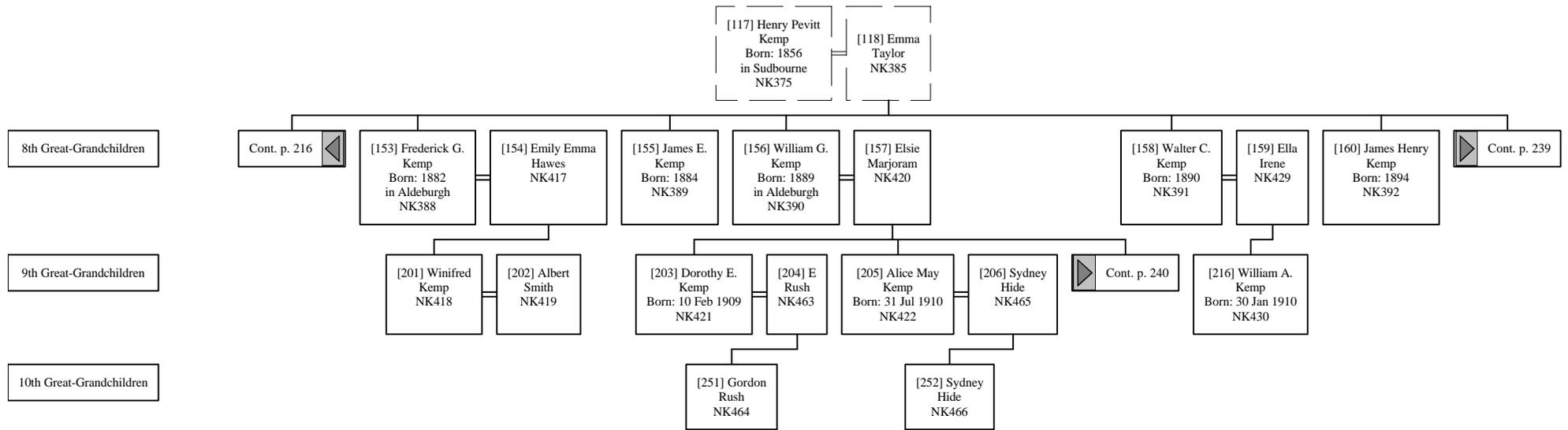
8th Great-Grandchildren



Descendants of William Kempe



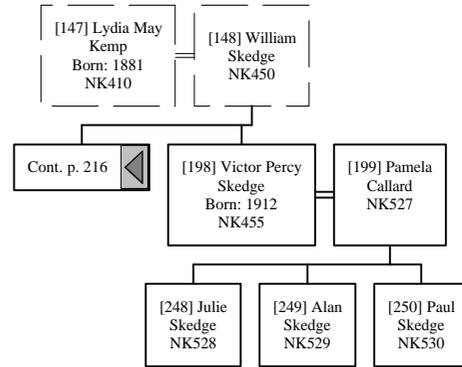
Descendants of William Kempe



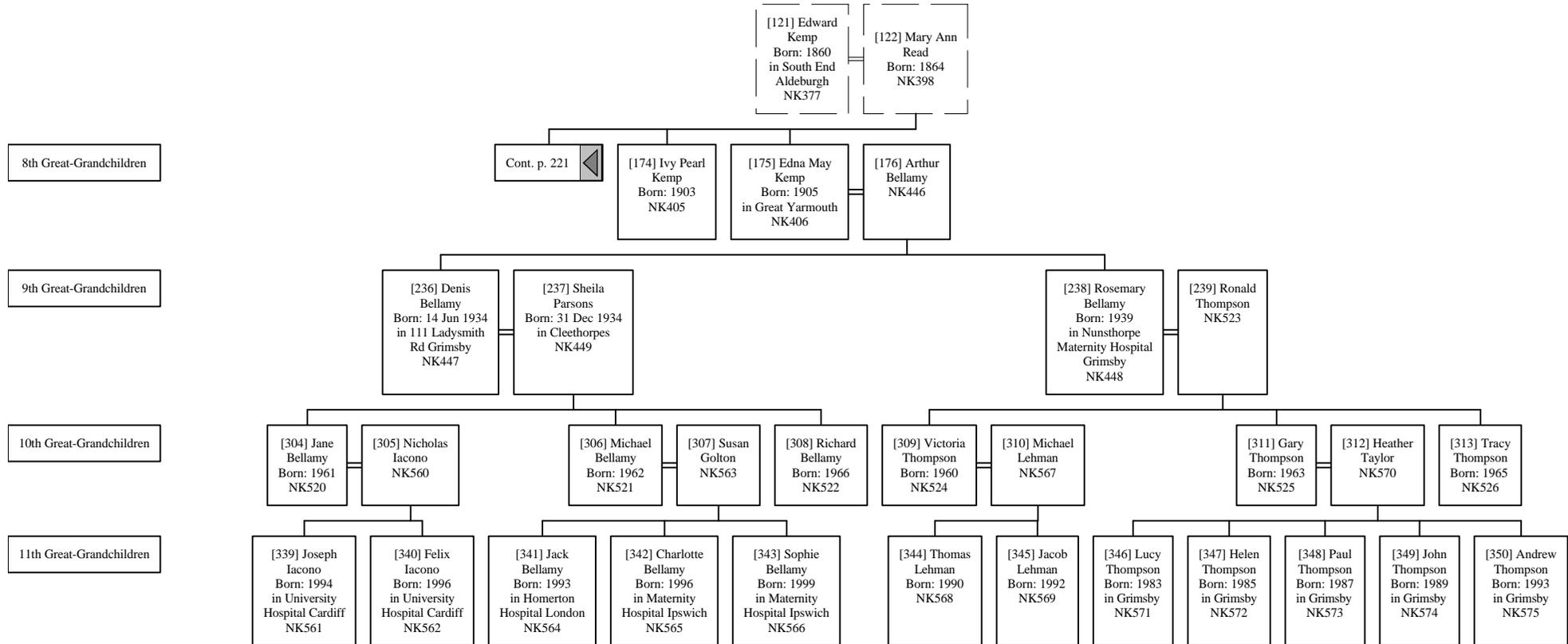
Descendants of William Kempe

9th Great-Grandchildren

10th Great-Grandchildren



Descendants of William Kempe

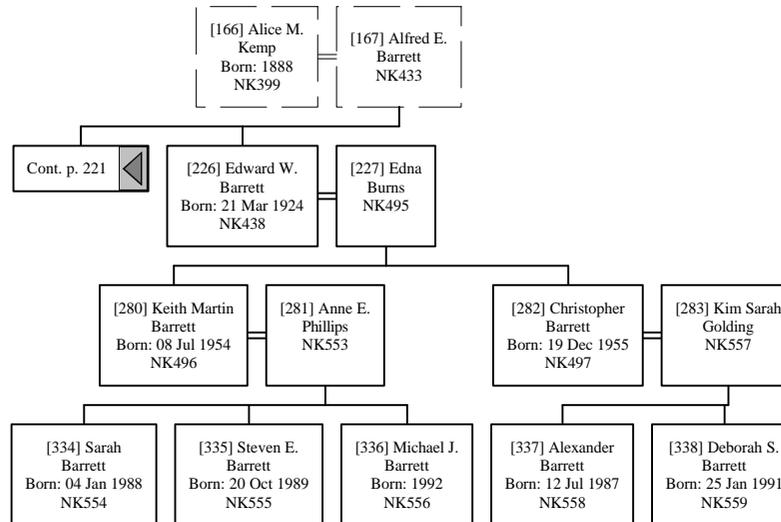


Descendants of William Kempe

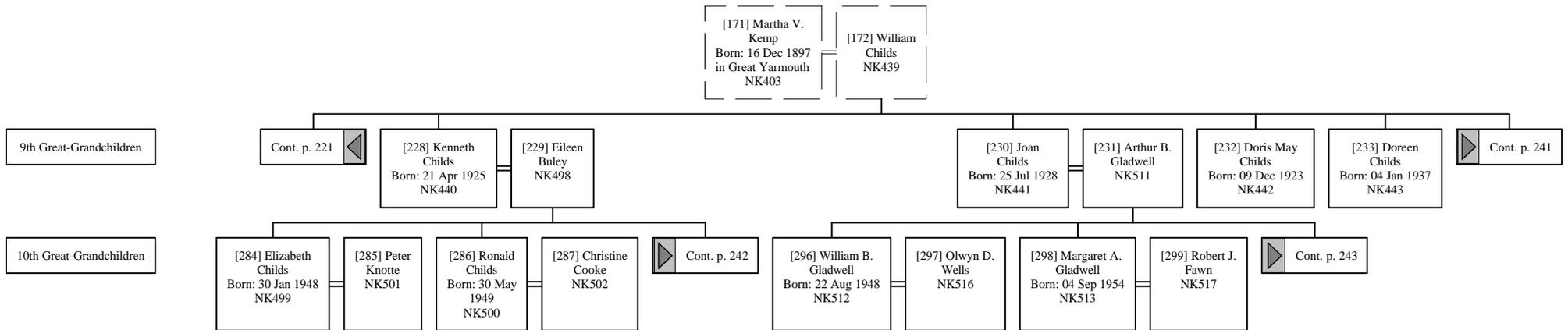
9th Great-Grandchildren

10th Great-Grandchildren

11th Great-Grandchildren



Descendants of William Kempe



Descendants of William Kempe

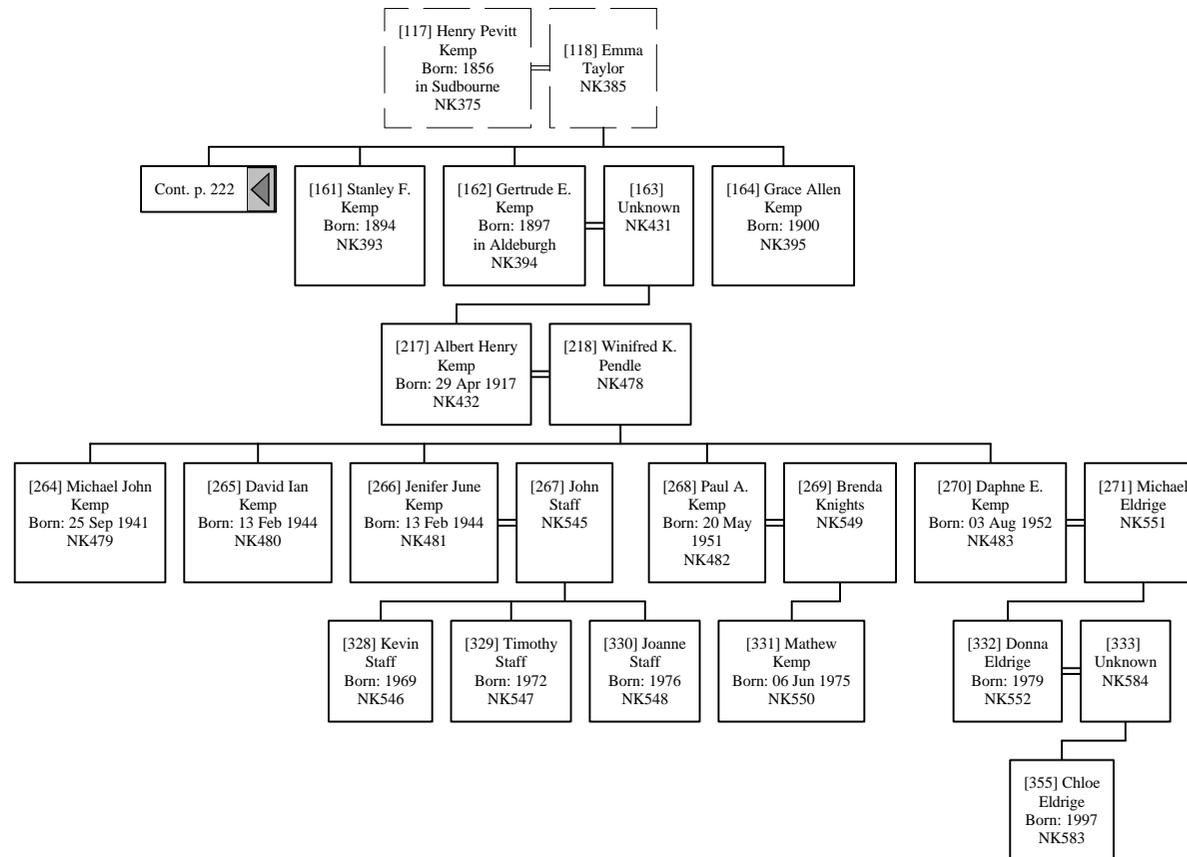
8th Great-Grandchildren

9th Great-Grandchildren

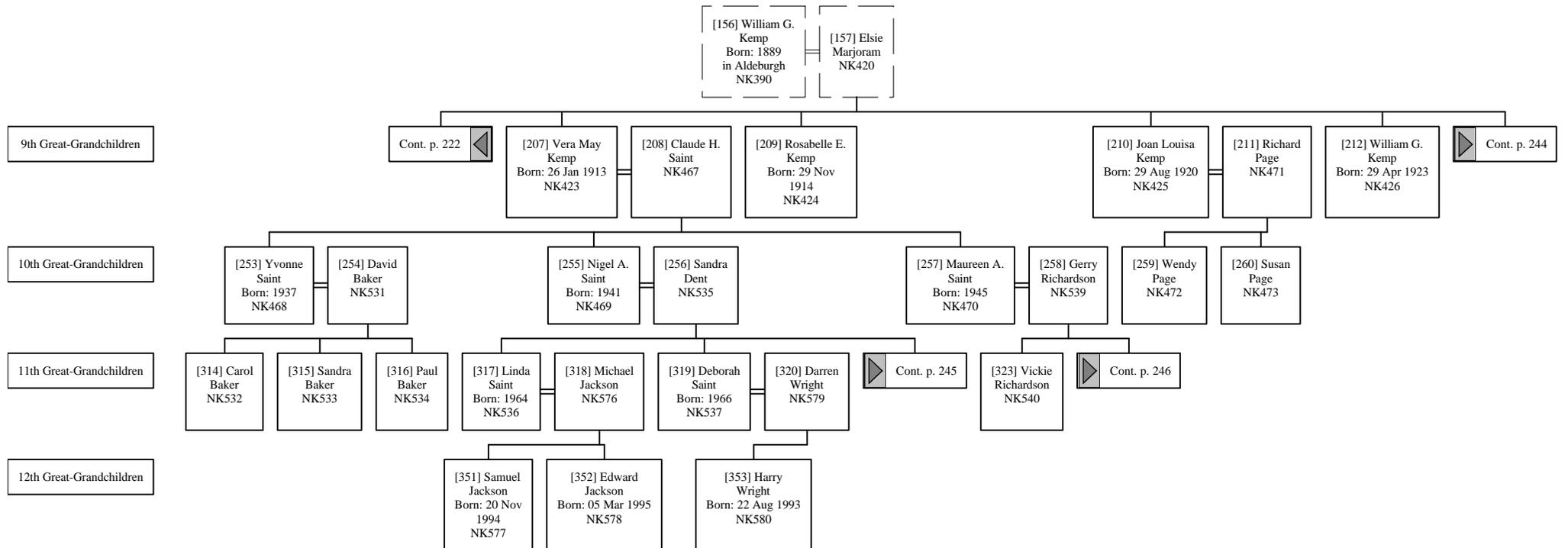
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11th Great-Grandchildren

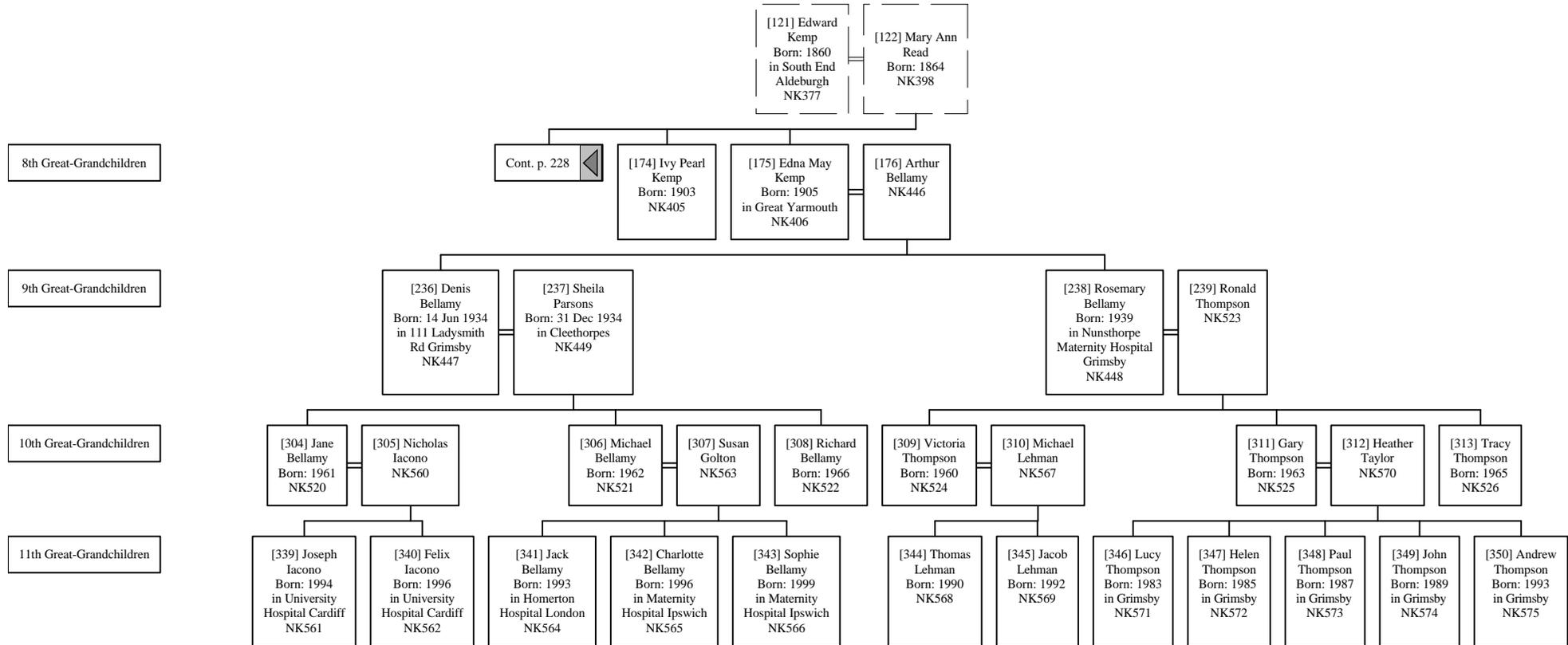
12th Great-Grandchildren



Descendants of William Kempe



Descendants of William Kempe

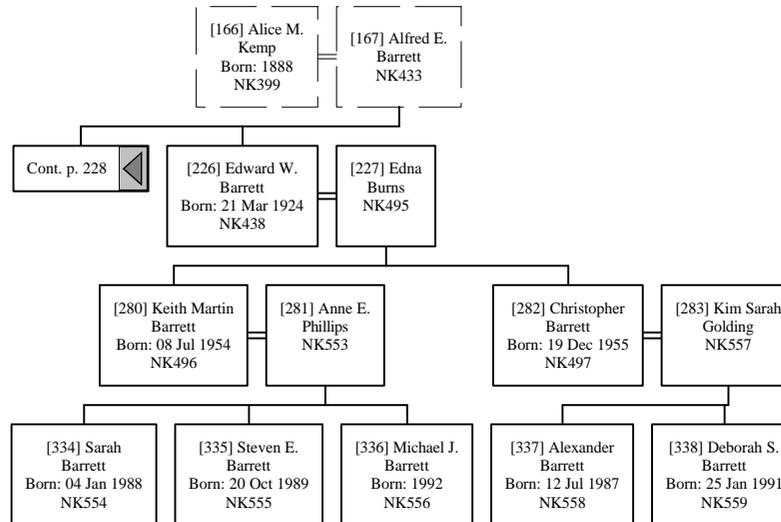


Descendants of William Kempe

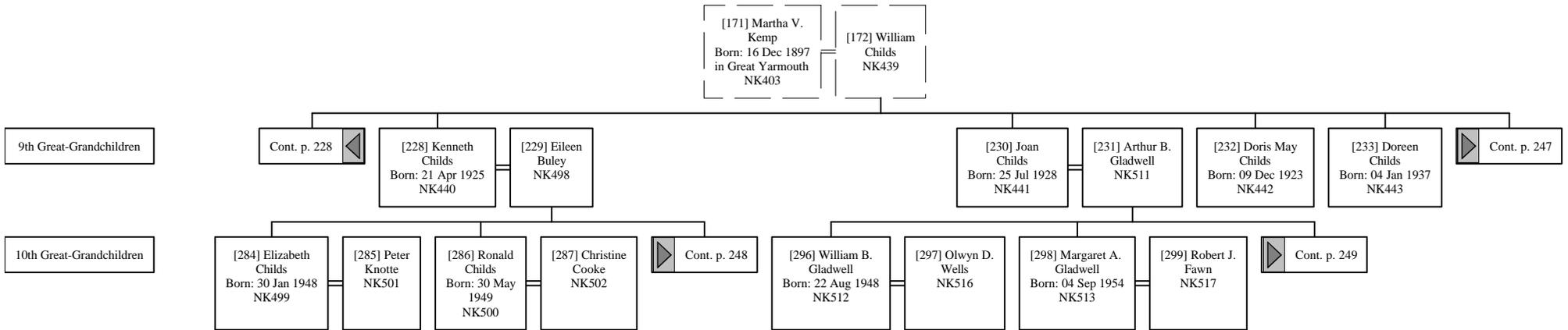
9th Great-Grandchildren

10th Great-Grandchildren

11th Great-Grandchildren



Descendants of William Kempe



Descendants of William Kempe

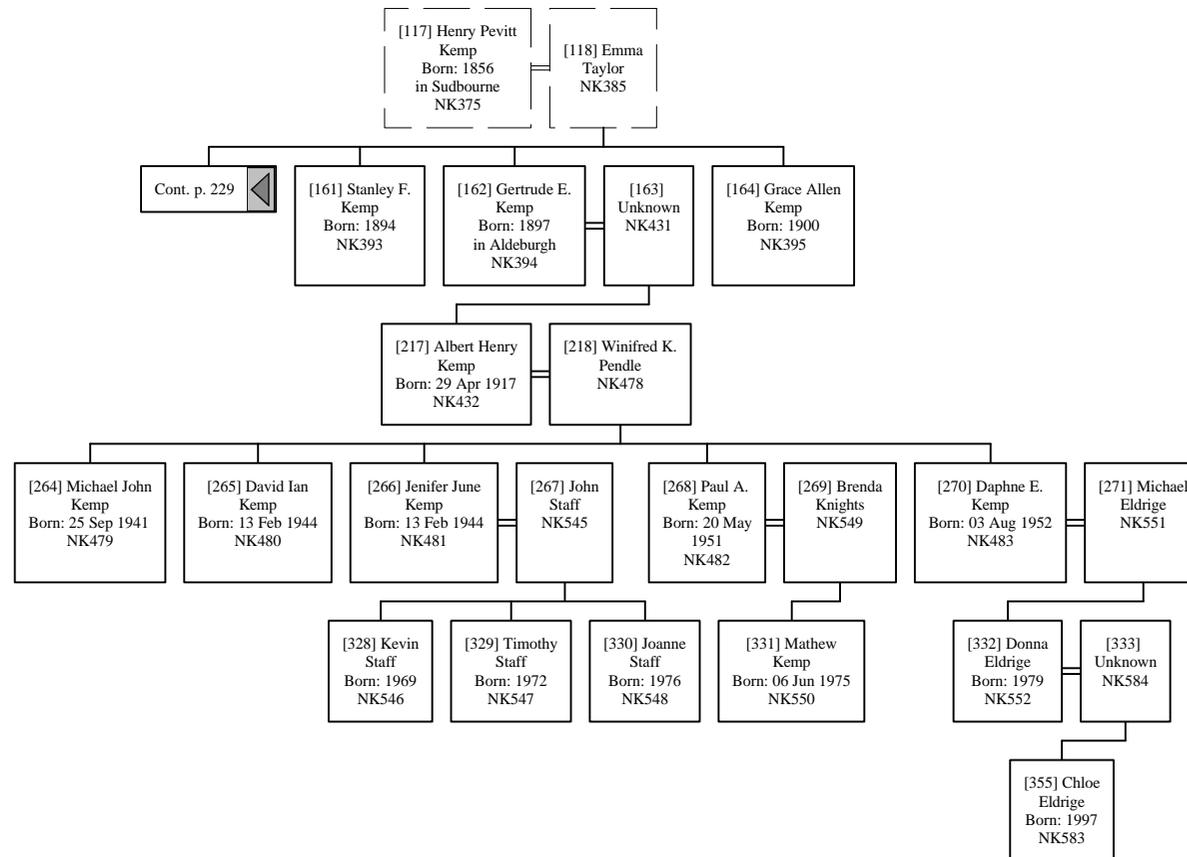
8th Great-Grandchildren

9th Great-Grandchildren

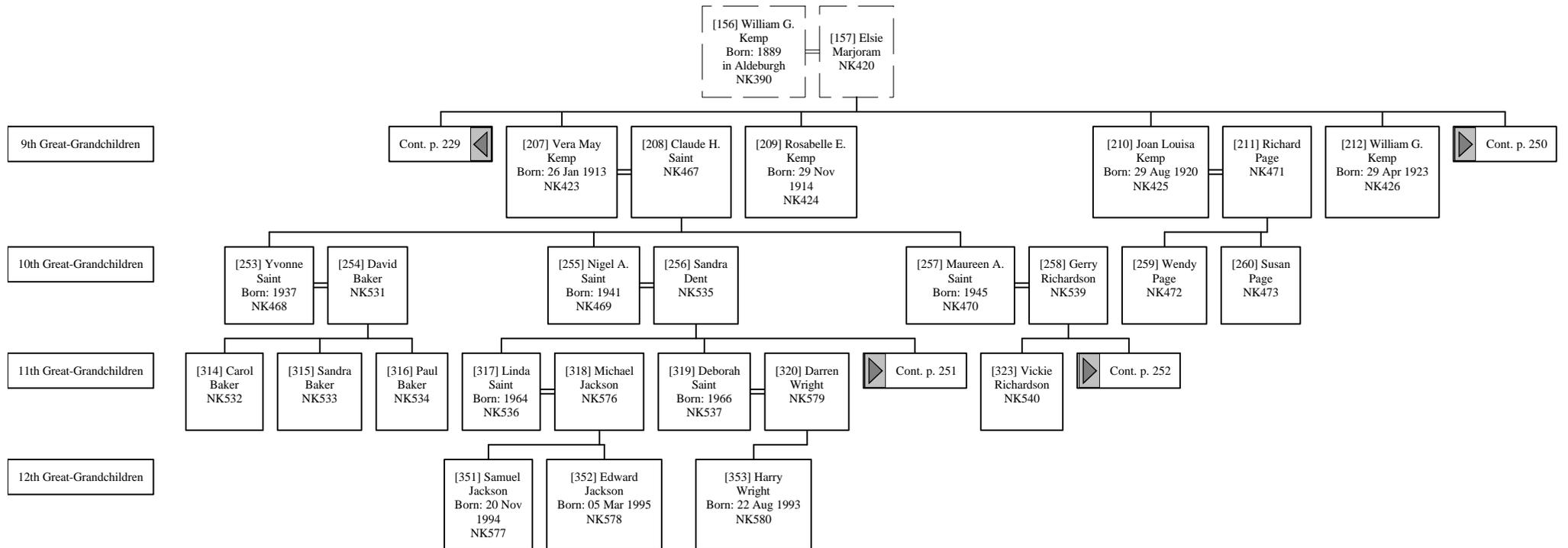
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11th Great-Grandchildren

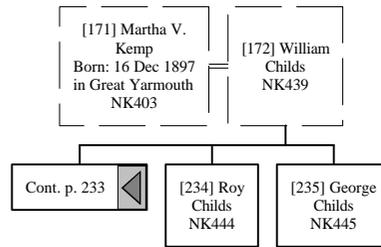
12th Great-Grandchildren



Descendants of William Kempe



Descendants of William Kempe



9th Great-Grandchildren

Descendants of William Kempe

[228] Kenneth
Childs
Born: 21 Apr 1925
NK440

[229] Eileen
Buley
NK498

10th Great-Grandchildren

Cont. p. 233

[288] John
Childs
Born: 01 Mar 1951
NK503

[289] Susan
Brian
NK507

[290] Christine
Childs
Born: 07 Apr 1953
NK504

[291] Terry
Alonby
NK508

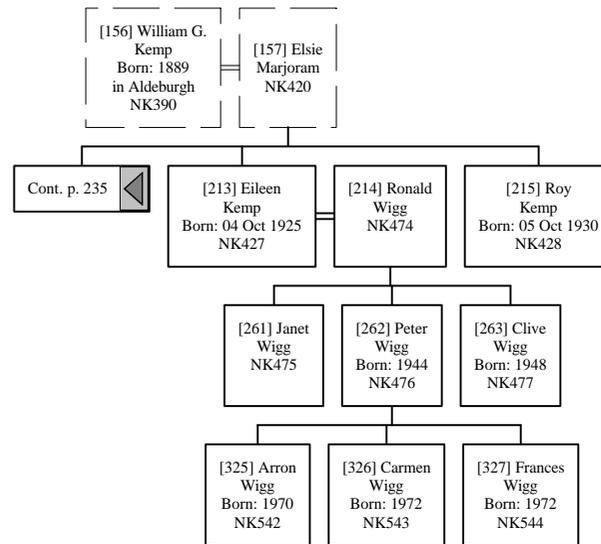
[292] Robert
Childs
Born: 18 Jan 1955
NK505

[293] Melonie
Cuthbertson
NK509

[294] Mandy
Childs
Born: 21 Nov
1967
NK506

[295] Mark
Booth
NK510

Descendants of William Kempe



9th Great-Grandchildren

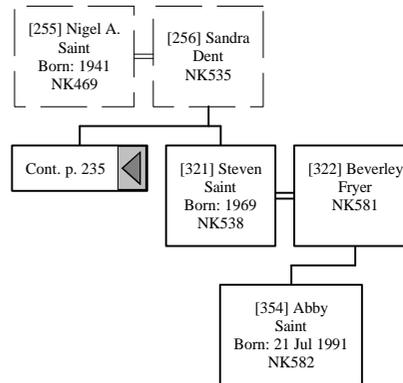
10th Great-Grandchildren

11th Great-Grandchildren

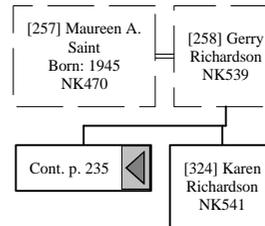
Descendants of William Kempe

11th Great-Grandchildren

12th Great-Grandchildren

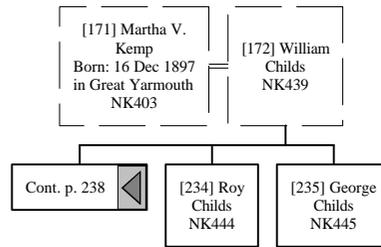


Descendants of William Kempe



11th Great-Grandchildren

Descendants of William Kempe

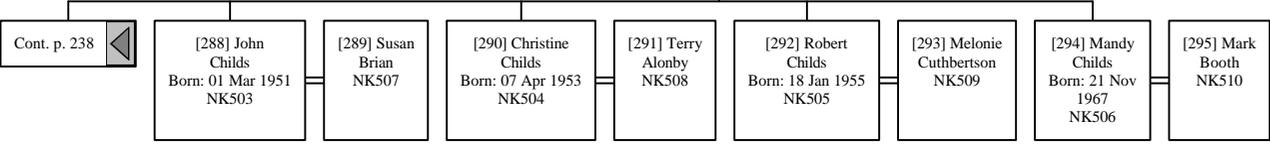


9th Great-Grandchildren

Descendants of William Kempe

[228] Kenneth
Childs
Born: 21 Apr 1925
NK440

[229] Eileen
Buley
NK498



10th Great-Grandchildren

3 Lowlanders

To the west and east of the Suffolk clay upland is a large area of sandy soils covering chalk bed rock, the upper surface of which lies at varying depths. In the extreme north-west the sands dip under the peats of the fen basin. Along the north sea coast great expanses of lowland sand overlies tropical sea bed deposits (Coralline Crag), except in the Shotley and Felixstowe peninsulas, east of Ipswich, where the covering is a wind-blown sand (loess) called cover-loam.

In 1797 Arthur Young of Bradfield Combust, a noted writer on agricultural matters, identified five main soil zones in Suffolk; the Fen, the Sand of the north-west, the Strong Loam in the centre, the Rich Loam of the Shotley and Felixstowe peninsulas, and the Sand of the east coast. He also noted that the name 'Sandling' was given to the lowland area 'south of a line of Woodbridge and Orford, where a large extent of poor, and even blowing sand is found'. Young's fivefold division of Suffolk was followed by most 19th-century writers. In 1849 W. and H. Raynbird gave the title of 'Heavy Land or Strong Loam' to the central clayland, but nevertheless this area, which includes the highest land in the county, was increasingly known by the older name of 'High Suffolk'. At the same time the equally venerable name of the 'Wood-land(s)' fell into disuse, though the Raynbirds were still able to cite 'the number of hedges and hedge-row trees' as one of the bad practices of Suffolk farming. The Sandlings became the accepted name for the eastern sand region extending the entire length of the Suffolk coastlands from the Waveney to the Orwell.

The huge open heaths, sheepwalks and rabbit-warrens of the coastal Sandlings have largely disappeared beneath the conifer plantations of the Forestry Commission, which started its East Anglian forestry schemes in 1922, or have been converted into arable land with the aid of modern fertilisers and intensive irrigation. The river fens and coastal salt marsh are now drained.

Up until the middle of the 17th century, the Kemp clan had, for hundreds of years, been part of the communities distributed along of the eastern edge of the clay plateau. From this time a movement took place to the lowland coastal villages of the Yox and South Hundred Rivers. The first to move was William Kemp, a grandson of William Kemp of Framlingham, who was born at Parham in 1646. He was buried in Friston as William Kemp of Hazelwood in 1730. Hazelwood, was at that time a distinct parish between Friston and Aldeburgh. Its church was in ruins, an indication of a long process of depopulation. Hazelwood has since been assimilated into Aldeburgh. Two generations later, a descendant of one of his uncles, John Kemp of Parham, moved to Friston, where his son and grandson became Town Overseers.

It is worth pausing here to examine the realities of national life that the Friston Kemps were immersed in. The following two references indicate the norms used by parish officials around that time to maintain some kind of social order.

[1] ... The practice which was so prevalent of apprenticing parish children in district manufactories, was as repugnant to humanity as any practice which had ever been suffered to exist by the negligence of the Legislature. These children were often sent one, two, or three hundred miles from their place of birth, separated for life from all their relations, and deprived of the aid and instruction which even in their humble and almost destitute situation they might derive from their friends. The practice was altogether objectionable on this ground, but even more so from the enormous abuses which had existed in it. It had been known, that with a bankrupt's effects, a gang, if he might use the word, of these children had been put up to sale, and were advertised publicly as part of the property.

(*Parlt. Debates*, 1/xxxi/625-626, June 6, 1815, House of Commons, Speech of Francis Horner.)

[2] Between Warminster and Westbury I saw thirty or more men *digging* a great field of, I dare say, twelve acres ... it was the overseer of the parish who had set these men to dig up this field, previously to its being sown with wheat.

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In short it was a digging instead of a ploughing. The men, I found upon enquiry, got 9d a day for their work. Plain digging, in the market gardens near London, is, I believe, 3d or 4d a rod. If these poor men, who were chiefly weavers or spinners from Westbury, or had come home to their parish from Bradford or Trowbridge; if they digged six rods each in a day, and fairly dig it, they must work well. This would be 1-2d a rod, or 20s. an acre; and that is as cheap as ploughing and four times as good. But how much better to give the men higher wages, and let them do more work? If married, how are their miserable families to live on 4s. 6d. a week? And if single, they must and will have more, either by poaching or taking without leave.

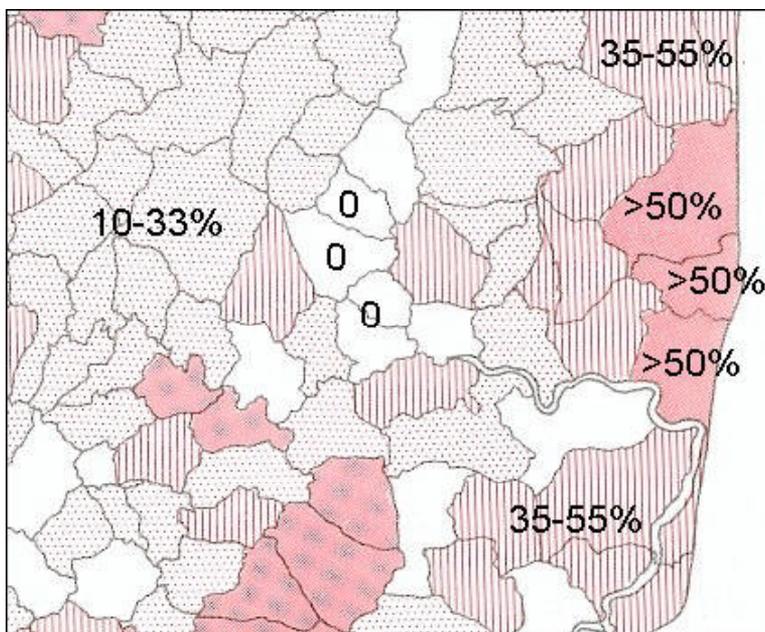
(Cobbett, William, *Rural Rides.*, vol ii, p. 83, September 4, 1826)

John Kemp's brother James settled in the adjacent village of Theberton with his wife Ann Mollett. John and James were both sons of James Kemp of Peasenhall. Three generations later, a John Kemp of Saxstead, another descendant of Willam Kemp of Framlingham, moved to Leiston. Also, at that time, two of the descendants of James of Theberton were to be found in the neighbouring villages of Snape and Aldringham.

Apart from kinship, what was the process that carried these closely related Kemp families to the coast and what was the attraction of these particular villages?

It was round about the year 1770 that the modern increase in population in England and Wales began. In the first half of the 19th century there was an exceptional rise in the population of the coastal communities of the rivers Alde and Yox. The growth of population exceeded 50% in the adjacent villages of Aldeburgh, Aldringham and Leiston (Fig 1). This increase occurred when the population of the upland villages of high Suffolk showed little or no change, and it is logical to attribute the increase in the coastal population to migration of people from the clay plateau.

Fig 1 Changes in the population of some Suffolk villages 1801-1851



The Kemps were part of this local movement to the coast, which in the Kemp's case, was focused on the villages of Friston, Theberton, Aldringham and Leiston. The migration was a local example of the response to a general rise in population, which nationally averaged a three fold increase between 1700 and 1851. This has been described as the unique demographic process whereby the British industrial revolution created its own labour force.

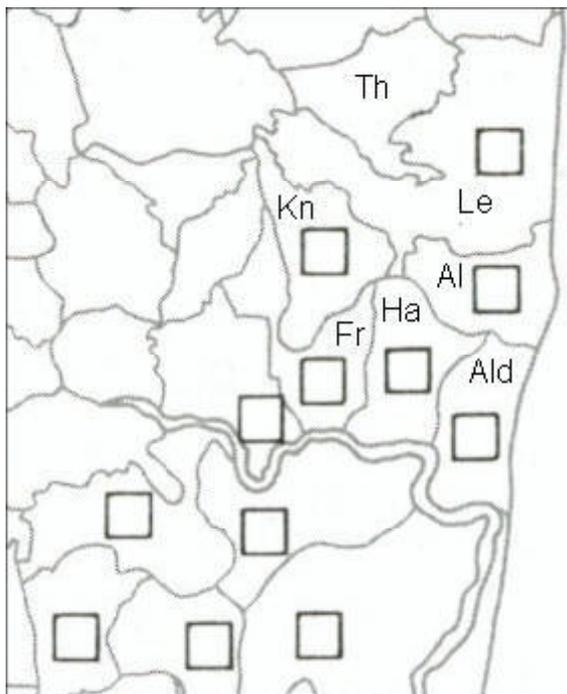
The conclusions regarding the second half of the nineteenth century can be stated briefly. In part the reduction of mortality was due to a change in the relationship between infective organisms

and the human hosts, most notably in the case of scarlet fever, which was a major killer of children. But more important were the rising standard of living and later, an improvement in public health. In the late eighteenth and early nineteenth centuries there is no reason to believe that there were advances in hygiene and we need to assess only the contribution of the other two causes, i.e. adaptation to infectious diseases and a better standard of living.

Regarding the first cause, no precise answer can be given; but the fact that the size of the population of England and Wales was trebled between 1700 and 1851 strongly suggests that some other influence was at work well before the middle of the nineteenth century. Even in the late eighteenth century, by comparison with earlier times, the rate and duration of population growth seems greater than can be accounted for by 'natural' changes in the behaviour of infectious diseases. If we accept this view, and if we are satisfied that specific medical measures made no significant contribution to the death rate, we must conclude that the main reason for the rise of population in the late eighteenth and early nineteenth centuries was an improvement in economic and social conditions. This conclusion follows whether we attribute more importance to the response of the birth rate or death rate. There are good reasons for attaching more importance to the death rate; but in either case the answer to the question whether the Industrial Revolution created its own labour force is the same.

Fig 2 Villages experiencing early 19th century enclosure of heath and marsh

Kn = Knodishall; Le = Leiston; Al = Aldeburgh; Ha = Hazelwood; Fr = Friston; Ald = Aldeburgh;
Th = Theberton



The beginnings of the industrial revolution in Suffolk are to be found in the village of Leiston. Here, in the last quarter of the 18th century the local blacksmith began expanding his blacksmith business to become the Garrett iron works for the mass production of farm machinery. By 1800 Leiston was twice as big as its nearest neighbours as people migrated there for jobs in the rapidly expanding factory. By 1850 its population was three times bigger than the local average.

However, other employment opportunities were created by the enclosure of coastal heathland and drainage of fens and marshes (Fig 2). Until the early 18th century the coastal communities had developed on the base of inshore fishing and open-range sheep husbandry. The latter

the 15th and 16th centuries, but the references are few and isolated. There is no evidence of the community ever having supporting a thriving Kemp family. This is also true for the period from 1700 to 1800. The first Kemp is Jane who married Thomas Baylie. The next set of records for

the baptisms of children refer to James Kemp of Parham who had married Ann Mollet in Darsham. James arrived in Theberton carrying a family tradition of house building from his Framlingham forbears, indicating that the prosperty that had established yeoman husbandry in High Suffolk was spreading to the coast and there was a new demand for timber framed farm houses and barns.

Although the Theberton parish books have 22 records for Kemps in the 18th century, there were only four families with children (Table 1). The James Kemp baptised in 1722 moved away to start his family in Rendham. Mary Kemp who buried her children, James and Mary in 1753, could have been the Mary Kemp, who was baptised in 1726 (an unmarried mother?). The reference to an Ann Mollet, also of Darsham, who married Mathew Danbooke is intriguing. It indicates that the Mollet's of Darsham had ties with a Theberton family, probably through domestic service. In other words, after Ann Mollet the elder was married, she was replaced by her niece, who there met the carpenter architect James Kemp. This kinship link of the Kemps with Darsham continued in that Simon Kemp who farmed in Darsham in the 1840s was one of James' descendants.

Table 1 Kemps of Theberton

1700	Mathew Danbrooke of Yoxford married Ann Mollet of Darsham
1722	Thomas Baylie married Jane Kemp
1722	James and Ann Kemp (nee Mollet) baptised James
1724	James and Ann Kemp (nee Mollet) baptised Ann
1725	James Kemp of Yoxford married Mary Almond of Leiston
1726	James and Ann Kemp (nee Mollet) baptised Mary
1727	John Kemp married widow Susan Bellamy of Aldeburgh
1735	John Mobbs of Bruisyard married Mary Kemp
1753	Burial of James and Mary, children of Ann Kemp
1773	John and Mary Kemp baptised Ann
1794	Honor Kemp babtised James
1794	James and Hannah (nee Partridge) baptised William
1796	James and Hannah (nee Partridge) buried William
1796	James and Hannah (nee Partridge) baptised Joseph
1798	James and Hannah (nee Partridge) baptised William
1799	James and Hannah (nee Partridge) buried William
1803	William Kemp married Mary Hamlington
1804	William and Mary Kemp baptised William
1806	William and Mary Kemp baptised Robert

show a continuity of generations from 1700 to 1998. The area is centred on the Yox, which is the main river draining the western claylands. It flows from the site of the medieval Badingham Hall, through Peasenhall, Sibton and Yoxford, and has no very significant tributaries. The river

from Yoxford to the sea is generally called the Minsmere River after the place - now a famous Nature Reserve and Bird Sanctuary - where it flowed into the sea. In its passage off the claylands through Peasenhall the Yox flows below Manor Farm, which is probably the 11th century base of Norman Kemp, ancestor of the migratory Kemps. Prior to the 18th century the region had never been productive. The most significant economic development was probably salt. Salt pans were significant from Roman times through to the medieval period, and presumably the salt was traded well inland. Exceptionally large salt-pans have been found on the banks of the Alde at Snape and Iken. The name Minsmere indicates a wild wetland, and was probably derived from a large lagoon or mere where the Yox met the sea. Here, on an island in the mere, connected by a causeway to the 'mainland' of Leiston at East Bridge, Leiston abbey was founded in the early 1180s by the Justiciar, Rannulf Glanville, for Premonstratensian canons.

Fig 3 Mid Suffolk Sandlings



The founding canons came from Welbeck Abbey in Nottinghamshire and their abbey at Durfold in Rogate on the Hampshire edge of Sussex. It is recorded that the site was developed over two months. By the 1340s, the aggressive sea-surges that had in 1328 wrecked the port of Dunwich immediately north of Minsmere, were making life intolerable for the canons. They moved inland, to the site of the present abbey ruins at Leiston, which date from the 1360s and 1380s. They left a small chapel at Minsmere. Its ruined walls retain masonry that looks about a century earlier than 1182. Here, as, for instance, at Blythburgh, and Butley, Rumburgh and Mendham, there are reasons for thinking the Norman grandees, whose 'Foundation Charters' survive, may have been building on existing smaller Saxon institutions. These earlier foundations lie beneath impressive documents, registering their lavish contributions to the glory of God, and the King, and to the advantage in heaven of their own souls and those of their wives.

Leiston Abbey incorporated the pre-Conquest soke (estate) of Eddic of Laxfield (the Saxon overlord of Norman Kemp), which extended into Fordley and other neighbouring parishes; it was still recognisable as Leiston Sokene in the late fourteenth century. This ancient soke is clearly indicated as part of the generous foundation gift to the abbey of Ranulf de Glanville, although a charter of liberties granted by Henry II actually restricted the soke to lands held by the Abbey. However, the Abbot of Leiston was in difficulties when he

and the focus of an ancient pre-Conquest estate and Royal jurisdiction which formed the core of its benefaction. As will be seen later, this estate had been a pre-Conquest focus for the family of

Norman Kemp, founder of the Kemp clan of East Suffolk. It is a remarkable coincidence that 800 years later it became a preferred area for settlement of his descendents.

The Minsmere river was the boundary between the folk of Middleton and Westleton. At Rackford and Duffers bridges many a pitched battle had been fought between youths of the two parishes, a local expression of the sometimes fierce rivalry between villages that was common at this time. From the Middleton point of view their northern neighbours of Westleton were particularly adept at fighting and stone-throwing. The sense of division is strongly reinforced by the northern bank of the river which rears up steeply on the Westleton side like a wall. Nevertheless, Westleton and Middleton often had the same vicar and the two parishes were actually joined in 1805. This union lasted until 1861 when Westleton became separate again until it was joined with Dunwich in 1935.

On the opposite bank by Rackford is a curious formation that was known as the Mumbery Hills. Now it is arable land but this is only because farm subsidy has enabled crops to be raised on what is in reality poor infertile gravel. According to Alan Jobson:

'in high summer it used to be purple with heather, but in late autumn and winter it loomed grimly austere and utterly lonely; beautiful in the long, late, rose-shadowed twilight, but forbidding when the grey skies betokened a tempest. Here in the hollows the nightjars answered to the owl's call. The mystery of the wetlands deepened in winter when the Jack-o'-lantern, also known as Peggy-with-a-lantern, Willy Wish, and Jenny Lantern, danced across the watery wastes, leading those who followed to destruction. The flashes of marsh gas bobbing about in fiendish fashion, was something neither community ever wished to see. There was a path along the south bank all the way to the shore. Then, as one neared the sea, after passing the old brick arch that once connected certain cross-parish sheep-walks, , one came to the shallow pools where dwelt the bittern, shelduck, redshanks, sandpipers, terns, godwits, ruffs, dunlin, and even the avocet; while that great avian fisherman, the heron, would see you approach afar off, spread his wings and lollop slowly across the sky'.

The fragmented and depleted remains of this once all-pervasive wealth of wildlife are now confined to the nature reserves that dot this section of the Suffolk coast.

An important local road improvement about this time was the construction of a new route to Dunwich, over the heath. At the bottom of the slope it turned away from the old route of the so-called " Roman Road" to avoid the gradient of the medieval road to Dunwich. It is marked on the Ordnance Survey Map of 1837 and was probably then only a few years old. Until the road was made, the Heath must have remained substantially unchanged since its villages were founded some time before the Norman Conquest.

Westleton Walks (i.e. sheep walks) and Walk Barn commemorate the sheep flocks which once grazed there. The last shepherd recorded in this area was one of the Napthine family, whose flock was pastured to the north of his Potten Hall farm where later some of the Forestry Commission's massive conifer plantations were to grow. The animals grazed the heather and

faded despite the fact that it must have been a topic of conversation for years. In 1810 the Earl of Stradbroke, in association with several of the local gentry, obtained an Act of Parliament, authorising them to carry out the embanking and draining of the Minsmere marshes. This valuable

grazing land beside the river, where the original Leiston Abbey had stood, was periodically flooded by both river and sea. Presumably the Minsmere was liable to have its mouth silted up and to change its outlet to the sea as happened to other Suffolk rivers, most notably the Yare at Yarmouth. Probably too, there was a Broad at one time near the beach as we still find in similar circumstances at Easton, Covehithe and Benacre to the north. At any rate, the name Minsmere means "lake at a river mouth". The job was accomplished in the years 1846 -1850, by Messrs Garrett and Son of Leiston Iron Works, and the resulting fine marshlands are known as the Minsmere Level. The straight line of the New Cut runs close to the corner of the sea-defence earthwork bastions dug by the desperate medieval canons.

Standing today on Rackford Bridge one sees a river rushing seaward on a course that is dead straight and obviously artificial. Signs of its original meandering course can still be traced through the hollows in the rushy pasture on the Middleton side and, as a glance at the map confirms, this ghost of the Minsmere River still carries the parish boundary as no doubt it has done since these boundaries were drawn in late Saxon or in Norman times.

The making of the New Cut must have affected farmers, wildfowlers and, perhaps, poachers. Much casual water disappeared and many birds and fish with it. On the 1837 Ordnance Survey map there is a large patch marked Reed Bed, just north of the New Cut, opposite the ruined chapel. This might well have been the remains of a fair-sized sheet of water. Also there is a Boat House marked at Scott's Hall, already, by that time, apparently high and dry.

The cutting of this canal, three miles long from Rackford to the North Sea, with the building of a sluice and the necessary huge sea- wall, were great undertakings for their memory to have faded so completely, especially since the operation must have added much good grazing to Middleton parish. The name Rackford seems to have come from an Old English word for a stream (a word which gave us " reach ", meaning a stretch of river) and so Rackford simply means "stream ford".

The next significant change took place in the 1850's when gangs of workmen arrived in the Yoxford district to build a railway embankment across the river valley at the other end of Middleton parish beyond Beveriche Manor Farm, with cuttings through the modest uplands at either end of it. This meant a brick bridge on the Westleton-Yoxford lane and a footpath from near Trustan's Farm to the new railway station at Darsham. Modern times had arrived.

With the making of Lowestoft harbour in 1856, and the coming of railways, whereby fish could be sent more quickly inland to Norwich, and even to London, a demand arose for more fishermen for the herring fleets than Lowestoft itself could supply. Westleton men grasped this opportunity of a livelihood, hard and dangerous though it was, and entailing being away from wives and families. In the 1841 and 1851 Census returns for Westleton, which give exact details of the occupation of everyone, there is no mention whatever of any Westleton man being a fisherman, but ten years later, in the sheets for 1861, for the first time, 11 men are described as " fishermen

absentee pupil in the village. On being asked where he had been the past three weeks he replied he had been working for Mr. White, the Clerk of the school attendance committee! Wicker Kemp was still active in the social life of the village in 1936 when he was a stalwart of the cricket club.

The last Kemp to live in Westleton was Nellie, my mother's cousin, who died and was buried to the just west of the church tower in 1998, a stone's throw from the grave of the great grandparents, Simon and Martha, they had in common.

The accounts of how life used to be always stress the good things. Nostalgia for the past has an important role in our lives. We obviously benefit from it as a compensation for having lost our sense of belonging. However, in the background there is always the day to day uncertainties of country life, which revolved around poverty and infectious diseases. It was difficult to escape the former, and virtually impossible to avoid the latter because it was a all too common terminal accident of life in both town and country at any age.

In 1872 there was an outbreak of smallpox in Westleton and possible contacts were kept away from the village. In 1873 Julia Kemp died of Scarlet fever. In 1874 there is the first mention of "children leaving all the time due to measles". From then on measles becomes a regular scourge and whooping cough is mentioned for the first time in 1878. In 1880 another outbreak of scarlet fever occurred, but " much improved health by isolating contacts ". On December 7th young William Stollery attended school on Friday and died on Saturday.

My great great grandfather, Simon Kemp ended his days in Westleton, and my cousins lived in the village until the death of Nellie Kemp in 1999. The lineage leading to Simon is set out in the following section. It begins with James Kemp who moved from Parham to Theberton at the turn of the 17th century, where he set up as a carpenter architect.



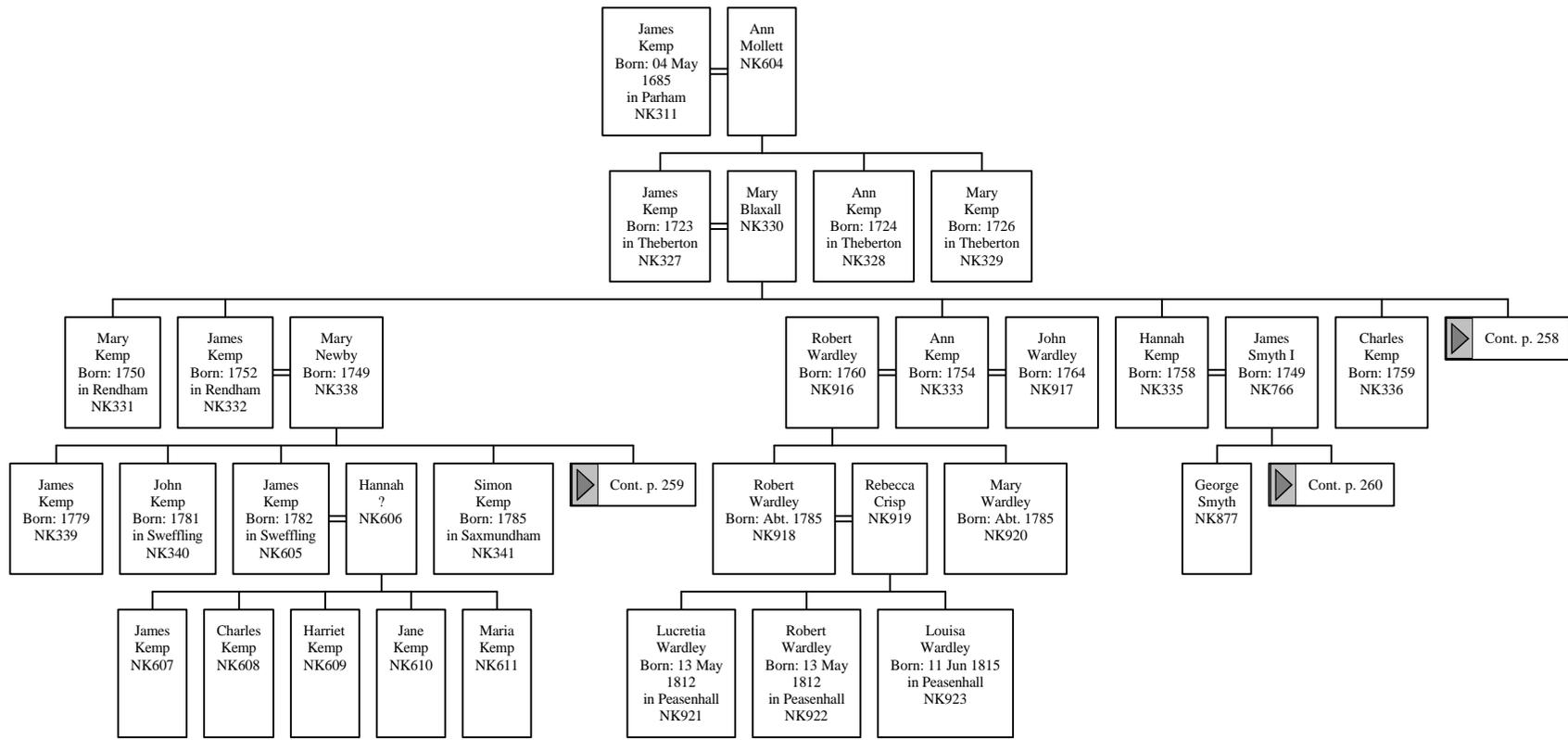
Descendants of James Kemp

Children

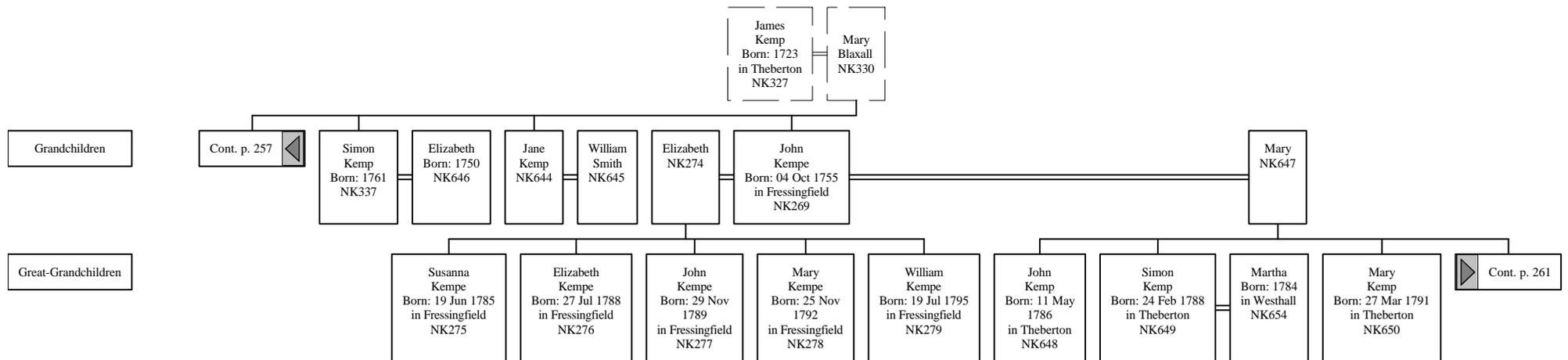
Grandchildren

Great-Grandchildren

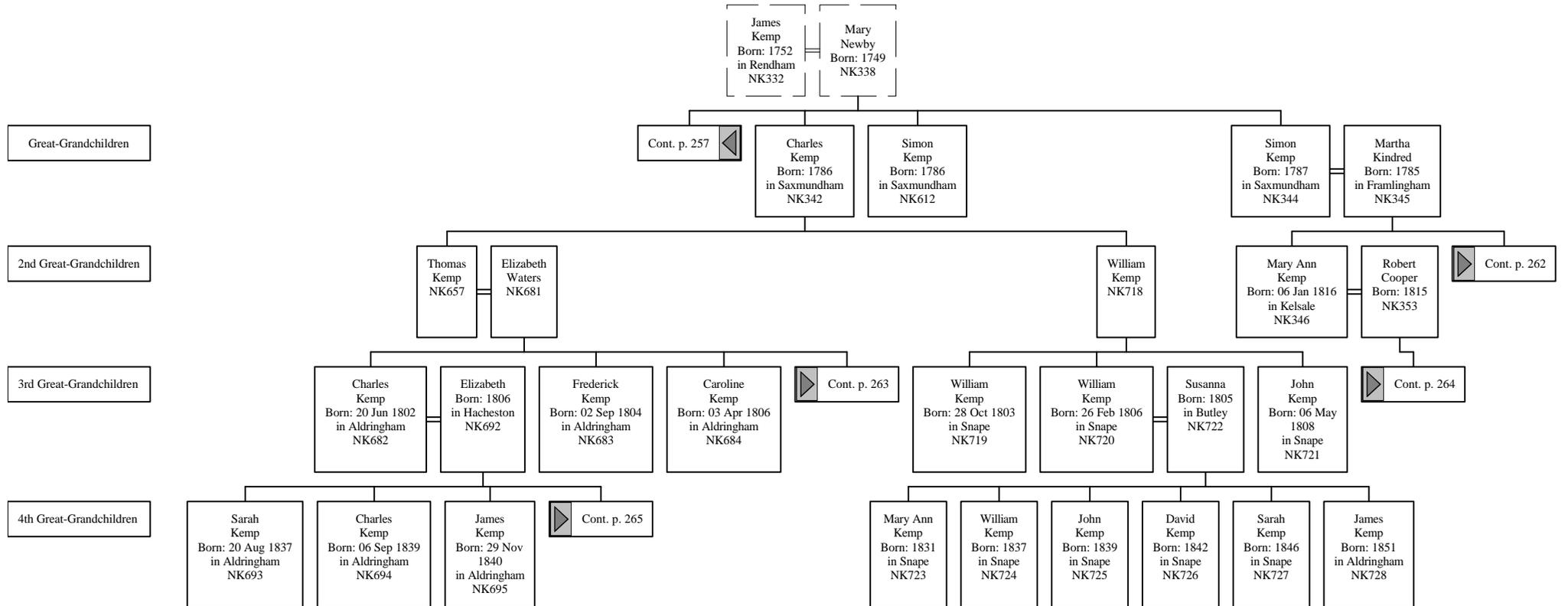
2nd Great-Grandchildren



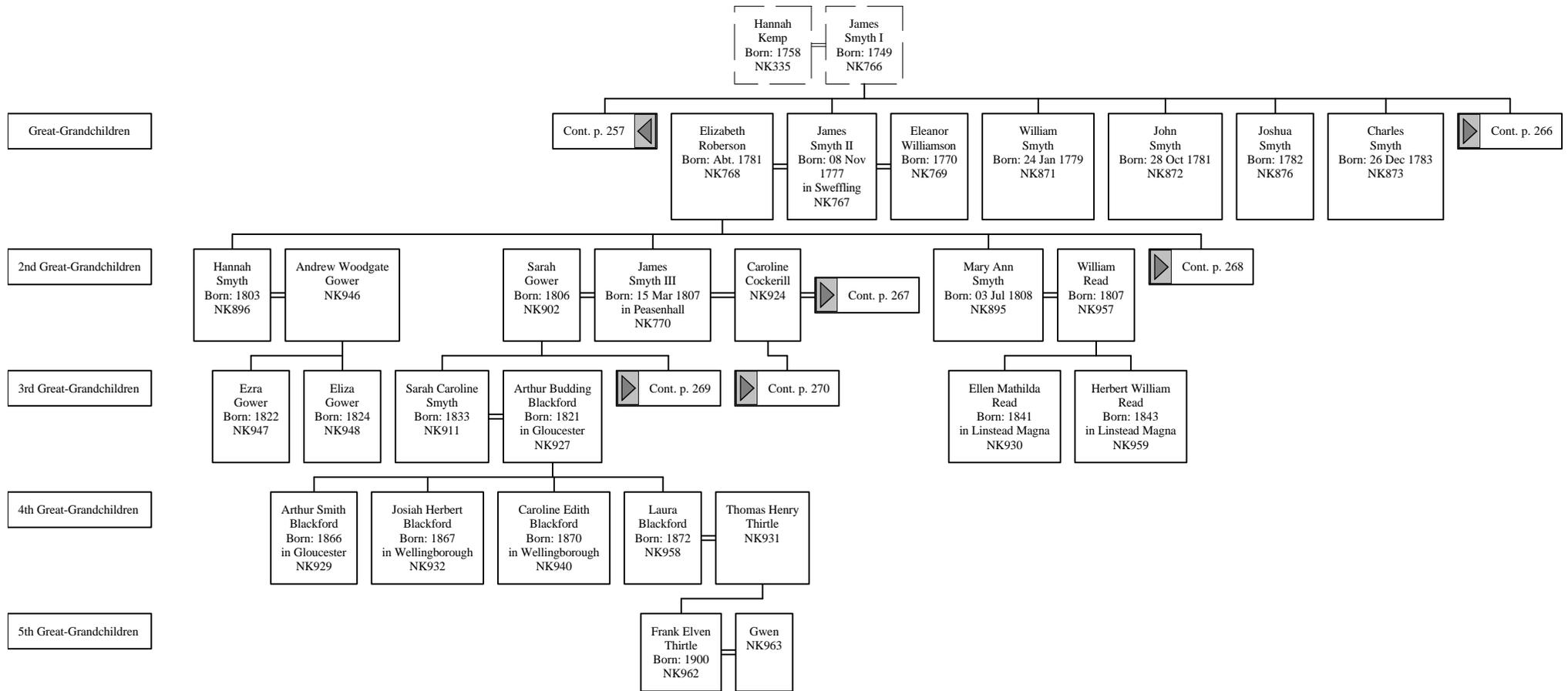
Descendants of James Kemp



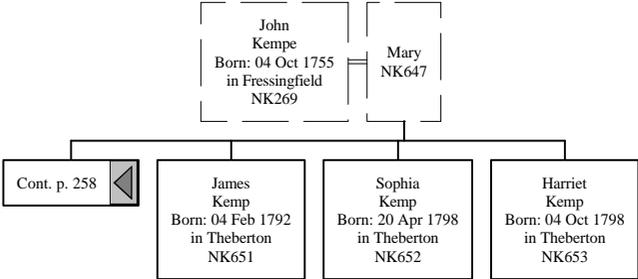
Descendants of James Kemp



Descendants of James Kemp



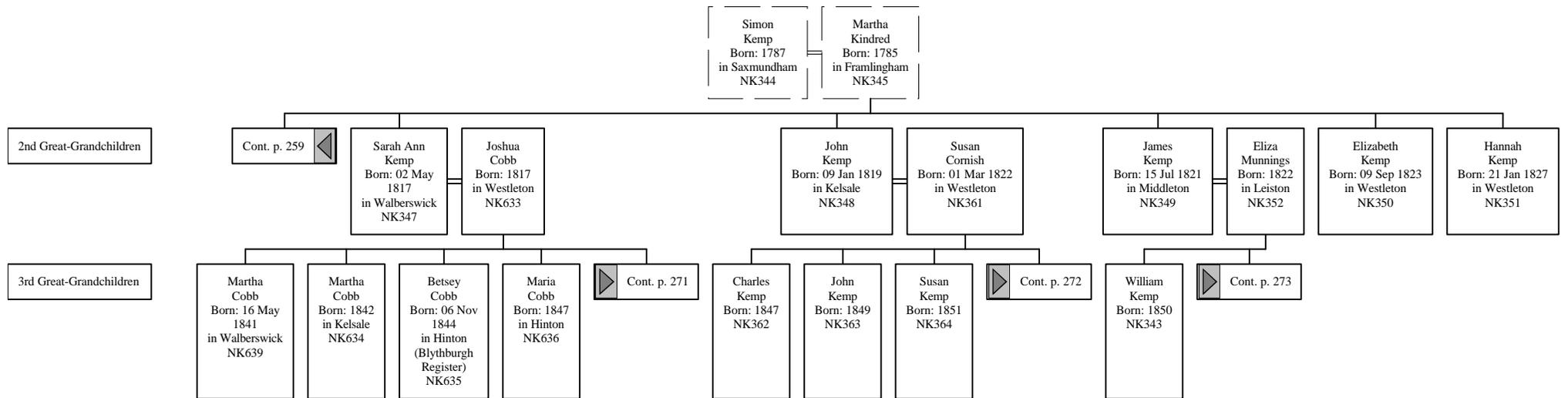
Descendants of James Kemp



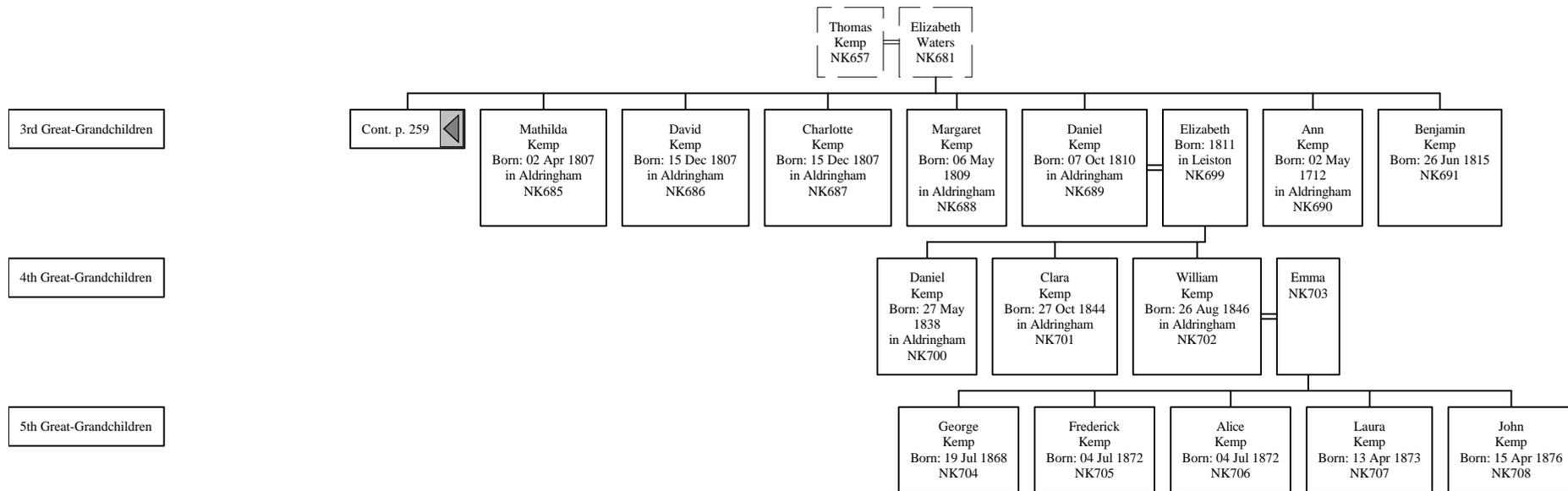
Great-Grandchildren

Cont. p. 258

Descendants of James Kemp

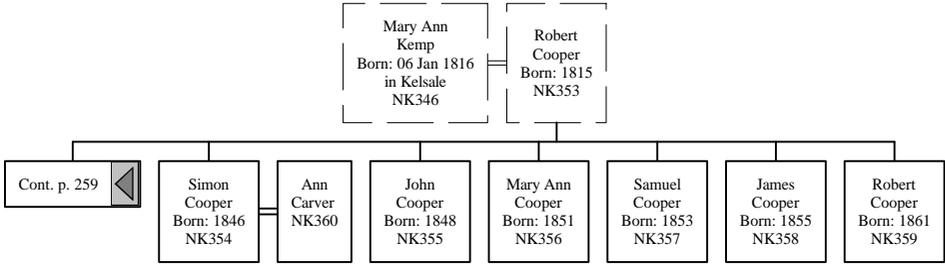


Descendants of James Kemp



Descendants of James Kemp

3rd Great-Grandchildren

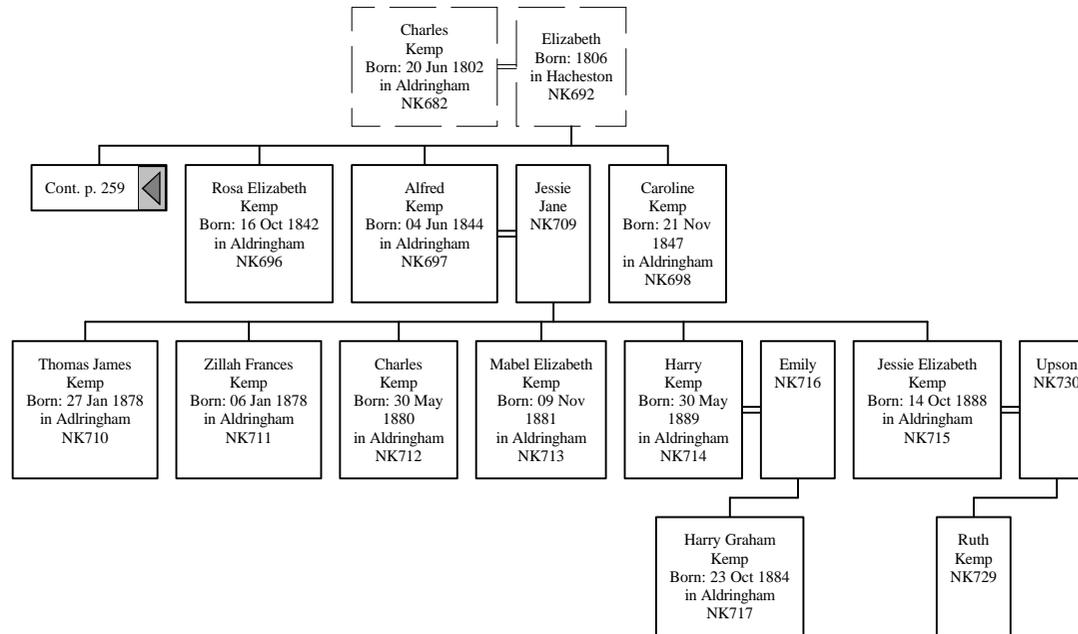


Descendants of James Kemp

4th Great-Grandchildren

5th Great-Grandchildren

6th Great-Grandchildren



Descendants of James Kemp

Great-Grandchildren

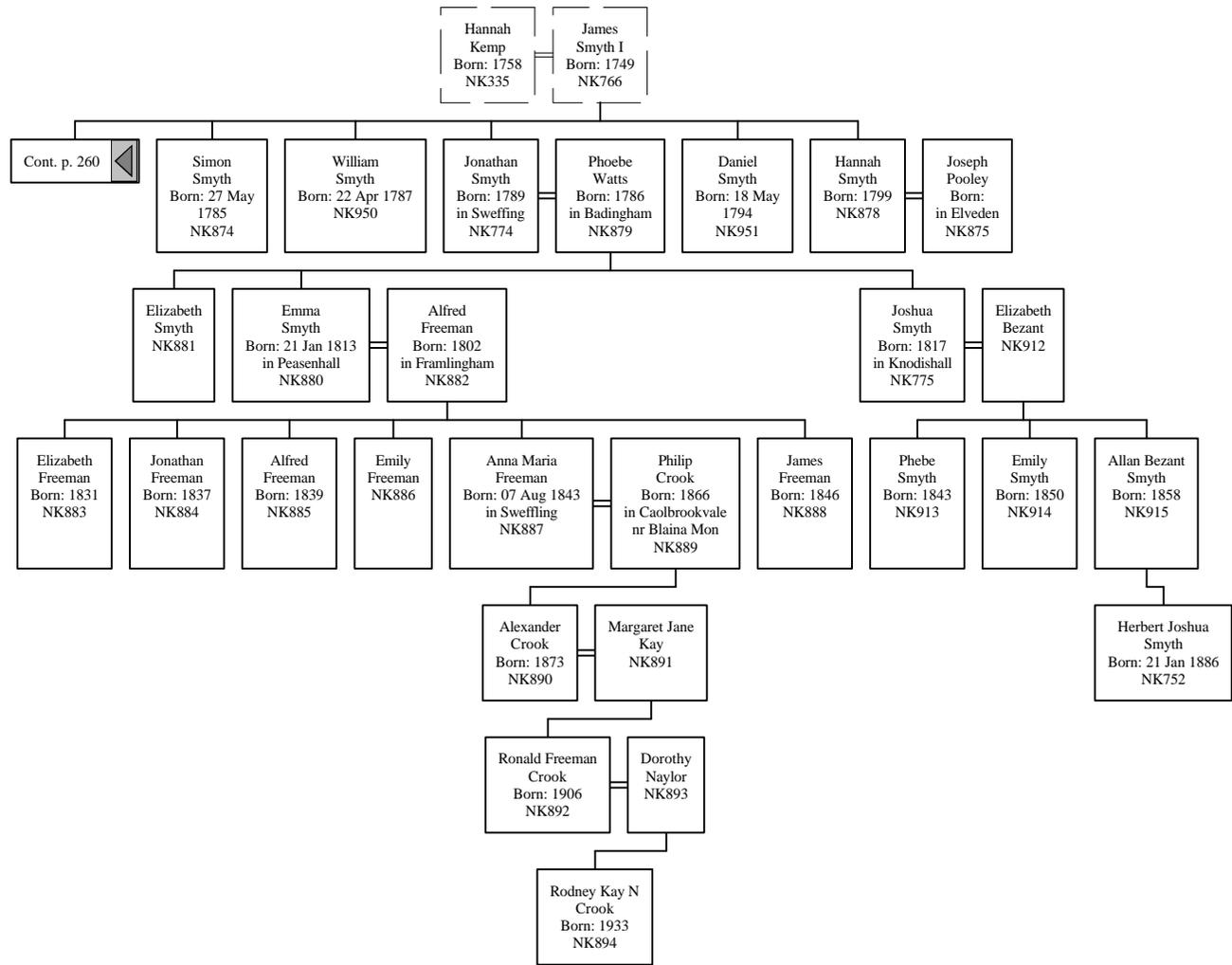
2nd Great-Grandchildren

3rd Great-Grandchildren

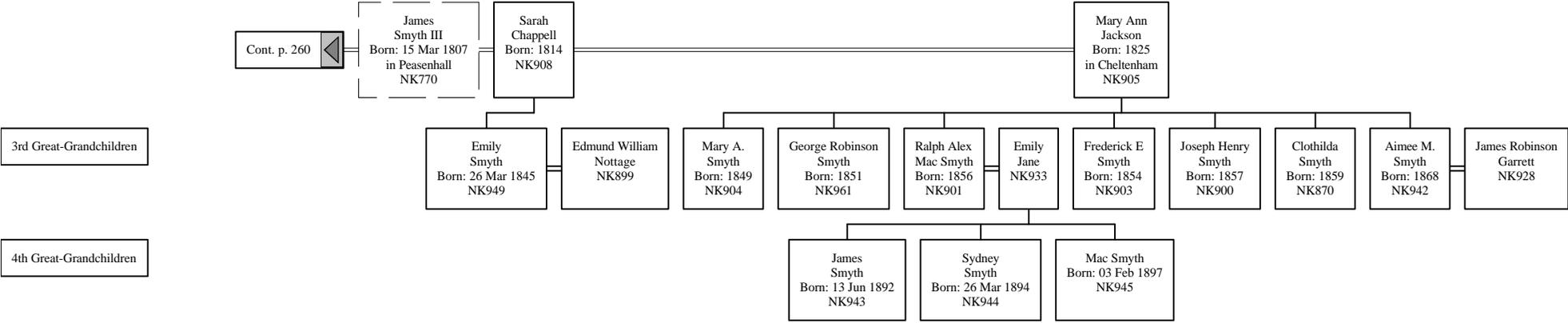
4th Great-Grandchildren

5th Great-Grandchildren

6th Great-Grandchildren

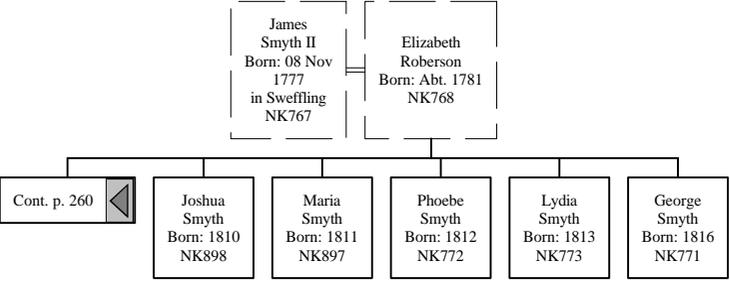


Descendants of James Kemp



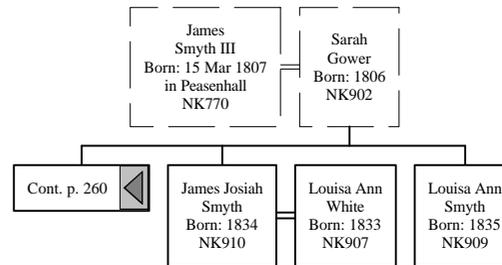
Descendants of James Kemp

2nd Great-Grandchildren



Descendants of James Kemp

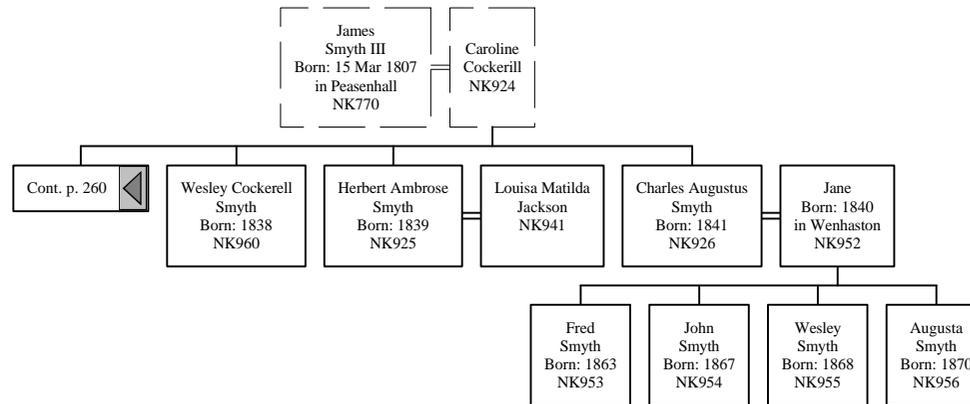
3rd Great-Grandchildren



Descendants of James Kemp

3rd Great-Grandchildren

4th Great-Grandchildren



Descendants of James Kemp

Sarah Ann Kemp
Born: 02 May 1817
in Walberswick NK347

Joshua Cobb
Born: 1817
in Westleton NK633

3rd Great-Grandchildren

Cont. p. 262 ◀

George Cobb
Born: 24 Dec 1848
in Hinton NK640

George Cobb
Born: 1849
in Hinton (Blythburgh Register) NK637

Noah Cobb
Born: 01 May 1851
in Hinton (Blythburgh Register) NK638

Anne Cobb
Born: 12 Mar 1854
in Blythburgh Register (probably Hinton) NK641

Jane Cobb
Born: 26 Apr 1857
in Blythburgh Register (probably Hinton) NK642

James Cobb
Born: 1862
in Mettingham NK643

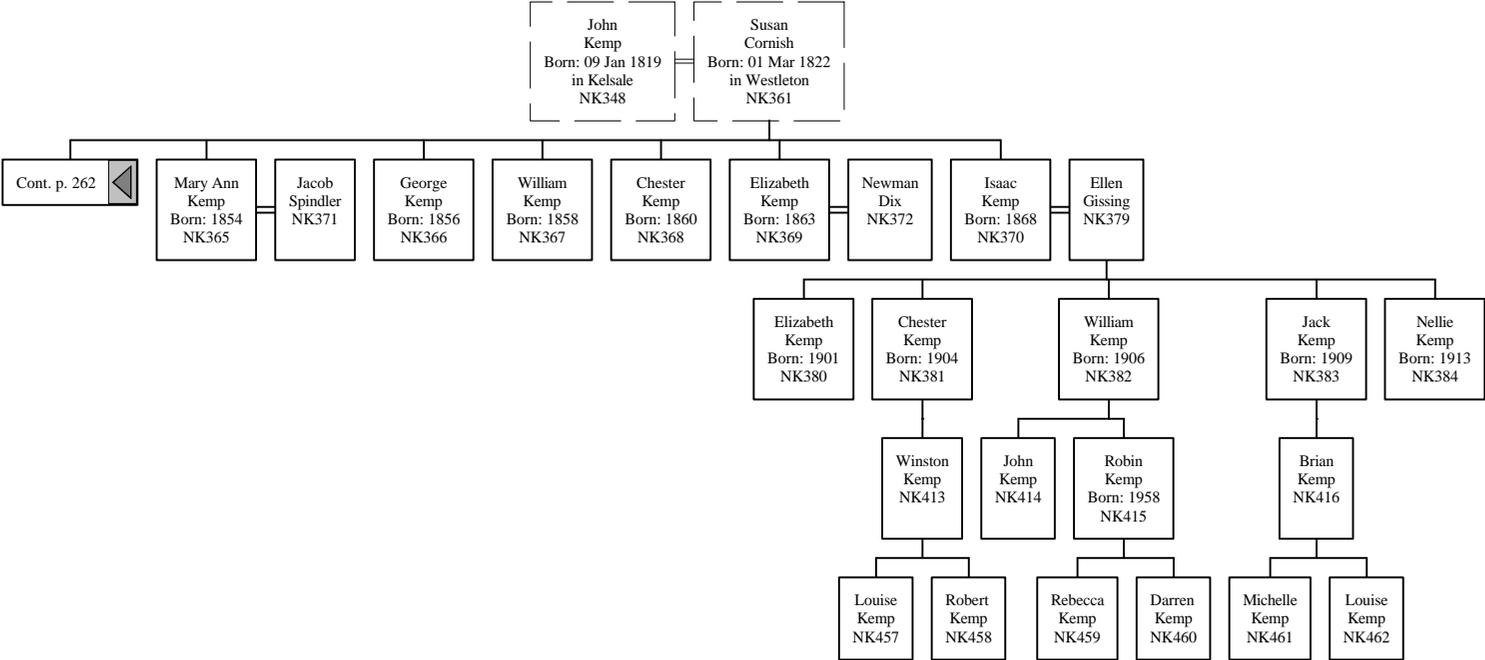
Descendants of James Kemp

3rd Great-Grandchildren

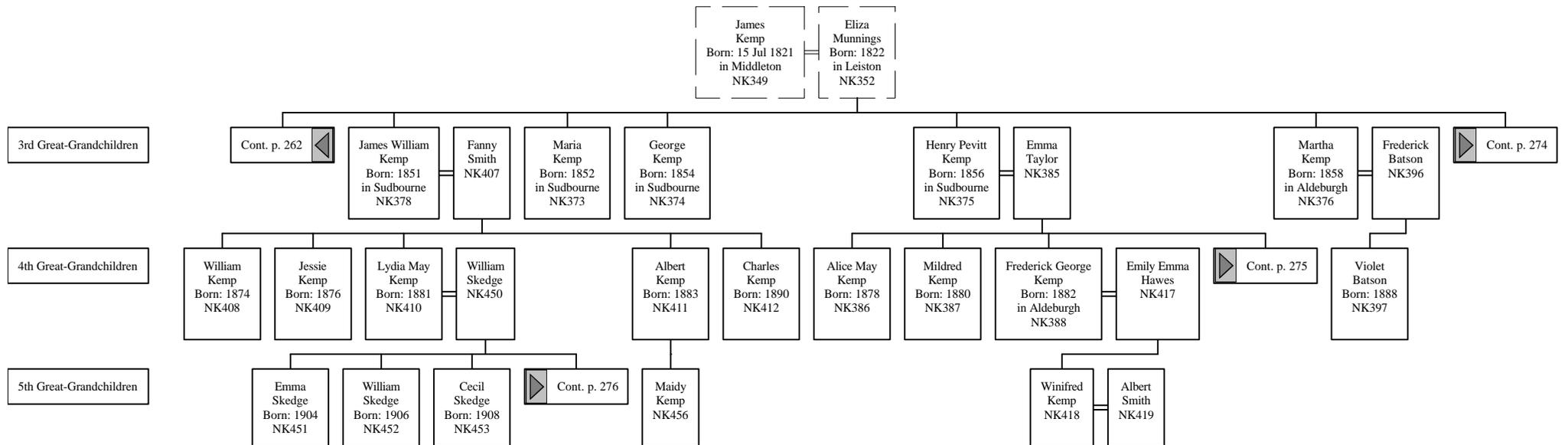
4th Great-Grandchildren

5th Great-Grandchildren

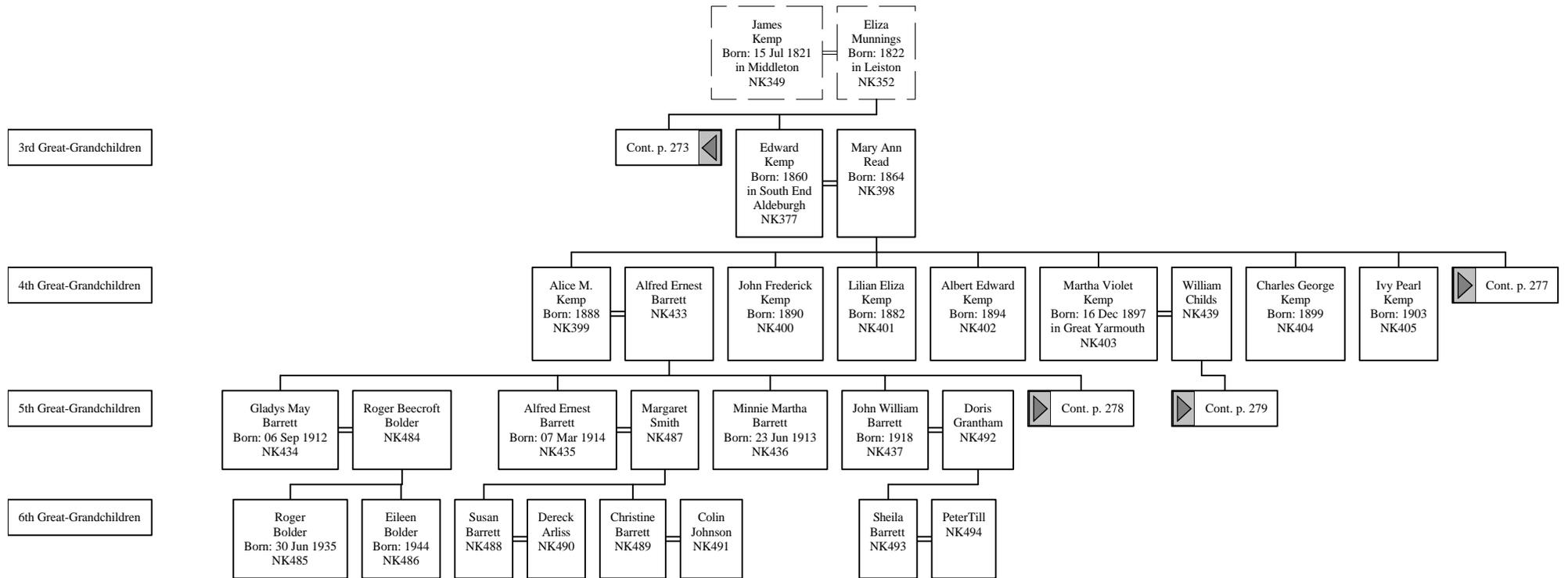
6th Great-Grandchildren



Descendants of James Kemp



Descendants of James Kemp



Descendants of James Kemp

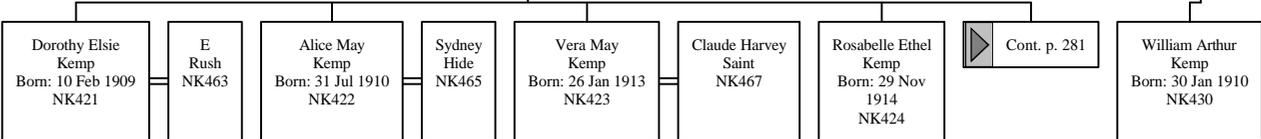
Henry Pevitt
Kemp
Born: 1856
in Sudbourne
NK375

Emma
Taylor
NK385

4th Great-Grandchildren



5th Great-Grandchildren



6th Great-Grandchildren



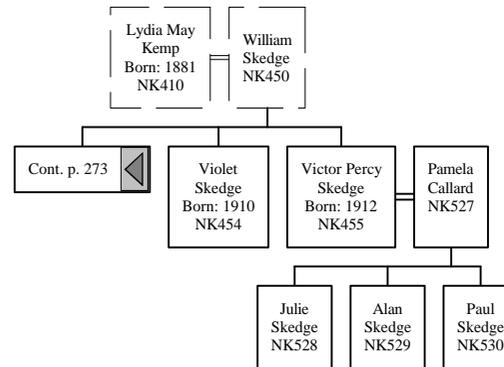
7th Great-Grandchildren



Descendants of James Kemp

5th Great-Grandchildren

6th Great-Grandchildren



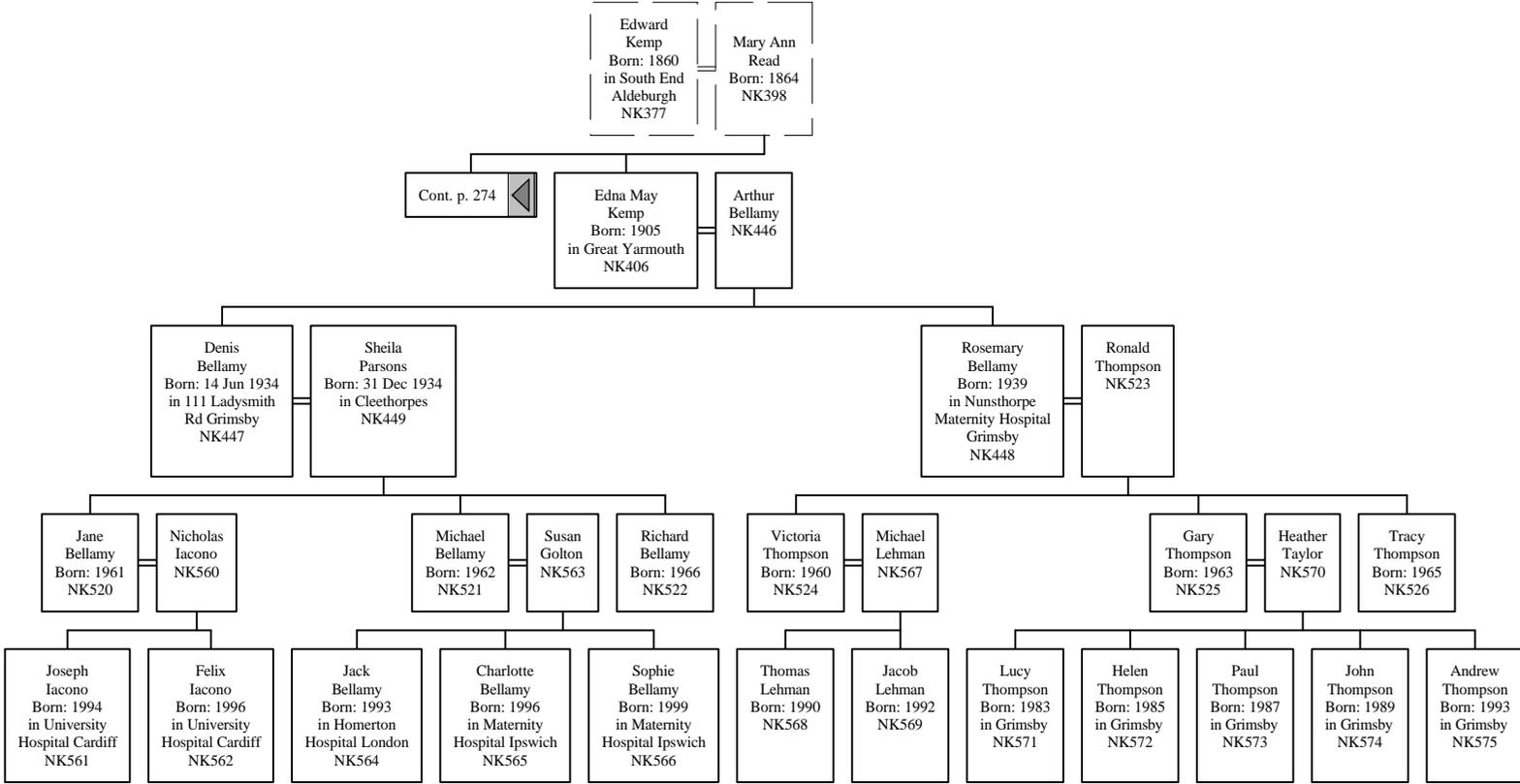
Descendants of James Kemp

4th Great-Grandchildren

5th Great-Grandchildren

6th Great-Grandchildren

7th Great-Grandchildren

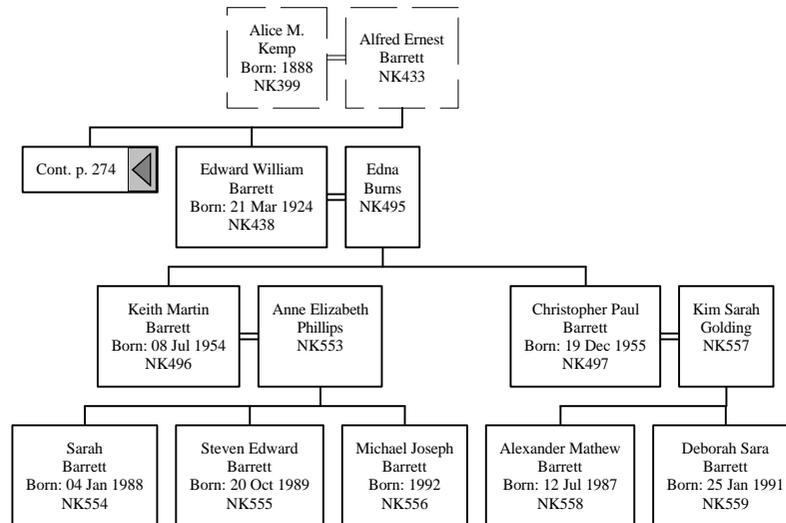


Descendants of James Kemp

5th Great-Grandchildren

6th Great-Grandchildren

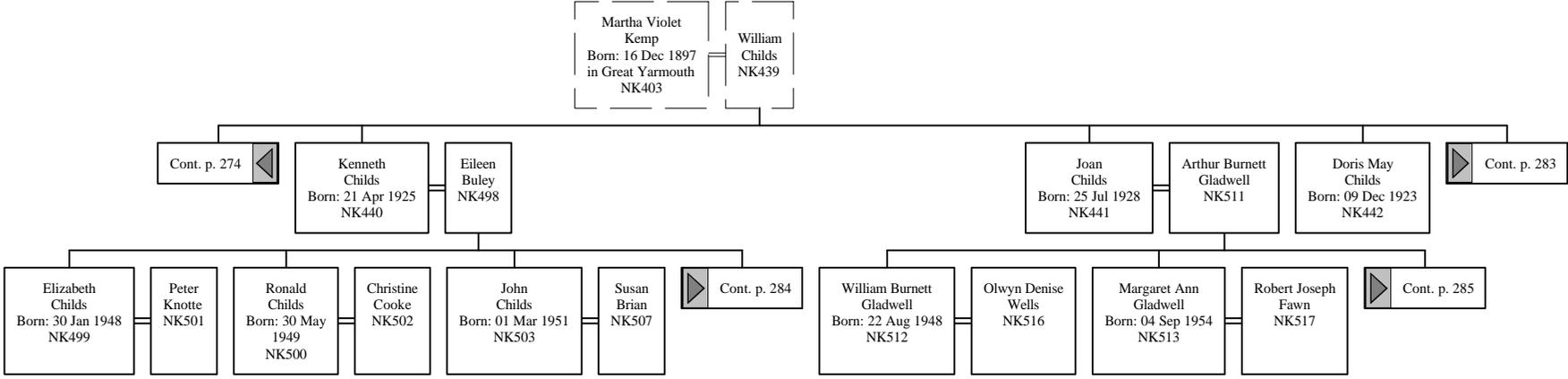
7th Great-Grandchildren



Descendants of James Kemp

5th Great-Grandchildren

6th Great-Grandchildren

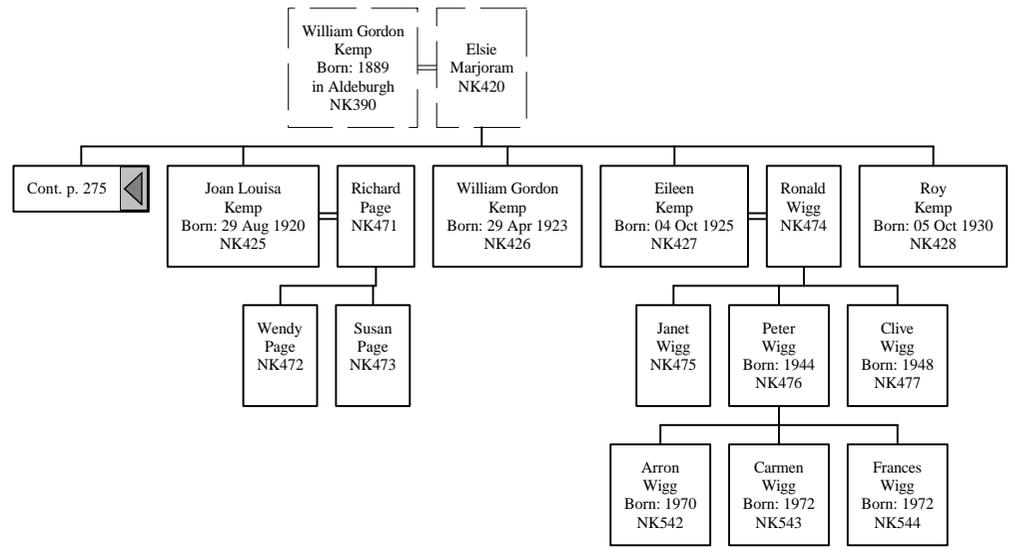


Descendants of James Kemp

5th Great-Grandchildren

6th Great-Grandchildren

7th Great-Grandchildren

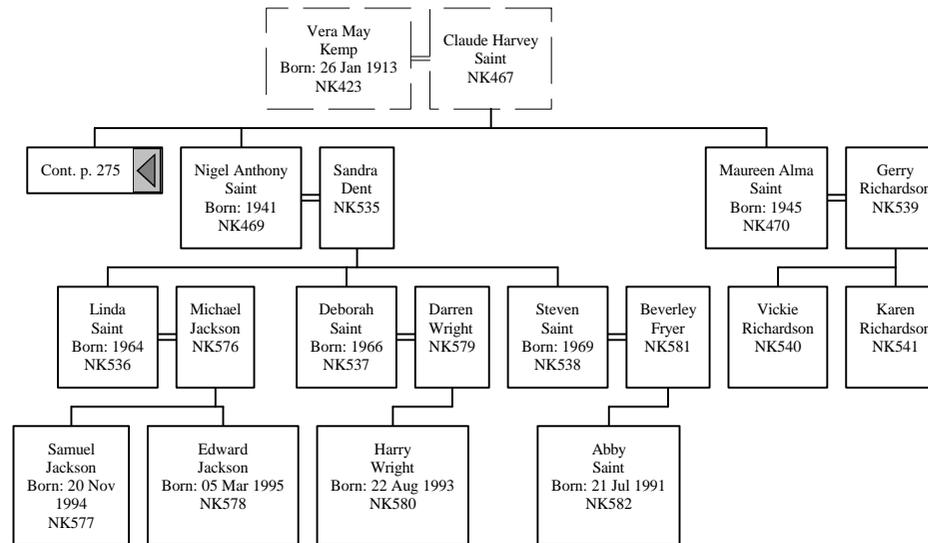


Descendants of James Kemp

6th Great-Grandchildren

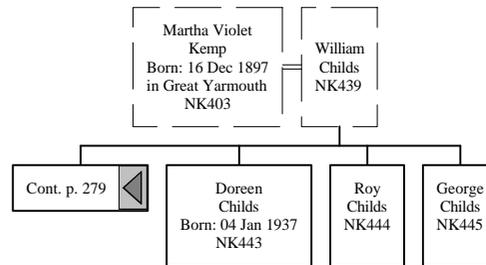
7th Great-Grandchildren

8th Great-Grandchildren



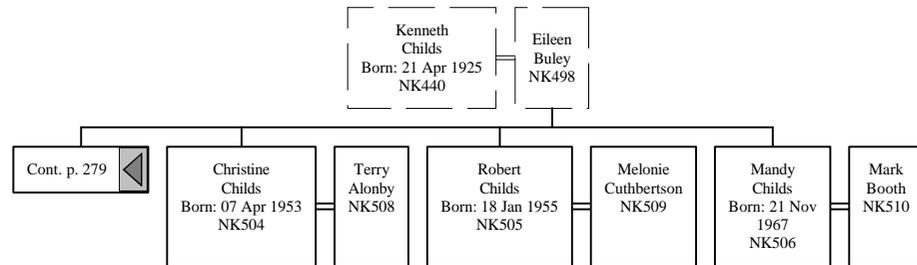
Descendants of James Kemp

5th Great-Grandchildren



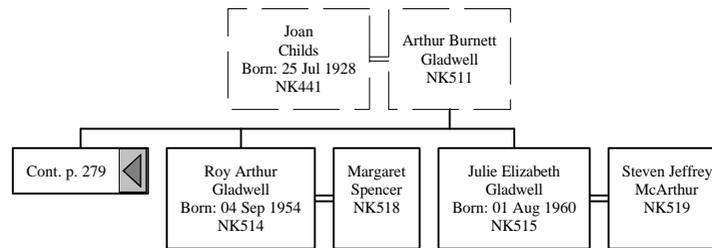
Descendants of James Kemp

6th Great-Grandchildren



Descendants of James Kemp

6th Great-Grandchildren



4 The Last of the Countryfolk

I reached the Suffolk church where my great, great, grandparents were married through a series of highly improbable socio-professional accidents. The two young people who carried my mother's ancestry were residents of the village, which is called Middleton-cum-Fordley, for at one time it consisted of two parishes with two churches in one churchyard. The boy was Simon Kemp and his bride Martha Kindred; they married on April 5th, 1815. It was probably a walking wedding, which was the usual custom, and to modern eyes it would be a very exotic sight as Martha's bridal party wended its way the half-mile from Randall's cottage along the ancient causeway across the marsh to Holy Trinity church.

Middleton and its neighbouring settlements on the lower Yox, probably started as distinct communities of arable farmers who began to coalesce around a strong local leader. The larger region they inhabited, now referred to as East Anglia comprised the present counties of Suffolk and Norfolk. Around this time, archaeological evidence points to the possibility of large scale federate settlements of continental mercenaries who had been called in by the Roman administration to combat the invasions of the Picts.

The centre of Middleton is not easy to find even with a modern map. The parish is situated midway between Westleton and Theberton on a very minor road that crosses the valley of the River Yox, here described as the Minsmere River, a mile or so inland from the sea. Many an English village owes its name (however altered since) to the leader of one of the hundreds of bands of Saxon colonists. They came from north-west Europe and arrived by sea during several centuries following the decline and eventual withdrawal of the Roman power from Britain.

Middleton's neighbours Darsham, which started as Deor's Ham (home), and Theberton, which was Tidbeorht's Tun (fenced home- stead or settlement), had Saxon founders. In contrast, Westleton appears to have a Norse foundation. The Oxford Dictionary of Place Names lists Westleton, along with Westlaby in Lincolnshire, as deriving from an old Norse or Norwegian name, Vestlidhi, which meant a warrior. Presumably, he had travelled to the West (perhaps from Norway) as so many Scandinavians did in search of richer and less crowded land and softer climate. When recorded in Domesday Book it had already existed, in a largely Saxon neighbourhood for at least a hundred years since the Danish invasions and so had become "Saxonised". Westleton was originally spoken as Vestlidhi's Tun but was written in Domesday as Westlede's Tun (settlement).

It is likely that the post-Celtic colonists who founded Middleton and Fordley came late to their land and were squeezed in the valley bottom between the two larger settlements of the clans of ' Vestlidhi ' and ' Tidbeorht'. In any case, shards of Romano-British pottery have been found near the little river away in the marshes. Middleton squats on this tiny river, full of eels and jack pike, which provides the northern boundary of the village. This divides Middleton from its neighbours at Westleton and the boundary is emphasised by the steep northern gravel bank cut by the river in glacial times. It now ambles on to the east and passes into what was described on early maps as the German Ocean, a few miles away, by means of a forbidding old Dutch sluice.

4.1 End of the Beginning

Anglo Saxon Middleton

In Saxon times, the land had been shared out more or less fairly between freemen, and was known as "folk-land". Bishops and ealdormen, with their chief thegns, managed to obtain bigger grants of land known as "bocland" because the details were written down in a "boc" or book. A thegn owned at least five "hides" of land, and, since a hide was 120 acres, he was quite a substantial landowner. A freeman who grew rich could rise to the rank of thegn, and a merchant who had made at least three voyages in his own ship could also be considered a thegn.

Most men, except the serfs, considered themselves free, but a law of King Alfred said that "every man must have a lord" to whom he gave service or duties and who was responsible for his good behaviour. The thegn was bound to serve the King in wartime, as a member of the *fryd*, to repair fortifications and build bridges, and if necessary, to fight.

The greatest of the thegns were the ealdormen, or earls, who ruled large districts of the country. Thegns lived at the centre of their landholdings or accompanied the King round the country with their companions of the hunt and battle, supported and fed by the labour of their serfs and husbandmen, who included well-to-do farmers as well as miserable cottagers, scratching a poor living from a few acres.

The wealthiest of the freemen was sometimes called a *churl*; he paid rent for his land, attended the moot, served in the *fyr*d and was free in most ways, though he seems to have lost some of his independence as years went by. In the regions conquered by the Danes quite small Saxon farmers held on proudly to the title "freeman".

Lower than the *churl* was the *gebur*, a peasant who came to be called a *villein*. He held his land, about thirty acres, from the thegn in return for two or three days' work a week and various gifts. The cottager had less land and also gave service instead of paying rent. There were various free labourers who had no land but worked for pay, and, lowest of all, were the serfs.

Men who had no land at all were serfs, also known as *thralls*, *theows* or *bondmen*. They were little better than slaves and were looked down upon by everyone else, though they had some rights. A man was born a serf if his father was one, or sometimes, a starving freeman who had lost his crops through an enemy raid would sell himself and his family into serfdom. The thegn who owned him would give him food and shelter in return for his work.

It was a pious act to give a serf his freedom. A rich Saxon lady died and left a will freeing some of her serfs; it was written down like this:

"Geatfled [that was her name] freed for God's sake and for her soul, Eccard the smith and Alfstan and his wife and all their children . . . and Arcil and Cole and Egferth . . . and all the men who bent their heads for food in the evil days."

From earliest times, disputes and village affairs were settled at the Moot or meeting-place, which was outdoors, under a great tree or at an ancient holy stone. When all the arguments had been heard, the elders gave judgement and this was called a "doom".

Serious crimes or disputes between villages would be taken to the Hundred Moot, since the "hundred" was a district that included several villages. More important still was the Shire Moot, held two or three times a year by the shire-reeve (sheriff) who acted for the King. The shires were

held two or three times a year by the shire-reeve (sheriff) who acted for the King. The shires were

part of the Saxon state administrative structure, which has governed the development of English institutions from that day to this. An elaborate system of shire, hundred and borough courts maintained law and order and pursued criminals. Each shire had its sheriff who was a royal officer directly responsible to the Crown. Bishops, abbots and thegns went on horseback to the shire moot to deal with affairs too weighty for the humble villagers.

Highest of all was the Witan Moot, the meeting of the wise men, that is the ealdormen, who advised the King on matters such as peace and war. The Witan elected the King and they did not always choose the dead man's eldest son, since he might be too young or incompetent to rule. Usually, however, they chose one of the royal family. In 1066, for instance, they chose Harold whose sister was wife of the dead king and whose father had been the greatest earl in the country.

To summarise, a legally defined and hereditary nobility existed at the beginning of the seventh century. The general movement then lay in the direction of a territorialization of the aristocracy, and of the construction of closer bonds between it and the Crown. These two processes were far advanced in 1066. When the Normans came to build their feudal state they carried their feudal ideals to their logical conclusion by building upon the firm Anglo-Saxon aristocracy. This is the point where the Suffolk Kemps enter recorded history holding feudal rights in a cluster of villages, including Middleton, centred on the Saxon administrative centre of Kelsale cum Carlton.

After the Conquest

William The Conqueror's tenant in Middleton was Roger Bigot (later Bigod), the King's representative in Norfolk and Suffolk, who acted as steward to many of the king's own manors in Suffolk, and was building up for himself the most powerful position of any local Norman magnate. His second wife was the daughter of one of King William's most trustworthy henchmen, and their son Hugh became earl of Norfolk.

In several of his estates in this area, Bigot succeeded someone called Norman. Sometimes he was 'Norman the thegn', as in Yoxford, and there is a reference in neighbouring Darsham to 'Norman the sheriff', who is very unlikely to be a different person. Most of the references are simply to 'Norman', and since the Conqueror's sheriff Roger Bigot succeeded the Confessor's sheriff Norman in so many estates, particularly in this neighbourhood and in Colneis (the Walton-by-Felixstowe peninsula), it looks as if Roger was succeeding to land held by Norman as sheriff. The land transferred to him from the Confessor's sheriff was a reward for military and political support of King William in the Conquest. Many of these estates are characterised as being small holdings with large numbers of freemen, which might explain the need for involvement by the sheriff.

In relation to Norman (whose name proclaims him some kind of Northman who settled hereabouts ahead of the gang from Normandy), Domesday Book records an almost unparalleled act of clemency by the Conqueror. Describing the smaller of the two wealthy Saxmundham manors, the scribe commented: This is one of the three manors the King gave back to Norman:

The detailed descriptions of other small estates, including small manors, in Domesday Book show how Norman Kemp was able to hang on to much of his pre-Conquest property. One wonders if Norman's fellow English and Anglo-Danes regarded him with envy, or with hatred as a

Quisling. His keepings were not enormous, but his Saxon friends and neighbours were ruthlessly dispossessed. For example, one of these was Ulveva, a freewoman at Kelsale, where the king granted Roger Bigot a new market. Nor were members of Roger's household neglected in the carve up of Saxon lands. His chaplain, Ansketil, acquired in Darsham, adjoining Yoxford, a 'carucate' that had belonged to seven freemen (six of whom were named here in the record); and 16 'acres' and 1 'rood', which the same wretched Ulveva had owned and had to hand over; and 24 'acres' less 1 'rood' that belonged to Blakeman, a freeman who was also relieved of small manors in Darsham and Sibton. The parish of Kelsale-cum-Carlton forms a detached portion of Hoxne or Bishop's hundred. It was had probably been taken partly out of adjacent hundreds when Kelsale became the administrative centre for the pre-Conquest sheriffs in East Suffolk.

Roger Bigot is a central figure in the Domesday survey of Suffolk and Norfolk. It was he who held the principal royal and ancient demesnes in hand for the king. These are listed in the first four folios of the county. There is no doubt that Roger Bigot was a man of extraordinary administrative ability, with exceptional military skills. He became the founder of a local dynasty. It has been suggested that his name was derived from 'le Vigot' or Visigoth, but we know very little about his origins other than that he was the son of a knight closely attached to the fortunes of the Conqueror. After the Conquest he was rewarded with 117 lordships in Suffolk, but most of these were freemen with small manors, and just six lordships in other counties. More importantly, he married Adelica, the daughter of Hugh de Grandmenisle, and thus must have been accepted into the higher echelons of Norman society. By her he is said to have had seven children and there are other indications of an extensive family from witness lists on early charters. He is recorded as sheriff of in 1069. Later he became Dapifer, or steward to King William Rufus. The sheriffs were not usually of aristocratic background, but they soon aspired to baronial status; thus his second son, Hugh, became the first Bigot earl of Norfolk in 1140, and for the next 167 years the Bigot family dominated the region. Roger Bigot appears as the seventh listed tenant-in-chief in Domesday Suffolk; most of his holdings appear to have been transferred from the previous sheriff, Norman, who may have been sheriff from 1065 to about 1069. There follows an extraordinary list of 'Freemen under Roger Bigot' which extends for eleven folios and represents a comprehensive record of the 537 freemen held by the sheriff. A similar but smaller entry for Roger Bigot's freemen appears in Norfolk. He also held one or two persons in the custody of the sheriff with their lands. The distribution of these freemen is central to an understanding of why there is so much detail included with them, in particular their commendation to 'predecessors'. First, they are concentrated in East Suffolk, particularly along the coast. Second, they cluster in relation to important estates, some of which had either been ancient royal demesne or the estates of Harold Godwinson and his brother Gurth. Two clusters relate to the estates of Edric of Laxfield at Eye in Hartismere hundred, and the estates of Norman, the previous sheriff, at Kelsale and Walton.

There are indications that the post of sheriff had changed hands a number of times. Concerning the freemen in the soke of Bergholt: 'when Roger Bigot first had the shrievalty his ministers ordered that they

specifically granted back to him by the king. He also continued in the service of his successor, Roger Bigot, as one of his ministri (chief administrators).

The sheriff held certain lands for his term of office, some of which were acquired through the

process of his official duty as, for example, the two burgesses of Ipswich held by Norman, one in pledge and another for debt, or the two freemen with 18 acres over which Berenger had encroached. Berenger was at the king's mercy, but he was sick and could not attend the pleas. 'Now [the lands] are in the sheriffs custody'.

These lands in temporary custody contrast with estates such as Kelsale, which had been held by Norman the Sheriff before Roger Bigot took up his post. The earliest spellings of Kelsale are Cherssala, Chersala, Chylesheala and 'Kires hala'. This suggests that the first element originally began with a soft consonant 'C' and as Chere may be equated with Old English scire (shire). Thus Kelsale was the 'Shire's-place', a name which perfectly fits its function as the estate held for the use of the sheriff during his term of office. Kelsale also had a market in 1086 and there were 35 freemen who could sell and give their lands, suggesting a degree of freedom approaching town status. If Kelsale was the sheriff's official manor there may well have been sufficient traffic to make it proto-urban in character.

Such estates and the men who lived on them were in effect Crown property reserved for the use of the sheriff during his term of office. As both Kelsale and Carlton were part of the same outlying portion of Hoxne hundred, Carlton must be considered in the same light as Kelsale. The importance of Carlton place-names has long been recognised, meaning the tun of the ceorls or free peasants, usually linked to royal manors and estates. It was the house-carls who were in effect the 'standing forces' used by later Anglo-Saxon kings to enforce tax collection. Thus we see in Kelsale-cum-Carlton the remarkable fossilisation of an ancient pre-Conquest administrative system; the freemen under commendation to the sheriff clustering in adjoining villas were clearly an extension of that same system.

The freemen under Roger Bigot were held by a group of about eighteen individuals who were probably the ministri or agents of the sheriff. Some, such as Bernard, Turolde, Hugh de Corbun, Ralph de Turlaville, Robert de Curcun, Robert de Vals and William de Nemore seem to have Norman names, but others, including Ausketil the Priest, who we are told was Roger Bigot's chaplain, bear Anglo-Saxon or Anglo-Scandinavian names. These include Thurstan son of Wido, Wihtmar, Cus and Akile Surfreint. Others have a history within the Domesday survey which suggests that they had turned their loyalty away from the old Anglo-Saxon order to serve their new Norman lords. Such was Godwin son of Tuka, who had been Earl Gurth's man in the time of King Edward. Ulmar, the king's reeve of Bramford, enjoyed Roger Bigot's support. Norman, the previous sheriff who has already been discussed, must have been a particularly useful agent in the political transition and that is why he was allowed to keep three of his manors. It probably also helped that he was a Norman. Once safely in possession of their lands at Peasenhall, the family began to remind the world that they were also proud of their pre-Conquest heritage as *kemps* (i.e. Saxon warriors).

4.2 *The beginning of the end*

The description that comes closest to Middleton as Simon Kemp and Martha Kindred knew it is in White's Gazetteer and Directory of Suffolk, published in 1855. It summarises the village as a small socio-economic unit, and in particular emphasises its complex ecclesiastical history, and old manorial divisions of its lands, which governed where and how people could live and what they could own.

MIDDLETON, a well-built village, on the south bank of the river Minsmere, 4 miles N.E. by N. of Saxmundham, has in its parish 620 inhabitants, and 2024 acres of land, of which 603 acres are in the hamlet of FORDLEY, which was formerly a separate parish. The united parishes are now commonly called Middleton-cum-Fordley, and in ecclesiastical matters, Fordley-with-Middleton, the former being a rectory and the latter a vicarage.

Part of them is in the low marshes of the Minsmere level, and they are in three manors, viz., Middleton Chickering and Fordley, of which the Trustees of the late Rev. C. M. Doughty are lords; and Middleton-Austin, of which the Rev. E. Hollond is lord; but part of the soil belongs to Lord Huntingfield, Mr. G. Randall, and several smaller owners. Middleton Church (Holy Trinity) is a small fabric, with a tower, containing live bells, and surmounted by a leaded spire. The roof is thatched with reeds. Fordley Church, of which, no vestiges remain, stood in the same churchyard, and was a smaller edifice, which was suffered to go to decay many years ago. In 1620, complaint was made to the Bishop of Norwich, that when service did not begin and end at both churches exactly at the same time, the bells and steeple of one disturbed the congregation of the other. To remedy this inconvenience, the bishop directed that the same minister should serve both and officiate in them alternately, Fordley is a discharged rectory, valued in K.B. at £5, and now at £569, with the vicarages of Middleton and Westleton annexed to it, in the patronage of the Rev. E. Hollond and incumbency of the Rev. H. Packard, M.A., who resides at Darsham. His tithes in this parish are commuted for £161. 10s. per annum; and he has also £8 a year from, the great tithes of Middleton, which belong to the Rev. E. Hollond, and are commuted for £344 per annum, besides about £95 a year, payable to other impropiators.

Middleton was appropriated to Leiston Abbey by Ranulph Glanville, and was granted by Henry VIII. to Charles Duke of Suffolk. The poor have eleven small ground rents, amounting to £3. 9s. per annum, but the donors are unknown. The Wesleyans have a chapel here, built in 1828. The Church School was built in 1850, by the Rev. Edmund Hollond, at the cost of £400.

Simon Kemp, was born in Saxmundham. He was the third child in his family to be baptised Simon, the other two having died in infancy. Martha Kindred grew up in Framlingham, two places that at the speed of travel two hundred years ago were as remote from each, and from Middleton, as the four corners of the United Kingdom are today. However, young people were the same then as now, opting for travel if this meant financial betterment. As to how Martha Kindred came to be living in Middleton it is significant that an Elizabeth Kindred was listed in the Tithe Apportionment of 1839 as the cottage tenant of farmer George Randall. This lady was probably related to the Framlingham Kindreds, and it is likely that Martha took advantage of kinship and lodged with Elizabeth as a farm servant of the Randalls. It also makes it likely that young Simon Kemp, born in Saxmundham, was one of Randall's labourers.

After their marriage, the census information relates how they moved with a growing family to Kelsale, then back to Middleton for a spell, where my great grandfather was born, then away ten miles westwards to the windswept claylands of Boats Hall Farm on the boundary of Laxfield and Ubbeston. On his way, Simon progressed from scaring crows to the honourable position of farm bailiff. They eventually settled in Westleton, and are buried together in the local churchyard under a massive linden tree, just a few miles away from the church in Fordley where they were married.

At the time of Simon and Martha's wedding, the Barham's were a dominant family in Middleton. There were a large number of Barhams in the village, all extremely poor and related to one another. It is through the writings of a descendant of these Barhams, Allan Jobson, that it is possible to picture the village and the lives of its inhabitants in the times of Simon and Martha Kemp. Allan actually belonged to one of the first suburbanite families, being born in South London, which was then rapidly expanding into rural Kent. Starting from a highly personal viewpoint of ancestral deprivation, Allan captured the world of his Middleton maternal grandparents in a series of books about his Suffolk roots. The first was 'An Hour-glass On The Run', written in the late 1950s. It is a prosaic account of the life and times of his Middleton grandparents, when, as he put it:

'time moved gently, and the ways and doings were Elizabethan by inheritance. There was hardly a job of any kind in the economy of Middleton households that was not carried out in the tradition of a long, long yesterday, and in such manner it was well done. But no one could go further back than the second generation, since their grandfathers stood at the root of their family tree'.

The complexities of our present day global-scale society often obscure the world, and any sense of its personal significance, from us. Social history can add many important dimensions of humanity to our knowledge of the past, and so help us towards a fuller understanding of both past and present, and perhaps towards more satisfying perspectives for living. In this respect, Jobson was part of a long stream of writers who thought they could see heroism in farm labour. This probably began with Thomas Hardy's imaginary 'Wessex'. Charles Kingsley, in his novels and political writings, drew on his real experiences as a parson working with the rural poor, as did Rider Haggard as a farmer and JP of Ditchingham, on the border of Norfolk with Suffolk. In 1936, another Suffolk writer, Adrian Bell, published an anthology of writings about the countryside, motivated like Hardy, Haggard and Jobson with the aim of tracing a sense of community. Bell's view was that friends and kin, coupled with a sharp visual spirit of locality, had been the framework of English countrylife. He was also seeking to express the two modern viewpoints on rural life; the contrast between the firmly rooted 'countryfolk' and the flighty urban 'countrylovers'. The split between these two ways of looking at the land as a resource, the one for its harvests, and the other for its history, landscape and nostalgia, is now complete. The countryside is completely urbanised. It is organised to reflect city ways and values through its global telecommunications networks, holiday homes and supermarkets. Its fields are becoming museums of living landscapes, which are designated and managed as protected areas to provide a resource of living nature for the enjoyment of urban taxpayers.

In 1977, yet another local writer, Ronald Fletcher published his book '*In a Country Churchyard*'. The book consisted of stories - long hidden in East Anglian country churchyards - about the people who made rural communities what they are, and who therefore lie at the roots of much of our own nature. His contention was that such stories about 'ordinary' people are not known to the orthodox historical record of books and documents. Facts can be reliably discovered about them from photographs, newspaper accounts, letters, even old magic lantern slides, to form a local *book of place*. The places and situations where these people lived, and where the significant stories of their lives took place, are still there. Fletcher lived in Southwold and the first two

been captured.

Combining the sentiments and examples from these sources I have tried to encapsulate the society of Middleton and Westleton at the watershed of agrarianism with industrialism. This divide is to be found somewhere around the end of the Napoleonic Wars. A useful date is 1813. Then, the age-old isolation of village life was vanishing under the influence of the new highways of Telford and McAdam, and the fast coaches they made possible. Change began when the Ipswich to Yarmouth turnpike road was opened in 1785 and so a Middleton or Westleton boy or, more often, the girls with a chance to "go into service", had only to walk a few miles to Yoxford to catch the Yarmouth coach. It left the 'Three Tuns' in Yoxford at six every morning, to be in London before the end of a summer day.

Travel brought countryfolk into the whirlpool of national life, which was driven by the politics of cities. In 1815 the United Kingdom of England, Ireland, Scotland and Wales was ruled by the Tory Government of Lord Liverpool, a government that enjoyed enormous prestige at home and abroad for its successful handling of the long wars against the French Republic and Empire. But the government proved itself to be inept at handling the complex pattern of new domestic problems that threatened to disrupt the land. For the whole structure of British society had gradually been changing under the pressure of two powerful, if "blind", influences. The first was the application of radically new methods of production to agriculture and to the mining, pottery, textile and iron industries. The second influence was the rapid growth and redistribution of population. In such a period of social and economic change, the inadequacies of the traditional system of aristocratic government and of the accepted means of dealing with popular unrest became apparent in the years of depression after 1815.

Although the figures compiled for the first official Census of 1801 are not always reliable, a comparison with those of the 1811 Census indicates a rapid rate of population increase that was recognized with mixed feelings by Parliament, as the following extract of its deliberations in a debate in the House of Commons, on January 18, 1812, makes clear:

Mr. *Rose* . . . considered it a matter of congratulation to the country that the population had increased, when the drive for men for the army, navy and merchant service was contemplated. It might, perhaps, be said that, at the time when the country was called on to exult in such an increased population, it unfortunately appeared that the employment for the lower orders had fallen off. Where such a circumstance occurred, it was to be regretted; but, he believed, in the manufacturing districts and there only, had employment failed; everywhere else it kept pace with the increase of population. . . . There was a subject of infinite importance connected with the increase of population; he meant the facility of providing the people with food. Much had been stated on the high price of provisions, and the uncertainty of a supply of grain from other countries. Means should, therefore, be devised to enable the country to supply itself. . . . He was aware that the inclosure of waste and common lands was carried on to a great extent, but this did not keep pace with the necessities of the country. What else could be added to their internal resources? He had no objection that all the lands fit for the growth of barley, oats, etc., should be continued under that species of tillage. But this alone would not be sufficient; and he was persuaded that there was no way in which the country could eventually supply its population, except by encouraging and extending the planting of potatoes, which could grow in those soils which were unfit for the cultivation of grain. There was another source of supply; he meant the fisheries. It was strange that in a maritime country, like this, fish was rare to be seen, except at the tables of the rich. . . .

gardens, the latter chiefly encroachments on the common, which was the waste of an ancient

manor. Cows there were about fifteen, besides heifers and calves; about sixty pigs great and small; and not less than 500 head of poultry. The cattle and sheep of the neighbouring farmers grazed the common. The bees alone were probably worth more annually than the common, if it had been enclosed. It has been calculated that the cottagers produced from their little bits that were theirs by ancient right, in food, for themselves, and in things to be sold at market, more than any neighbouring farm of 200 acres! The cottagers consisted, fathers, mothers and children, grandfathers, grandmothers and grandchildren, of more than two hundred persons! Was it a 'waste' when a hundred, perhaps, of healthy boys and girls were playing there of a Sunday, instead of creeping about covered with filth in the alleys of a town?

It is really the generation of Simon and Martha's children, my great grandfather's generation, who were carried along with the tide of industrialism. Their upheavals marked the end of a long period stabilised by the rituals, rules, customs, and morals of a pervasive agrarianism. This system had long governed what was acceptable in family and community, from social relationships to making chairs. My great grandfather James' transition from farm labourer to sailor, lost at sea, stretched bonds with place and kin past their age-old limits, well beyond the adjustable pace of his father from farm to farm in a relatively small familiar circle of opportunities opened through kinship. This apparently endless round had engrained the Kemps in a small dimension of the Suffolk landscape of the Blyth catchment since Saxon times. Migration to new lands overseas now became commonplace. Up till then for common folk, it had been a retribution of the judicial system applied to the misdemeanors of poor folk. Old Mrs. Cadby of Westleton, speaking in 1963, remembers her parents' story of a local boy convicted of sheep-stealing being driven off in a wagon towards Halesworth. This was the first stage of the terrible journey to Botany Bay during which many convicts used to die owing to the vile conditions on board the prison ships. His mother, a tall gaunt woman, had come to say good-bye though she was not allowed in the waggon. As the constables pulled him away she said "When you get to Australia, look at the moon when that's full, and I will too. Then we'll know we're looking at the same moon". The waggon started, the woman striding behind in silence. Mother and son knew they would never meet again.

Poverty was an ancient problem in Britain. Long before the 19th century, Parliament had recognised that private charity was inadequate, and had required local village government to relieve their own poor and deal with vagrants likely to endanger peace and prosperity. By the beginning of the 19th century rapid agrarian and industrial changes, the expansion of population, and a long and expensive war, were producing a social upheaval that overwhelmed the indigenous system of village self-help for the poor. Workhouses were established. The people of the village of Friston organised their parish relief around a 'workhouse farm'. Here, James Kemp, a parish overseer is recorded as carrying out maintenance work on the property. The family of one of my Pevitt ancestors was sent to the much feared, and vast institutional workhouse at Bulcamp, on the hill above Blythburgh.

Nevertheless, the hardships of country living were being glossed over by the time my grandfather was a boy. The countryside and the ways of countryfolk were already becoming the

4.3 Lost senses of being

Long since Simon and Martha passed away people have become more and more remote from the evidence of primary senses tuned to the countryside. There has been a loss of sights and scents that define places as being special with an intense feeling of belonging. There is still a lovely air inherent in the hedgerows draped in hawthorn and honeysuckle, and in the verges lined with huge docks, burdocks, teasels, hogweed and wild parsnip, but it is alien. There have been losses, such as the gritty dust of the roads mixed with the sweat of horses and Stockholm tar. Smells came from the stackyard, of hay and straw, and large beds of nettles. Then from the granary came mealy smells and the thick odour of oilcake. From the sties, the bullock yard and the stables, and not least the grease in the cart shed came other and more pungent smells of animal 'muck'. Something pleasant, even fragrant could be found about an empty sack.

Another lost quality, fittingly complementary to the other, was that of stillness. The air seemed still, as quiet as a mouse, so that what sounds there were travelled long distances and were full of music and echoes. There was a crunch of wheels grinding on the gritty road and the clip-clop of the horses. A barking dog was a portent of disturbance at some distant farmstead; the blare of a cow indicated she had been robbed of her calf; the bleating of sheep measured the size of the flock, and a barking fox carried wildlife on into the night. To these were added the mark of special days; the church bells on Good Friday and the ring of horse bells on market days.

True, this peace infused loneliness, for strangers were rarely seen, and if one should appear then he would be watched by many unseen eyes, and speculations made as to whence he had come and where bound. Country folk, not unlike my great great grandparents, would have looked out through horn-like glass set in leaded casements to see who was passing along the dusty road. It was nothing uncommon for labourers to hold a conversation between two fields, an acre or so apart. As for a passing trap, surely that demanded a hail and a wave of the cap! But isolation also developed a clannishness, a splendid isolationism, and a pride in one's own parish that held the best bell-ringers, the best quoit players, and the finest harvest men for miles around. Fights for supremacy between villages were commonplace.

Over all was the pervading sense that history was alive. This was visible in the monuments set into the walls of the parish church, the local place names, and the legends and stories that incorporated local landmarks into a sense of continuity with a past that was as if yesterday. There was also a dominate ultimate sense of self-sufficiency. As much as possible was homemade, drawing as far as possible on natural resources to blend family needs with availability of the natural resources of soil, and what could be harvested from its productivity. Finally, people belonged to a community in tune with the greater cosmos through a dependency on weather, the cycles of time as measured by the saints days of a universal church calendar, and, above all, the clear distinction between night and day was keyed to the light and colours of sunrise and sunset.

It was not long in the stream of unchanging social custom since Elizabethan carpenter architects had built the cottage where Martha Kindred had arrived from Framlingham as a house servant or dairy maid. True to their local craft the builders would have secured gardens with flint walls, made cart sheds with a granary above, and adzed the trunk's lengths of oak to span houses and barns alike.

History hung in field names that were alive and lovely. There was, for instance, in Middleton, the gentle slope adjoining the Drift leading up to the Ashen Yards. It was known as Mary's Acre. One wonders now if it merely commemorated some blowsy dairymaid, or whether it was the last remnant of a pious bequest. Bees' Pightle was imbued with sweetness and mead, as was Gallows Hill with retribution and a swinging corpse. East and West Maypole were redolent of

Gallows Hill with retribution and a swinging corpse. East and West Maypole were redolent of

Merry England, and the days when all grandmothers were young and danced on the lawn before their squire at Theberton Hall. But what of Grave Field and Hanging Grave? Were these the last resting-places of suicides? Who was Sarah of Sarah Cobbler's Pit?

Sarah Cobbler's Pit was along Middleton's Back Road Hill, and in its sunlit depths, spring by leafing spring, grow the earliest primroses. Village children would vie with one another as to who could gather the first bunch. Willow trees abounded and there were also undrained marshes adding their wistful beauty to the scene. They could find such flowers as meadow saffron, toadflax, chicory, marsh orchids (alias cuckoos in Suffolk), lady's bedstraw, the Roman nettle, and as one got near the sea, the bloody cranes-bill. At the sea's edge were the untamed reed beds which supported the regular local maintenance of thatch (flags) for cottage, barn and church.

The village was traversed by a number of footpaths, then in constant use, which crossed fields alive with manual labour. They led to farmhouses, or cut off corners, but now their whereabouts are almost forgotten, and certainly their original use, say to a dairy door for milk and butter, has long since gone from memory.

Veteran trees were preserved as boundary markers. These were the ancient ashes, pollarded oaks, and hollies that from time out of mind had guided the villagers in their annual ceremony of treading out their community's topographical limits. This was an essential activity and dates from the times when allegiance to your village was paramount before there were maps.

In and around Middleton, the local village inns were certainly waymarks for the traveller and a focus for village life. They were not only places to bait your horse, but a guide to the very few travellers. At Middleton was the Bell, thatched like the church, but at Kelsale it was the Eight Bells, so named from the fine peal in the nearby belfry. At Westleton stood the Crown, brick-fronted and covered with Gloire de Dijon roses; then at Darsham was the Fox. Yoxford had the Three Tuns, a posting-house, large and comfortable withal, with one of the finest bowling greens for miles around. At Theberton they went into the Lion, and, of course, Dunwich had the Ship, since it was on the edge of the great Ocean. Here they not only brewed their own beer (as did the others), and put it into the little stoneware bottles, but gave their customers a biscuit to mumble with their beer. Saxmundham had the Angel, and Sibton the White Horse. Needless to say, many if not all of these inns were of ecclesiastical origin, such as the Fox and Goose at Fressingfield, and the Queen's Head at Dennington. Butley was also known by its pub, which was the 'Oyster,' and oyster patties were no mean delicacy at all levels of society. Eastbridge hamlet at the sea end of Middleton had a little low-lying pub there which they called the Eel's Foot; where the customers were likely to be part-time smugglers on their way from the shingle beach by field paths to Westleton.

Ancient ruins were other man-made landmarks that gave character to this small dimension of Suffolk. There were the ruins of the Franciscan monastery at Dunwich. Here was once the apsidal end of a Saxon Lazar chapel. Dominican or Black Friars had been here also, and a cell to the Order of St. Benedict at Eye, but these had been washed away. Then in the opposite direction,

three houses in the whole country, had one at Bruisyard.

So, antiquity was in every field, and around every corner. Legends, secret passages, strange happenings, portents and fears abounded. For example, it was said, and as certainly believed, that if you were born in the Chime Hours you could hear music in the ruins of Leiston Abbey; but if you should go to investigate then the music would stop, to begin again as you drew away. How appropriate that it is now the home of a music school. Then, too, there was an underground passage leading to Framlingham Castle, but you must keep out of that at all costs, for if you were to venture inside you would never be able to get out again!

Our forefathers lived by the soil and the most important thing for them day by day was the weather. Everyone could read the sky almost as well as a barometer, and knew of coming changes by certain actions of stock, particularly pigs; and by the rooks in the sky. It was widely believed that the moon ruled the weather and was a very real person. They watched its face and paid particular attention to the first moon of the year. Then again they watched the stars, especially those which 'wooly ran,' being careful to note the direction. If one ran to the right it meant good news, but if to the left, bad tidings. There was of course, the weather vane on the church spire; some said it had been there since the days of William the Conqueror; and it might have been as far as their time was concerned.

In their fruitful memory were recorded the vagaries of the atmosphere. They used to say as they wagged their heads and watched the corn sprouting,

Under water, famine; Under snow, bread.
If on Candlemas Day the thorn hangs a drop,
Then you may be sure of a good pea crop.

Bad weather was committed to folk memory. January 6, 1814, when Simon and Martha were planning their spring marriage, remained fresh in the collective mind well into the following generations. This was the day when it began to snow, and the frost continued until March 20th, so that a white world lasted for nigh on three months. The couple must have wondered if the wedding party would be snowbound. And there was that year of omen, 1825, when wrecks, and drowned sailors, were washed up in rows along the coast in the January gales. There was another memory in later years of the Crimean winter of 1855, when it began to freeze on February 1st, and did not give until March 15th. Then on Christmas morning, 1860, there was another great spell of cold, when many old trees were split by the frost. One tree in particular, in the squire's park at Theberton, a relic of medieval imparking, had a bole of enormous girth with a great branching head. In the words of Allan Jobson's grandfather

-'Blaarm yar skull, bor, that fare tew break up like some owd bee-skep!'

But perhaps the greatest phenomenon of all was in November 1848, when there was an extraordinary rare display of the Aurora Borealis. Many a villager looking out from a low cottage and seeing that strange and lovely light, must have thought the village was on fire, and that the

4.4 *The circling year*

The countryfolk's year was driven socially by its calendar of customs, a deeply rooted, perpetual timekeeper, read through rhyme, and known by all; and it was by this that the year revolved. It started with Hallowe'en, and its mystic fires appropriated by the national politics of Guy Fawkes, and found its climax either on May Day, or St. John's Eve, with other fires. This day-to-day prompt for seasonal actions, obligations, and fun, continued until the First World War, after which it was gradually neglected as a guide for special occasions, by the surge of urbanism. Now only Christmas Day, Mothering Sunday are observed as debased celebrations of consumerism. The village feasts, known as florics, were opportunities for travel and intervillage courtships were started as outcomes of the revelries.

Most of these anniversaries revolved around the Church's Year, although probably pagan in origin, and many had regard to the weather in prospect, which is not surprising when life in the country was so dependent on local harvests. If one could read the sky faultlessly, one was that much in advance of one's neighbours and could as it were snatch a crop. After all, bad seasons were a national disaster. It must be borne in mind, however, that these dates were eleven days later than now, owing to the revision of the Julian Calendar. Hence in some country districts, Michaelmas Day was still observed on the old day, October 11th.

Reading the year from January, first came New Year's Day. This was observed by bringing something into the house before anything was taken out, which was usually a little piece of split wood that had to be burnt at once. Boys performed this office, and if there was a choice it was the one who was tallest and darkest. The ceremony was to ensure that things should be coming into the house all the year, and not merely going out of it.

Then came Twelfth Day (January 6th) when the wren was annually hunted and killed; or caught alive and placed in a Wren House, which was a cage decorated with coloured ribbons, and marched through the village from door to door. Twelfth Night is really the Eve of old Christmas Day when it was commonly held that the rosemary flowered at midnight and cattle turned to the east. Plough Monday was that following Twelfth Day, when the labours of the fields usually began. In some districts Plough Plays and Plough Jags were performed, featuring the Straw Man. This part was taken by a big man who was covered all over with straw, with a long tail that trailed behind him. Or he took the form of a Hobby Horse, wearing a wicker sieve round his middle with the bottom out; and a horse cloth right over him with only his eyes left clear, and a pair of ears fastened on. He would rear and kick, and even run after people, and was the advance-guard going before the plough lads, entering the house before them, where the play was to be performed. The play was much like that given by the mummers, and is an indication that mummary has a long-long history in primitive social gatherings.

The ceremonial plough, probably the old town or common plough, bedecked with many coloured ribbons, was taken into the church to be blessed and, in some churches was placed under a special gallery built for this occasion. This was really the first Feast of the year, being the first Monday after the Epiphany. Labourers went round from house to house, cracking whips and calling as if to their plough-teams, seeking contributions from every householder. If these were not forthcoming they ploughed up the defaulter's doorstep. The ceremonies of the evening concluded by cutting a furrow before the farmer's door to signify that the Yuletide festivities were over, and the labourers were ready to go forth to their work.

Rickers or Shin Bones were played by clicking them between the fingers, together with a drum, whistle and concertina, by young men dressed in white shirts covered with ribbons. During the Feast the rickers kept time for the grotesque dances of Bessy and the Clown, and for the Sword

Dance of the revellers. There were many local variations in the the plough procession such as the characters: the Humpty who carried a hump, had a tail of plaited straw, horns, a black face, and a besom with which to persuade the unreasonable; the King and Queen, the latter being a man in woman's clothes; a Fiddler, a Purser to take charge of the contributions ; and two men in high crowned hats, which were wound round with ribbons.

Then came:

January 14th, Saint Hilary; the coldest day of the year.

January 21st Saint Agnes; St. Agnes takes care of the lambs.

February 2nd, Candlemas Day:

February 14th, Valentine's Day.

On the eve of St. Valentine's Day, pin bay leaves to your pillow, one at each corner and one in the middle. You will then dream of your future lover, or the man you are to marry. Valentine's Day was really a festival for the children, and several of their rhymes have been preserved. Children were well to the fore on this day and knew many of these rhymes; and, of course, it was on this day that the birds married.

Pancake Day was signalled in some instances locally by the ringing of the Pancake Bell at midday. Shrovetide really consisted of three days: Collop Monday, Pancake Tuesday and Fritters Wednesday. This was a season of free hospitality, and if anyone came in with the request: 'Please will yew giv'us a collop?' they were given a thick slice of ham or bacon, which they took home to cook. An ancient custom on this day was that of 'Thrashing the Fat Hen.' One of the labourers on the farm would be decked out with bells, and from his neck would be suspended a live fowl. Fellow labourers, who were blindfolded, were given branches with which to thrash him and the poor fowl, whom they followed by the noise. At the conclusion the fowl was boiled with bacon, and eaten with pancakes and fritters.

The Palm Cross was decorated with yew or willow on Palm Sunday and the choir halted there to sing. Rain water which fell on Holy Thursday or on Ascension Day, if caught and kept in a bottle, was a specific remedy for sore eyes and cuts; besides it never stank however long it was kept.

Good Friday witnessed several customs. Local hill tops were an important point for parishioners to congregate, a reference to the 'Green Hill faraway' which saw the crucifixion. Children would fly their kites. Many farmers would pay their men for this day, provided only they came to church. The payment was made in the churchyard after the service. Another curious and ancient custom, was that of 'Keeping the Five Fridays' in honour of the Five Wounds of Christ. And, of course, there was the Good Friday Loaf, which had to be prepared and baked on the morning of that day. It was then hung up in the house and kept for a year, until the next was made. It was used medicinally, grated as required into water and given as a corrective for diarrhoea. Hot Cross Buns were a once a year phenomenon, but now like many other treats, they are instantly available from supermarkets every day of the year.

There was a curious old custom of 'Lifting,' or 'Heaving' at Easter, when the womenfolk lifted the menfolk in a decorated chair, and vice versa, taking toll and exchanging kisses. In some parts, the children took coloured hard-boiled eggs to the top of a hill and rolled them down before eating them.

Mothering or Mid-Lent Sunday was the fourth Sunday in Lent.

Mothering or Mid-Lent Sunday was the fourth Sunday in Lent.

'All Fools' Day,' according to the English Dialect Dictionary, is said to have originated from allowing insane persons to be at large on that day, while sane folks found sport in sending them on ridiculous errands.

April 23rd is St. George's Day:
When St. George growls in the sky
Wind and storm are drawing nigh.

And the children sang:

Open the gates both wide and high,
And let King George and I go by.

This was followed by St. Mark's Eve, when the church porch was watched at midnight to see who would die during the year, or suffer from a dangerous illness. Their apparitions were supposed to walk into the church at that hour; those who were to recover came out again; but those who were to die remained. It was also the Eve when young women could discover their future husbands, either by sowing hemp-seed in the garden at midnight, when they would be followed by their husbands-to-be in the act of mowing; or by baking a Dumb Cake,' when he would enter the room to turn it:

An egg-shell full of salt,
An egg-shell full of wheat meal,
An egg-shell full of barley meal.

This was the practice in Middelton, but others place it at St. John's Eve.

May 1st was a great occasion, with celebrations local and general. This was the day on which Jack-in-the-Green made his appearance, who was the sweep draped in green branch trappings attached to a wicker frame.

May 13th was observed as Midsummer Day by some women in Middelton. They would walk two miles to a certain field, wearing pattens, and gather cowslips. These would be made into a ball or balls, and on their return they would throw them over their cottage.

May 14th, Pag-Rag Day, when servants would leave their places and 'pag' (pack) their clothes into white bags made for that purpose, and carry them home.

Whitsuntide was the season of many festivities and much village holiday making, with stalls on the Green. Races were run in the Street, the distances being marked on certain trees. Hot halfpennies were thrown from the window of 'The Bell' by the landlord, and the entertainment was watching children trying to pick up the hot coins. The day usually ended with dancing, or stepping the shoe-jig at the pub, the men wearing high-heeled boots, beautifully made, for the

July 15th is St. Swithin's, which is still regarded with significance:

Woe betide St. Swithin's bride!

July 25th. St. James the Great. Oysters come into season on Old St. James's Day, and old people believed that whoever ate them then would not lack for money during the rest of the year.

August 1st is Lammas Day, the ancient Feast of Thanksgiving for the first fruits of the corn.

The May Branch without its flowers cropped up again in the 'Horky', which celebrated the end of the harvest. When the last sheaf had been duly cut and bound, the labourers stood round it and threw their sickles at it until they cut the band. Next, the last load of the harvest was piled on a cart and decorated with six May boughs, one at each corner and two lengthways in the middle. The labourers sat on the top as the load was drawn through the village, where the womenfolk came to their doors with pails of water. When the stacking was finished one of the branches was set before the farmer's door to suggest he should prepare the Horky supper, and finally, the same branch was planted on the top of the last stack of harvest.

August 24th is St. Bartholomew:

All the tears St. Swithin can cry St. Bartlemy's mantle wipes dry.

September 29th. St. Michael's and All Angels, or Michaelmas Day, to be celebrated with a goose; it was also the great day of reckoning in the farmers' year:

September, when by custom (right divine),
Geese are ordain'd to bleed at Michael's shrine.

And if you did not baste the goose on that day, you would want money all the year. Blackberries from the bush must not be eaten after this day, as the devil has spat on them.

On St. Martin's Day, Winter is on its way.

This used to be a day of feasting, in which geese and new wine took prominent part. On the ancient Clog Almanacs, this day is marked with a goose, because, as tradition states, St. Martin on being made bishop hid himself, but was found by a goose. It was the day also on which cows, oxen and swine were killed and cured for the coming winter, because of the lack of provender with which to maintain them.

Martinmas Beef was that dried in the chimney like bacon.

December 21st is St. Thomas's Day, when the old women went 'A Thomasin', or collecting money. It was also known as 'Gooding' or 'Corning Day.'

to life in a quiet way. For instance, the ceremony of Dancing in the Hog Trough still existed and

was quite common. It was occasioned by the marriage of the youngest child before the eldest. If this happened the latter had to dance in the hog-trough wearing green stockings. More often than not the old trough was danced to pieces, perhaps to the music of some rustic fiddler.

Integrated with this annual round were the day to day jobs and household chores of families living by the land. The house was the centre of the universe. Days in old Middleton started very early, almost at the crack of dawn, when all outward things stood in the sharp radiance of the first lovely light, and lasted to the late evening, when the shadows grew long. The mornings of women folk were filled with household duties, but at evening they would sit by their huge glowing wood fires either netting or sewing by the light of two composite candles, often waiting for the men who had 'gone down street'. The far-away tick of a clock, and the soft purr of the flames in the hearth would be the only sounds in the parlour. At other times there would be wind in the great chimney that was so full of portent, and the house would rock on its flexing beams. At the day's dark end in winter, from the snug of their cottage, children would store memories of lanterns bobbing up and down in and around the barn as father and elder brothers unharnessed, groomed, and bedded down the massive gentle horses.

When one entered a cottage, it was permeated by a delicate sweetness penetrating every nook and cranny, of which there were plenty. Of course the linen was stored in lavender, southernwood and balm, as by ancient custom, but the smell of the garden came in by the open door, mixing itself with the coconut matting on the floor and the odour of apples to be found in the further bedroom. Even the clothes they wore were steeped with this smell of the fields and were as fragrant as a crofter's tweed. Parcels sent to children who had migrated to London would be carefully sewn up in a clean unbleached linen wrapper in which the smell of home was entrapped. Then there was the vile smell of outside toilet, a small sentry box draped in ivy or elder, which stood not too near the backhouse door. It filled many children with dread, and a parent was required to stand guard where they could be seen through the partly opened door. Efforts were made to make it acceptable by scrubbing the seats as white as wood ash would allow, the walls hung with pretty striped wall-paper and the church almanac made gay the back of the door.

Muck made its origins known when they cromed it up from the stackyard and spread on the fields.

The only changes that came about in those apparently timeless years were those wrought by Time itself. Adding crannies to walls, mellowing old bricks, excoriating old oak, softening the outlines of barns and homesteads, even clothing old iron with a certain scaly beauty. And there was a simplicity of outlook with its attendant pleasures, and an infinite enjoyment in ordinary everyday things; walks across the fields, resting-places, turnstiles, and kissing gates. In the stone free Eastern counties glacially transported rocks had magical significance. About a mile from my home in Grimsby was a high flat-topped stone. Known as the 'wishing stone' we children could not pass by without spitting on it and grinding the spittle into its smooth surface as we spun round three times thinking on our greatest desires.

Old Wives' Tales were grandmother's 'Woman's Own, and yesterday was so near. The older

4.5 *Who owned the land?*

Neither Middelton nor Westleton contains a large country mansion or park. A study of their histories during the nineteenth century reveals no titled person residing within its boundaries, in fact there was no one usually considered of any consequence, no military men, no prominent lawyer, actor, poet, author, divine, politician, or banker. There are a few pleasant farm houses out in the wilds, and the Regency face-lift given to the " Grange " in Westleton very early in the century, gives rather a special character to what was in fact only a large farm house.

One family, contemporary with Simon Kemp's agricultural career, who might possibly be described as "Gentry", and who lived in the Parish, were the Woods Family, and monuments to them abound on the walls of Westleton Parish Church. Here, the earliest burial date recorded is that of a Sarah Woods who died in 1783 aged 37. On the list of Vicars displayed just inside the door of the Church. we find that in 1737, when John Shipman was Vicar, the Patron was Everard Woods, Esq. We also know that in 1710, a James Fiske, then Lord of the Manor of Westleton Grange, conveyed it to a Mary Woods, and in that year she held her first Court, her son Everard Woods being then a minor. She held another Court in 1711, and her name is not mentioned after that date in the manorial records. Presumably Everard Woods became lord of the manor on attaining his majority, passing it, in turn, to his son, another Everard Woods, by 1742. He only held the lordship for two years, but the title was again held by members of the Woods family for some time after 1863.

The much greater detail of the 1841-51 period shows two Woods' families living in the Parish. In 1841 they occupied both the Grange, and the other similar and less well-known Regency style house, tucked away in a beautiful situation on the extreme southern boundary of the large Westleton Parish, known as Fenn St. Farm, or Vale House. Here in 1841 lived:

SAMUEL WOODS (aged 37) Farmer
Maria Woods aged 8
Willoughby aged 5
Samuel aged 2
Rachael aged 2
with a Groom and House Servants.

Samuel was obviously a widower then, and a tablet in the Church seems to confirm this, as it gives his death as 1863 (aged 59) and that of his first wife Rachael as earlier (1838 aged 35). The dates don't quite match, but it is fairly clear that she died either at the birth of the twins Samuel and Rachael, or soon afterwards. The tablet also records the death of Maria in 1859 at the age of 26.

At "The Grange" in 1841 were:

SARAH WOODS (aged 45) Independent
Sarah Woods aged 20 Living at home
Elizabeth aged 20 Living at home
(with two female and one male house servants.)

This must be the widow of the John Woods (late of Darsham) who died in 1839, so says another tablet, aged 50. On this same tablet is recorded the death of Sarah, his wife, in 1851, aged 59, his daughter Sarah Elizabeth in 1843 (aged 25), his daughter Elizabeth Anne in 1842 (aged 23). Again the dates do not quite fit, but quite probably the errors lie in the census returns. The tablet records, also, the additional deaths of another daughter, Mary, in 1843 (aged 22 years), and still another in 1842, Harriet Rachael (aged 15), plus seven children who died in infancy.

Knowing all this, it is not surprising to find in the 1851 Census, that there are no Woods at The Grange, as the whole family of John Woods had died by 28th March, 1851, and Sarah, the wife, had left.

In 1845, Samuel Woods, of Vale House was one of the Westleton Churchwardens and was the Surveyor for the roads for many years. The 1851 Census sheets give the Vale House family as: SAMUEL WOODS (aged 46) Farmer. (Still a widower, with the son Willoughby evidently away at the Census day.)

Maria Woods aged 18
Samuel aged 12
Rachael aged 12

By 1861, however, Samuel Woods has remarried, as the Census return give.

SAMUEL A. WOODS. Farmer of 398 acres employing 13 men and 5 boys. (aged 56)
Margaret Woods (Wife) (aged 42)
Willoughby Woods (Son) (aged 25)
with groom and servants.

Kelly's Directory of 1869 gives Willoughby Alexander Woods (Farmer), evidently replacing his father who had died in 1863, but there is no further mention of the name Woods in Harrods Directory 1873, White's Directory of 1874, or Kelly's of 1875.

There is mention in the Vestry records of November 18th 1865, that Willoughby Woods is made Trustee of Grimsby's charity instead of his father S. A. Woods deceased. He was made a Guardian in 1866, and is recorded as present in 1869. This appears to be the end of the residence of the family in the Parish of Westleton.

Such is the brief flight of the Woods family through Westleton. A short passage, which from the bare statistics of marble plaques and census returns must have been marked by much grief in relation to the short lifespans of many of its members.

The absence of resident landed gentry in Westleton raised the question as to who employed Simon Kemp as bailiff. Bailiff's were appointed to manage individual farms of large estates, and we have to look further afield. Looking elsewhere, a possible local employee of Simon Kemp is the Barne family. Until the end of the second world war in 1946, when Dunwich Estate was sold and broken up, a large area of the parish of Westleton bordering on Dunwich formed part of the Barne Estate. In 1953 the records and papers of the Barne family were deposited with the East Suffolk Records Office at Ipswich, so it has been possible to obtain a clear picture of this property and its tenants from the early part of the 19th century.

When Simon attained the position of bailiff (the earliest reference to him occupying this position is 1842) he had entered a well-defined social system maintained by the landed gentry to enable them to enjoy the fruits and pastimes of the countryside without having to be involved with day to day management of the land. We may obtain an insight into this peculiar legal system from an account of the social ceremonies of 'Choosing Bealiffs' and 'Swearing of Bealiffs' sent by Lord Huntingfield and Miles Barne to their agent John Forster. The account for 1797 lists the costs entailed in organising these lavish ceremonies, which each amounted to about £30. The list included food, drink and entertainment. For example, in the swearing ceremony the party consumed 14 lbs of lobsters.

Throughout most of the 19th century the Barne family had their main Suffolk base in Sotterley at

Throughout most of the 19th century the Barne family had their main Suffolk base in Sotterley at

the northern boundary of the Blything Hundred, but also had substantial property in Dunwich. In 1811 Barne Barne purchased 244 acres of land in Westleton from Jacob Worthington. At that time the local focus for Barne Barne was Dunwich, where he owned three farms amounting to 1203 acres. In 1832 Michael Barne occupied a 'mansion house' and 266 acres in Dunwich, and 69 acres of land in Westleton Heath Walks and Beach Marsh. The family accumulated wealth, and by the mid-19th century their property portfolio ranged from Sotterly in north Suffolk, to the City of London, and Kent. A measure of these financial dealings is that the fortune settled on Philip Barne in 1872 amounted to £11,000. The Barnes were the only substantial landowners in Westleton that would merit a bailiff. In this respect the 1893 tithe payments of Frederick Barne show that he owned nearly 2000 acres in the village. This was parcelled into eight tenanted farms. Frederick retained 289 acres, and this could be the core of the Barnes Westleton estate that was managed by Simon Kemp (Fig 1). The importance of land management to the owners of this vast estate was recognised by the appointment of A. E. Benfield who came to Dunwich in 1897 as Estate Agent to the Barne family.

Fig 1 Barnes Lands in Westleton

Land holding	Acres	Occupier
Barne	289	Frederick Barne himself
Stone House Farm	341	
Bridge Farm	187	
Jointers Farm	99	Robert Dix
Dingle Farm	96	George Dix
Sandy Lane Farm	198	Joseph Dix
Marsh Land	12	
Corporation Farm	22	
St Helena Farm	723	
Freemans	16	

It is possible to reach out to the Barne family and their gentrified values every springtime by taking the public footpath through the snowdrop dell they planted in their ornamental woods to the west of the ruined friary at Dunwich.

4.6 Life at the 'Parrot' *Aldringham Reminiscences*

Notes made by Ruth Upson about her childhood holidays in Aldringham for an article in 'Roots'. Ruth was born in Aldringham, but her family moved to Essex. Her mother was Jessie Kemp (born in Aldringham, 1888). Ruth is my fourth cousin once removed.. The Kemp cluster of 19th century Aldringham is highlighted in Fig 3b of the Preface. The founder was William Kemp of Saxmundham, a descendent of James Kemp of Theberton.

Holidays

We usually averaged two or three holidays each year. At Easter and Whitsun we would go with one, or both parents, and during the long summer holiday from School, spend two or three weeks on our own, when we would be horribly spoilt by Grandpa and the various unmarried aunts and uncles still living with him.

Although the pattern seldom varied, how eagerly we awaited each visit. We even thought the train journey exciting, especially after completing the rather dull part from Dovercourt to Ipswich, When once clear of the tunnel and sheds the train sped on to open country. Now the soil was different. No longer the black clay familiar to our part of Essex, but lovely loamy stuff, russet in colour. The tall embankments each side of the line were covered with wild flowers, primroses and violets in the springtime, moon daisies and, delicate blue hair-bells in summer, and finally in mid-August, the beautiful purple heather or ling and tall brackens just turning colour. If all this was not enough, the banks were honeycombed with rabbit warrens from which their occupants would appear and vanish, with surprising rapidity, quite unmindful of the passing-trains. There were also gaudy cock pheasants and more soberly arrayed partridges; rooks and crows by the score, an occasional squirrel, and hordes of butterflies, mostly red admirals, tortoise shells as well as a rather small but heavenly blue variety, all contributing their share of joy to the beholder.

The "bods" at the Met, Office can argue how they will, but I still think we enjoyed far better summers in my childhood than we do now. At any rate the clergy in those days seemed to find it necessary to pray for rain with much more frequency than, their counterparts do today.

The train journey

We would sometimes be lucky with connections and manage to get a fast train as far as Saxmundham, where the Aldringham Kemps originated countless generations ago, but usually it would be the slow passenger and goods, stopping at every station. We would then choose a carriage as near as possible to the guard's van so that we could wile away the long wait at each halt, watching the comings and goings from this compartment. There would always be milk churns and what a clattering and a banging they made as the empty ones were manhandled along the platform with a kind of rolling motion, and the full ones dumped aboard from a metal tip-up trolley just big enough to take one churn. Then there were the sacks of mail, and the live stock, cackling, clucking and poking their indignant heads through open sides of their temporary wicker homes. Perhaps there would be a bicycle or two, some small implements and lastly the trunks, dress baskets, suitcases and grips, and all the usual paraphernalia, of the travelling public. When all was aboard the driver would alight from his cab, and with the guard and the porter-cum - station master, have a conflag about the weather, the state of their respective allotments, the hopes of the local football or cricket team, and so on, and so forth, until it seemed the train would take root. But at last, with a "See yer temorra bor !", the party would 'break up, the driver would climb aboard, the guard wave his flag, and we would chug, chug out of the station, only to repeat the same performance a mile or so further along the line eventually disembarking at Saxmundham. It was not unusual to find that the branch train to Leiston and Aldeburgh had cantankerously departed less than five minutes before, leaving us to face a wait of anything up to an hour and a half for the next. But a wait for the 'Winkle Express' was always well worthwhile. It was a single track line and it seemed that we were actually travelling on farm tracks through the

It was a single track line and it seemed that we were actually travelling on farm tracks through the

fields.

Sitting on Saxmundham station waiting for the Aldeburgh branch train, we would read magazines and comics, which were always kept at hand for just such an emergency, and the bees would drone around us as they worked amongst the fragrant scented cream roses which grew like a curtain on the brick wall behind our backs. And so the time would pass until at last the 'Winkle Express' would draw into the station and once more we would be on our way. What joy if, when we got to Leiston Station, the horse and trap was there to meet us. Usually, though, no one could be spared to come, and we would have to walk the good mile along the gritty road, surfaced with large loose flints which were jolly hard on the feet. Tired after the train journey we found most of the way out of Leiston, which was really a small industrial town, pretty dull, until at last, bounded on one side with pine trees and limes on the other, the road rose gently upward and having gained the top we would see the whole of the village meandering downhill towards the crossroads where stood the Post Office, and the Parrott, and opposite on a large triangle plot of land, shops and Grandfather's Woodhouse. Either one, or maybe both aunts would be looking out of the backhouse window and as soon as we were sighted, they would run to meet us, and we would run too, and we would all arrive laughing and breathless in a heap together, and with much hugging and kissing be escorted back to the house in triumph. Then to draw a big jug of sooty-smelling water from the rain water butt to wash away the grime of travel.

Aldeburgh

We would always include at least one trip to Aldeburgh and another to Thorpeness during our stay, or if we could entreat either Uncle to take us as far as Aldeburgh in the horse and trap, we would combine the two by walking into Thorpeness by way of the crag path, a rather bleak and windswept walk in those days when the houses were very scattered indeed, and we were always glad when we reached the end of it, and could enjoy our picnic meal in some secluded spot away from, the wind's chilly grasp.

We found the beach at Aldeburgh more than a little disappointing with its pebbly surface so hard on ones feet, but we loved the lifeboats with their beautiful blue and white coats and polished brasses gleaming in the sunshine, and should we be lucky enough to see one of them launched for a practice trip, well that was a bonus indeed.

We loved to visit the little museum in the 16th century Moot Hall which still stands sentinel on the edge of the beach, and poke inside the various funny little shops in the high street, particularly the one which sold jewellery and curios made from amber and other semi-precious stones found on the seashore, Strange as it seems, now we also found pleasure in running up and down the long flight of stone steps which connects one of Aldeburgh's three parallel streets to its neighbour. To the south lies Slaughden where most of the fishermen had their homes, now totally washed away by the sea. Here the salty air would be mingled with the smell of Stockholm tar and outside most of the cottage doors would be the stock-in-trade of "those who go down to the sea in ships", coils of rope and lobster pots, oars, spars, and lanterns, parts of sails, and fishing nets by the score, each with its own necklace of large flat corks. It was a safe bet that at least one fisherman would

lazily through its narrow willow-hung channels. Then there was a wonderful golf course with a dear little hotel called the Dolphin on the very fringe of it. Many years later during the turmoil of

a second world war my husband and I snatched four never to be forgotten days honeymoon there. There were wonderful walks over springy heathlands covered with purple heather and yellow gorse with only the sheep for company, and a tiny railway station in the middle of nowhere with a disused railway carriage for a waiting room. But perhaps the biggest attraction of all for children was the unique 'House in the Clouds', and our mill taken from Aldringham, now in someone's garden! Although I have written about Thorpeness in the past tense, as it was when I was a child, of course it still exists today, and apart from being more popular than ever I don't think it has greatly changed.

Smuggling

One morning my sister and I were sitting in the warm sun on the steep steps outside the side door of Woodhouse enjoying a mug of cocoa and a sheppie (a flat scone-like cake) when we realised Grandpa had visitors, Peeping through the half glass door we saw two gentlemen who judging by their clothes and accent were Americans, A whisky bottle was on the table and as the drink flowed, tongues were loosened. The talk had turned to the old days and, smuggling. Grandpa related that his father had had more than a small finger in the smuggling pie. For in addition having been mine host of the Parrott, he did a little sheep farming, or that's what his neighbours were allowed to believe, these sheep being kept for the sole purpose of being driven after the gang when contraband was brought inland and thus obliterating the tracks of the heavily laden horses and carts, The preventive men eventually became suspicious, and he was arrested and brought for trial, but owing to insufficient evidence (no one knew anything!) he escaped with only a prison sentence. This story which had always been regarded as a skeleton in the family cupboard was received with great enthusiasm by the visitors, one even exclaiming "Oh Mr, Kemp how romantic, I wish I could claim such notoriety for my father!

In his book on Suffolk life, "Ask The Fellows Who Cut The Hay", John Ewart Evans gives a vivid account of how Preventive Men apprehended a gang of notorious smugglers operating from Sizewell Gap, and after a thrilling chase finally ran them to earth in the yard of Aldringham Parrott. It is an established fact that Great Grandfather was hand in glove with this gang, but whether it was after this episode that he was arrested or on some other occasion, I don't know. The inn's full title is 'The Parrot and Punchbowl but originally it had rejoiced in the name of 'The Case is Altered'. I have never heard of, or seen, another public house so named, nor do I know why it was eventually changed. Making a wild guess I surmise the name might have been connected in some way with the smuggling activities which went on there. There was certainly a secret tunnel going from the inn to the sandpit at the edge of Aldringham Common where much contraband was hidden when things got a bit hot.

Local characters

It was always a delight to visit our friends in the village and we had our favourites. High on the list were Mr and Mrs Edwards at the Post Office. Mr Edwards had been an actor in his time but owing to an allergy to make-up and grease paint had to seek other ways to earn a living. Apart from the Post Office, where a few sweets were sold as well, he made the most fascinating

their head gardener and he and his wife had been life-long friends of my Mother's family. I can't remember John very well, but Mary who outlived him by a good number of years is very clear, a

tall rather masculine woman with hair on her upper lip and a few stubby white ones sprouting from her chin. With a leathery complexion rather like an old brown boot and iron grey hair brushed severely back, her appearance was forbidding, especially as she favoured garments which were both dark and heavy. I don't think I ever saw her out without her basket, which was always covered with a bit of blanket. She was more than a little fond of a bit of comfort out of the bottle, but what a friend she was. There wasn't an illness which she hadn't a cure for, and no situation ever arose, but what she couldn't handle. And what delicacies she used to produce from that ever present basket, when she thought someone was in need of a little extra pick-me-up.

There was Mr Webster who had a hat-like shop on the common. In addition to being a harness maker he repaired shoes and sold paraffin oil. His parents lived in a row of cottages opposite his workshop and his eldest sister was headmistress at Aldringham School and like my aunts, a member of the Church.

One Sunday, during morning service, we were fascinated by the antics of Mr. Sedgwick, the vicar. With surplice-clad arms outflung, and a bald head jutting forward on a sinewy neck fully extended from its clerical collar, he rolled his pince-nez eyes heavenwards beseeching The Almighty's forgiveness and grace. We thought he looked like a huge vulture just about to swoop down from the pulpit on to the unsuspecting flock below. At our barely concealed tittering, our aunts had sent some very black looks in our direction accompanied by much shushing.

Burying our burning faces into our hymn books we applied ourselves to the singing of the last hymn 'Onward Christian Soldier'. I looked up to draw breath and, Oh dear: I thought I would die of laughing! There was Miss Webster standing immediately in front and singing with such gusto that her large floppy hat was fairly jumping up and down from its insecure perch on top of her head, while from her wispy bun of hair large tortoiseshell hairpins were slowly slipping from their mooring and as one militant note followed another, cascaded down in all directions, She, dear lady, unaware that anything was amiss continued to make a joyful noise unto the Lord until finally, when the last triumphant Amen swelled from her scraggy throat, she had hair flying in all directions and looked exactly like a barnyard rooster heralding in the dawn. Never have I left a church with greater haste than I did that morning. To be able at last to give vent to the suppressed mirth which was tearing my inside to shreds, was balm indeed.

One evening my sister and I accompanied Aunt Zillah and Mabel on a visit to a very old lady named Miss Ribbon who lived at the church almshouses, leaving Grandfather and his brother engrossed in their favourite game of cribbage, When these two were thus engaged their usual sunny natures went by the board, They never gambled, but from the way they carried on you would think a kingdom was at stake, the way they would argue and fume and accuse the other of cheating if there was any big margin in the scores. Many a time they would almost get to fisticuffs and yet such was the love these two had for each other that when Grandfather died, his brother died of a broken heart less than 36 hours later, and they were both buried together in the same grave. However, on this particular occasion we got back to find that the oil lamps had got up.

walk and the shortest one, was along the Aldeburgh road, past the vicarage, and over the bridge spanning the River Hundred where at this point it is only a sleepy little stream, and then past a big

house set amongst beautiful trees where lived Mr. Lay the village schoolmaster who had taught my mother her three R's and on to the charming little piece of Aldringham known as Hazelwood. There we would turn down Gypsy Lane, lovely Gypsy Lane where my uncles owned some property called The New Delight. Whether this particular bit of land was known to all and sundry by this queer title I don't know. Perhaps it was just a family joke!

At the bottom of the lane was a meadow where in summer the horse was turned out to graze. However dry the season this meadow was always a lush green bounded on three sides by a slowly moving stream wherein grew masses of yellow flags, and golden water lilies, whilst the banks were covered with king cups and celandines, champions (or cookoos as we called them) meadow sweet and lords and ladies, as well as a pretty pinky mauve flower, the name of which escapes me at the moment, but which sprung up so freely on bomb sites after the war, and clothed many a city's wounds with loveliness. So beautiful was this meadow that often standing there, I have experienced that fleeting moment of utter peace, when time itself seems to hang suspended, heaven and earth are one, and no bird sings, and then swift as the flight of an arrow it has gone, a colourful dragonfly darts by on gossamer wings, voices float over the hedge followed by the soft swish, swish of a sharp scythe wielded by an experienced, hand, birdsong begins on every side and the liquid notes of the nightingale are heard from a nearby copse.

Amusements

From the front bedroom window we had a grandstand, view of the Parrott quoit pitch. My earliest recollections are of the team using horseshoes to throw. Later when they became members of the Suffolk Quoit Society they graduated to the proper steel quoits of the correct size and weight. The care with which each throw was made was wholly amazing. Standing on the approved spot, there would first be a great deal of shuffling around to get the right stance. This achieved, the player would spit on his palms and rub it well in, and then the already gleaming quoit would be given a final polish with an old rug or convenient handkerchief, and then gently swinging it to and fro at arms length, and to a shout of "Up the Moll, or "Up the Mod" it would be sent, flying, to land with a soft thud in the special bed prepared to receive it. This ritual would go on until each man had thrown his quoit, after which all would converge around the muddy square debating who had made the best throw, and when in doubt, getting on all fours and settling the argument with a rule. When all was settled to everyone's satisfaction, quoits were retrieved, and play resumed.

Long after such attractions had been outmoded in the towns, travelling showmen still visited the villages and provided much pleasure with their contraptions. Apart, from the fairly regular visit of the Punch and Judy man, who gave his show either in the Parrott yard or just outside in the road, there was the man with his dancing dolls, and the mobile cakewalk mounted on a traction engine. The dolls were life size wax figures of either sex, fully clothed, and some representing well known personalities like Charlie Chaplin and Nellie Wallace, and I think there was one of Neville Chamberlain. They were arranged in two rows on a cart and when some kind of mechanism was put into operation would jig up and down and look for all the world like a hand of people

mother) and only my mother had children, my sister and I. Grandfather had his own building and undertakers business, and in the past it had been very prosperous. Just after his marriage, he built

himself a house, called Woodhouse, and when it was completed and the family was looking forward to moving in, the local squire dropped a bombshell by saying that the land was his, and accordingly claiming the house built upon it. A frantic search was made for any papers which would prove Grandfather's ownership of the land but none could be found. The case was eventually taken to court and judgment was made in favour of the squire. I myself had been married several years, before the family were at last given the opportunity of buying their own property back.

Many years later the Sandpit gained notoriety of another kind. Two little children, a brother and sister by name of Jones, were missing from home. After a search, lasting several hours, someone noticed that there had been a big fall of sand in the pit. Volunteers quickly got to work and at last after many tons of sand had been removed, the children's 'bodies were found. Grandfather carried out the funeral arrangements, and from that day to this no child has ever played in the pit again.

One of the uncles, Tom, was supposed to be "not quite the tiding", but in these enlightened days I think he would have been found to be a spastic victim rather than mentally afflicted, having difficulty in controlling his limbs and being very halting in speech. The family were speaking of a wealthy acquaintance who had just had another stroke of good fortune, when Tom said, "Well you know the apple always go to the orchard!" On another occasion he was heard to remark that if his sister Mabel had a truck load of money, she still wouldn't be satisfied.

A few months before my grandmother died with cancer, at the age of 52, the family had their photographs taken in the garden of Woodhouse. My mother holding a doll was ten at the time, and as she is now 74 years old the picture is 64 years old. I have been told that the family had teen posed for so long that the younger children were very fidgety my uncle Harry wanting to spend a penny. At long last the photographer was finally satisfied and disappearing behind his camera for the last time, and with his black cloak pulled firmly over his head squeezed his bulb. At that precise moment a wag called over the fence, "You'll all look well in a frame Alfred!"

The Parrot

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 and 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, but this was quite usual in remote country villages in the 1920's, and the Kemps were considered quite well off by village standards.

In grandma's day when the family was young there were two women to help out indoors and also a backus boy. After she died, the two elder 'girls' kept house and with the 'boys' working with their father outside there was always someone on hand to fetch and carry. Soft water was drawn from an underground water tank in the kitchen, fresh water from the pump, and the sewage from the cesspits was disposed of in the waste sand pit near the house. Baths were taken in a hip bath

The best blue and white Spode tea service brought out for visitors and special occasions was kept in a Chippendale corner cupboard. Here was also a grandfather clock and an old clothes press.

Leading from the dining room was a large walk-in larder and this my Aunt Mabel used rather like a butler's pantry. Under the window stood an ancient flour hutch which might well have been Tudor. On its broad lid my aunt would clean the silver, and perform other small household tasks. She always made the tea and poured it out in there and at a push might make pastry if the kitchen table was fully occupied. The drawing room or parlour was mostly early Victorian.

On the rising ground behind the Parrott stood Aldringham Mill, a beautiful white post mill, and how we children loved to lean out of the bedroom window to see it, and listen to the creak, creak, creak of its huge sails as they turned gently round in the breeze. We were very upset when our beloved mill was removed to Thorpeness to supply water power to the fashionable resort springing up there, where according to the uncles, a lot of 'furriners from Lundun' with more money than sense were buying expensive mereside villas, and after equipping them with a lot of new-fangled ideas such as bathrooms and running water, actually only lived in them for about two months of the year.

Simple pleasures

The pleasures of our country holiday were simple in the extreme but I can never remember being bored. We would play for long hours amongst the heather and bracken on the common or under the pine trees, where the pine needles upholstered the ground as comfortably as any feather bed. We would swing to and fro on the five-barred gate and watch the cows come up for morning and evening milking, and between times to go into the workshop where Grandfather and his sons would be busy at work on the farm cart or ladder or repairing some broken farm implement urgently needed. As the long shaving snaked in curls from the planes, we would gather them up to pin around our hats, making the most incongruous wigs one ever saw.

Then we would go indoors and raid the huge clothes closet where garments of long by-gone fashions were kept. Thus arrayed, the Aunts and Mother if she was there, would be prevailed upon to play, and entering into the spirit of things would pretend that we were ladies of some importance who had called, and we would drink tea and indulge in make believe gossip, and great fun would be had by all. In the evenings everyone would join in and play Ludo or Snap by the light of the old oil lamps and then at about nine o'clock after a cup of cocoa we would take our candles and go to bed.

I expect that many of today's young people to whom even an extensive continental tour is no novelty would have found the holidays we spent when children tame indeed, but will they I wonder, experience the same sweet nostalgia recalling a crowded coach tour through Spain, or a ski-ing holiday in the Swiss Alps, as when I think of those weeks of pure enchantment spent in the little Suffolk village of Aldringham where I was born, and where my Mother's family had lived for countless generations?

Addendum

yew look at the owd housen, they're nearly ullus in the lows."

" My haart, thur wur some fat beasts on her farms ; she went in fur them. They got sew fat sometimes they hed tew be let out tew run some on't off afore they cud gew tew market. They wur fed on corn, an' all the best stuff, an' I've seen the owd pigs a runnin' tew eat thare droppin's ; thet wur tew good tew miss. Come Christmas, she had sew many beasts cut up for joints for her sarvants. They'd think nawthin' o' 20 tew 21 coomb an acre fur the oats."

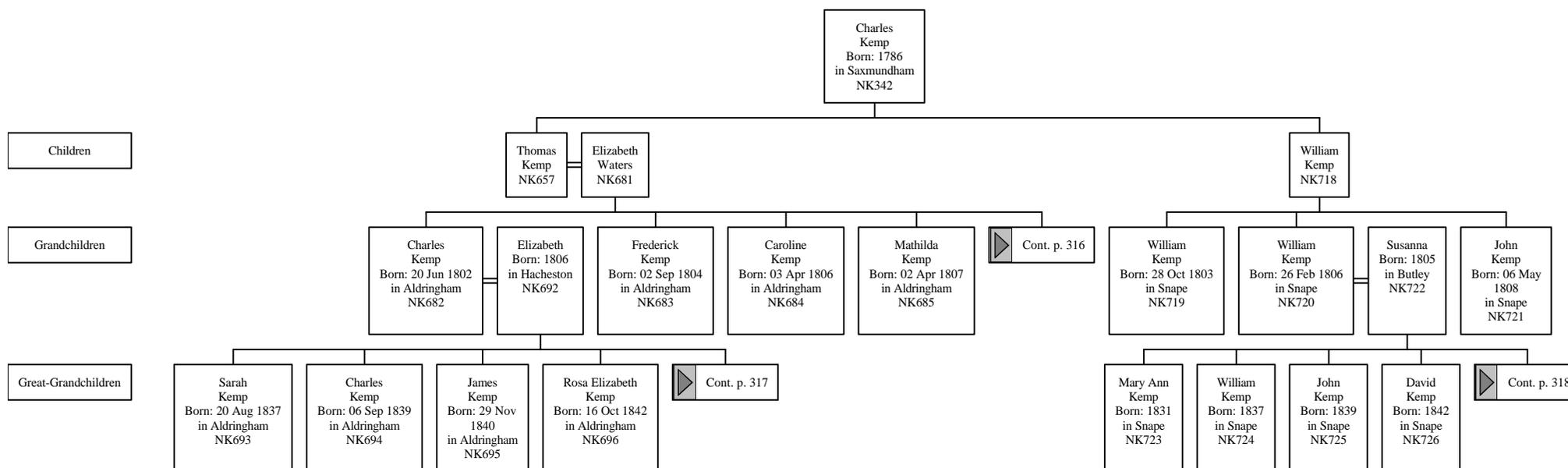
" O' coorse, wi' sew many beasts thet meant plenty o' muck ; we didn't wortn any o' thet dirty stinkin' stuff o' artificial manure then. But thet wur a rare job a muck spreadin' ; tew men filled the carts an' three spread an' we cud dew 20 loads in a day. I suppose thet wur like the owd harvests, thet wur the system as we wurked tew, wi' a bit o' a song now an' agin. They don't work sew hard now, an' they don't fare tew sing."

" When she wur alive, she used tew ullus hev the maashes sanded over tew make the grass grow ; the fishermen could ullus git a job in the winter a dewin' thet. But now, bless yar, the sea ha' got in an' thare aint enough feed on them maashes fur an owd dickey ! I used tew gew on that job ; we'd lay lines down like a railrood, an' the largest run we had wur three-quarters o' a mile ; an' we used tew ride on the trucks though we hed orders not tew. One day we got caught, an' they fined us a shullun each, but as soon as thare backs wur turned we were a riding agin. If the wind wur right, we'd make a sail out o' a bit o' canvas, an' thet ud send us along right quick. One day her son came tew us an' say, ' If yew tewgither continue tew ride, we'll stop the work altogither' ; sew we hed tew give in or we shud ha' lost the job."

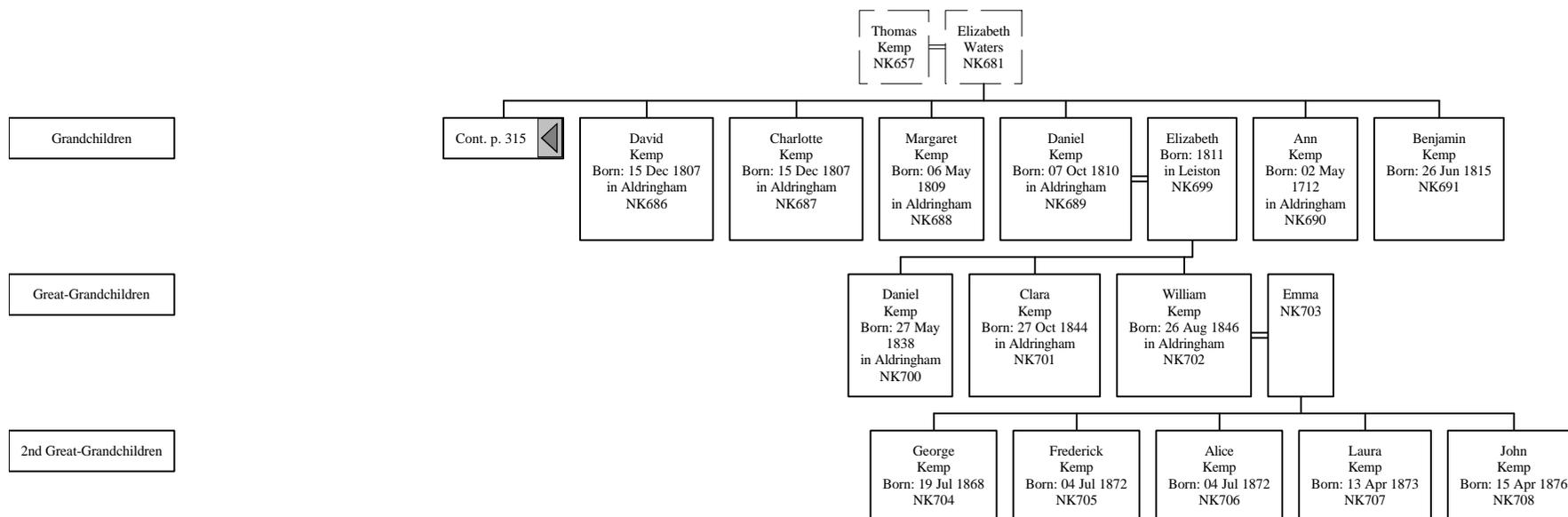
" When she died her son Stewart took over the estate an' he hed the fust motor car as iver I see. I see'd thet a coming from Sizewell Hall tew Scott's Hall, a runnin' along. One o' his guests wanted tew gew tew Leiston Station [five miles], an' he wur in a bit of a stew. ' Well,' say Stewart, ' we've still got three minutes.' "

" I have heered thet owd Mrs. Ogilvie hed tew warsh her own door-step at one time, an' her husband worked as a labourer. They wur Scotch, an' he come intew these parts when they built the railrood ; he hed a lot tew dew with thet. Stewart used tew hev big shootin' parties ; an' one day he hulled his coat down an' said one o' the boys wur tew bring thet along, but the boy kinder forgot. ' Whur is that boy ? ' he hollered, when he cudn't find his coat. ' I'll shoot him'; an' the boy thowt he meant it."

Descendants of Charles Kemp



Descendants of Charles Kemp

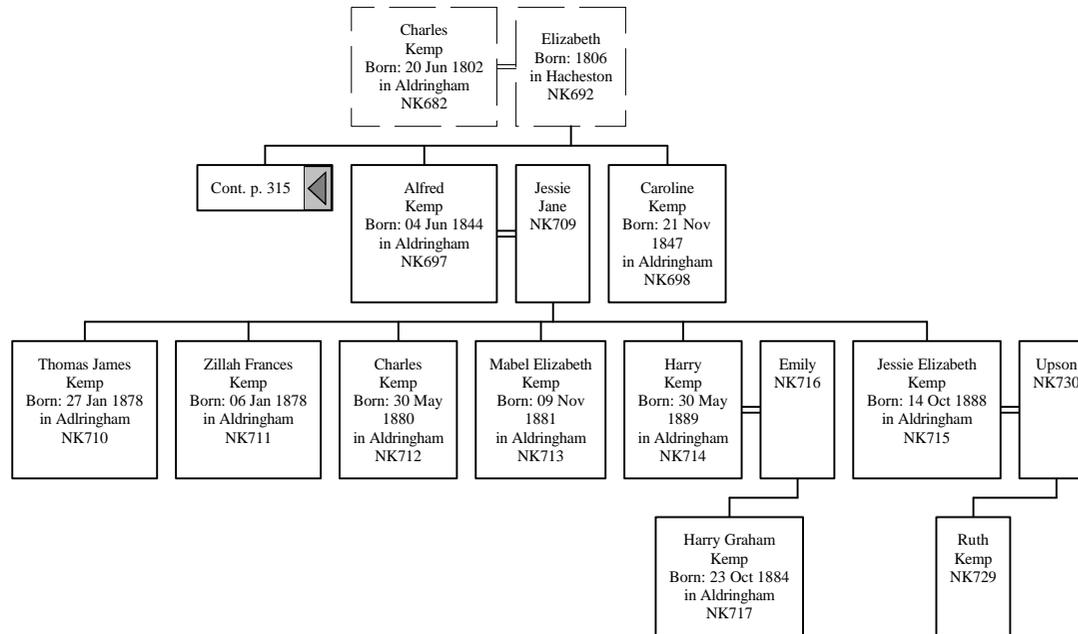


Descendants of Charles Kemp

Great-Grandchildren

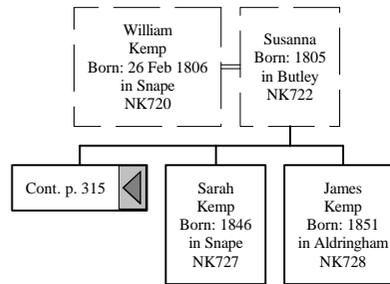
2nd Great-Grandchildren

3rd Great-Grandchildren



Descendants of Charles Kemp

Great-Grandchildren



4.8 Other temporary gatherings Leiston, Bramfield, Walpole

The cluster of Kemps in Aldringham is part of the lineage of William Kemp of Cratfield and Framlingham through his ggg grandson James of Theberton (see section 3.1). These Kemps lived in Aldringham for almost two centuries, from the 1780s to the 1950s. Other 19th century clusters of Kemps originated in the migrations from the uplands of two more of William's ggg grandsons, William of Saxstead (725) and James of Friston (644). The individuals leading to these clusters are set out in Fig 1 as a sequence of six generations..

Fig 1 Simplified lineage of William Kemp of Cratfield and Framlingham

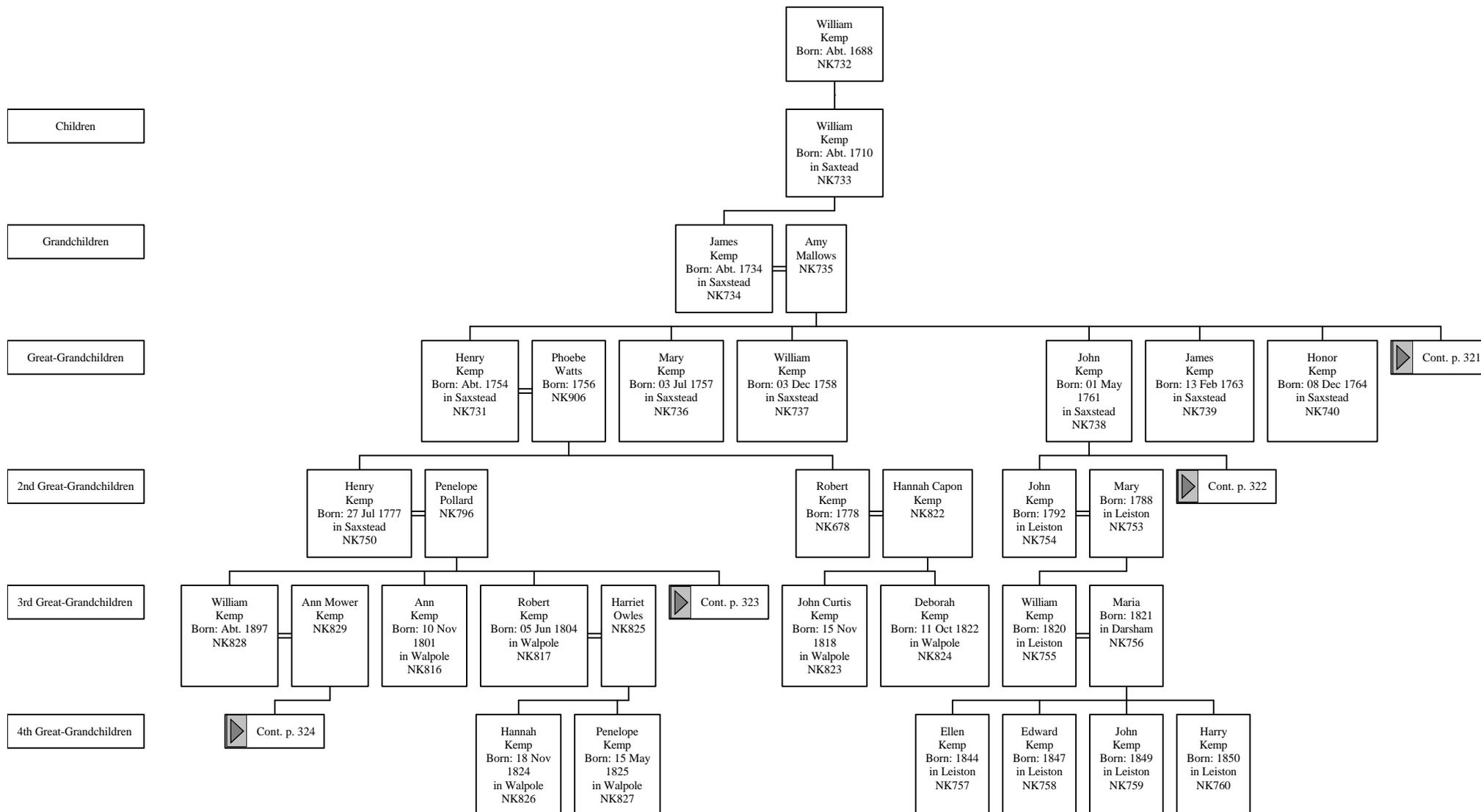
William's descendents settled in Leiston and Bramfield and John's descendents became part of the village administration of Friston. The relevant trees and reports are set out in the next three sections of this chapter. The long attachment of Kemps to Aldringham was exceptional. The Kemps who colonised Bramfield and Walpole arrived a bit latter but had disappeared from these villages by the end of the 19th century. All in all, these blips for the most part represent the lives of agricultural labourers.

In the first chapter of this report I pointed out that around a third of the Kemps recorded in the Suffolk IGI for the 19th century were found in a relatively small mid-eastern portion of the county. Now it is clear that 115 of these 298 individuals in the IGI, which were plotted in Fig 2 of Chapter 1, are the descendants of four of the sons of James Kemp (15) of Peasenhall. This is likely to be an underestimate of the contribution made by this Kemp family because James of Peasenhall had a brother Nicholas. Also his father had a brother and at least one cousin. No attempt has been made to trace the offspring of these relatives.

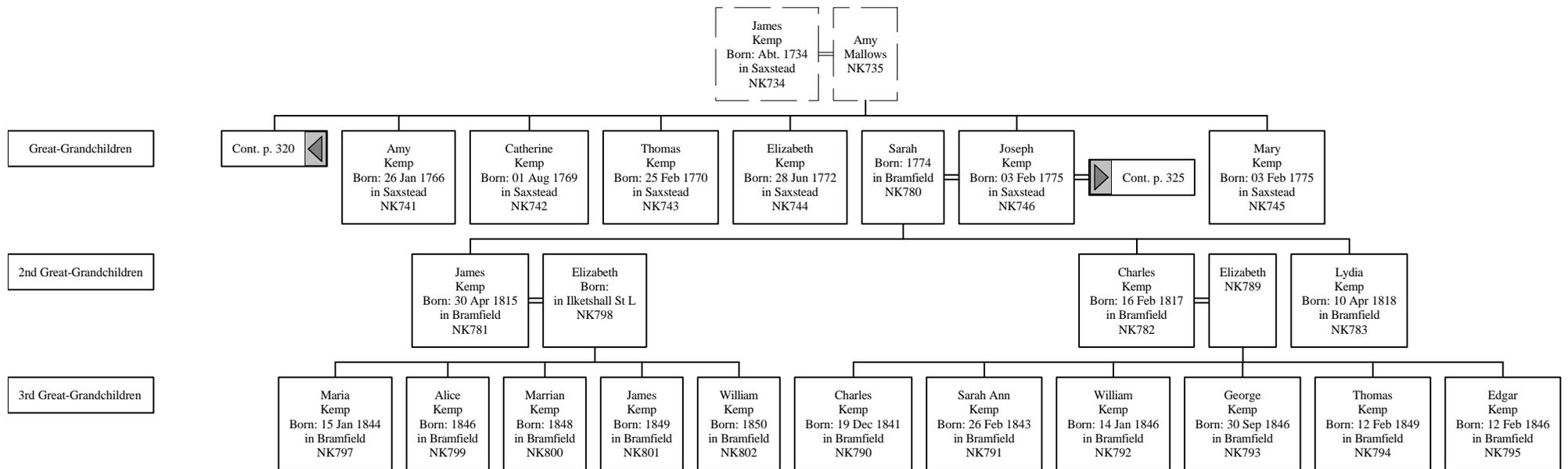
In a wider context nothing is known at the moment about the contribution of other members of the Gissing line to the total number of Suffolk Kemps in the IGI records before the 16th century generation of John Kemp Cratfield. The earlier lineage of the Gissing Kemps was only recorded for those individuals who happened to be the eldest son of each generation who carried the blood line of the baronets between generations. In this largely unknown lineage the Kemps passed through villages to the north, north west and south of the area that I have delineated as the heartland of the Cratfield/Framlingham clan.

This perspective gives considerable support to the idea that most, if not all of the IGI Kemps in Suffolk, were the descendants of William de Campo, the pre-Conquest sheriff of the county.

Descendants of William Kemp



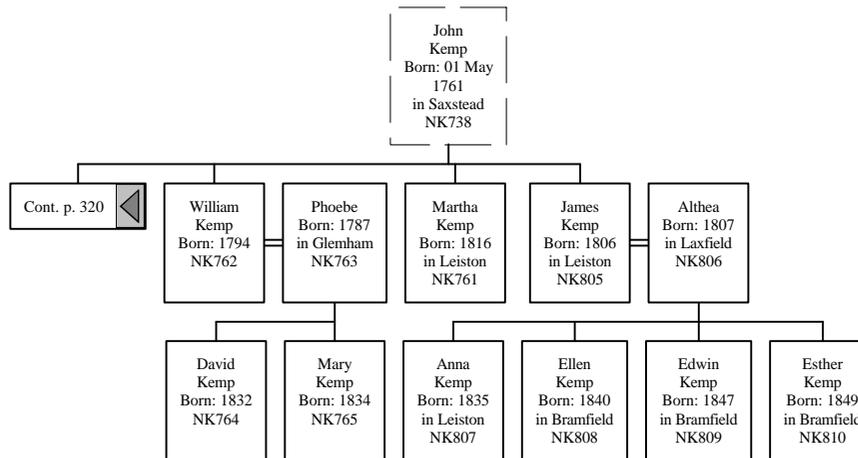
Descendants of William Kemp



Descendants of William Kemp

2nd Great-Grandchildren

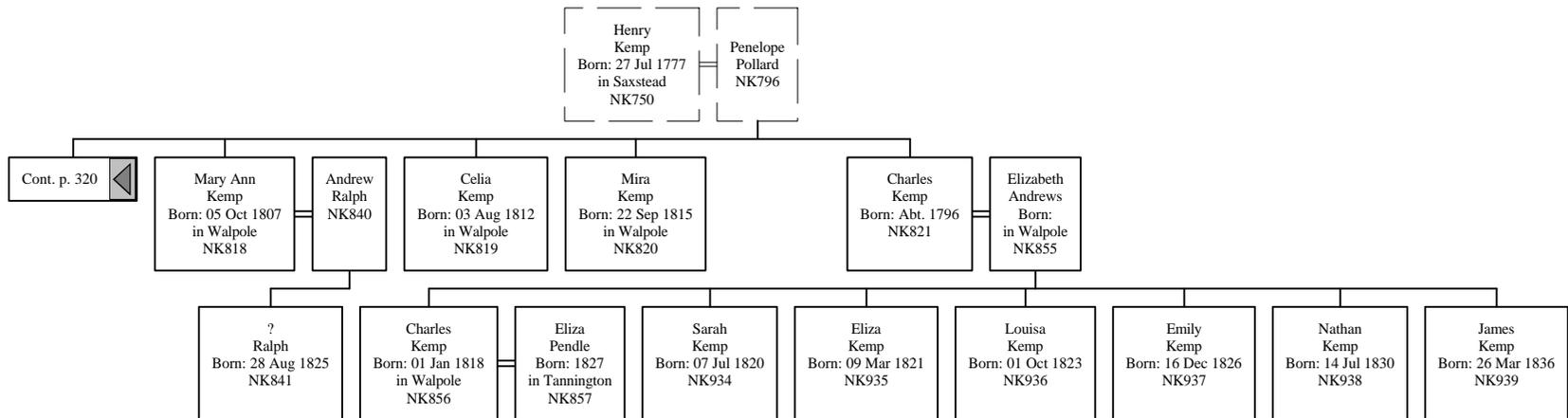
3rd Great-Grandchildren



Descendants of William Kemp

3rd Great-Grandchildren

4th Great-Grandchildren



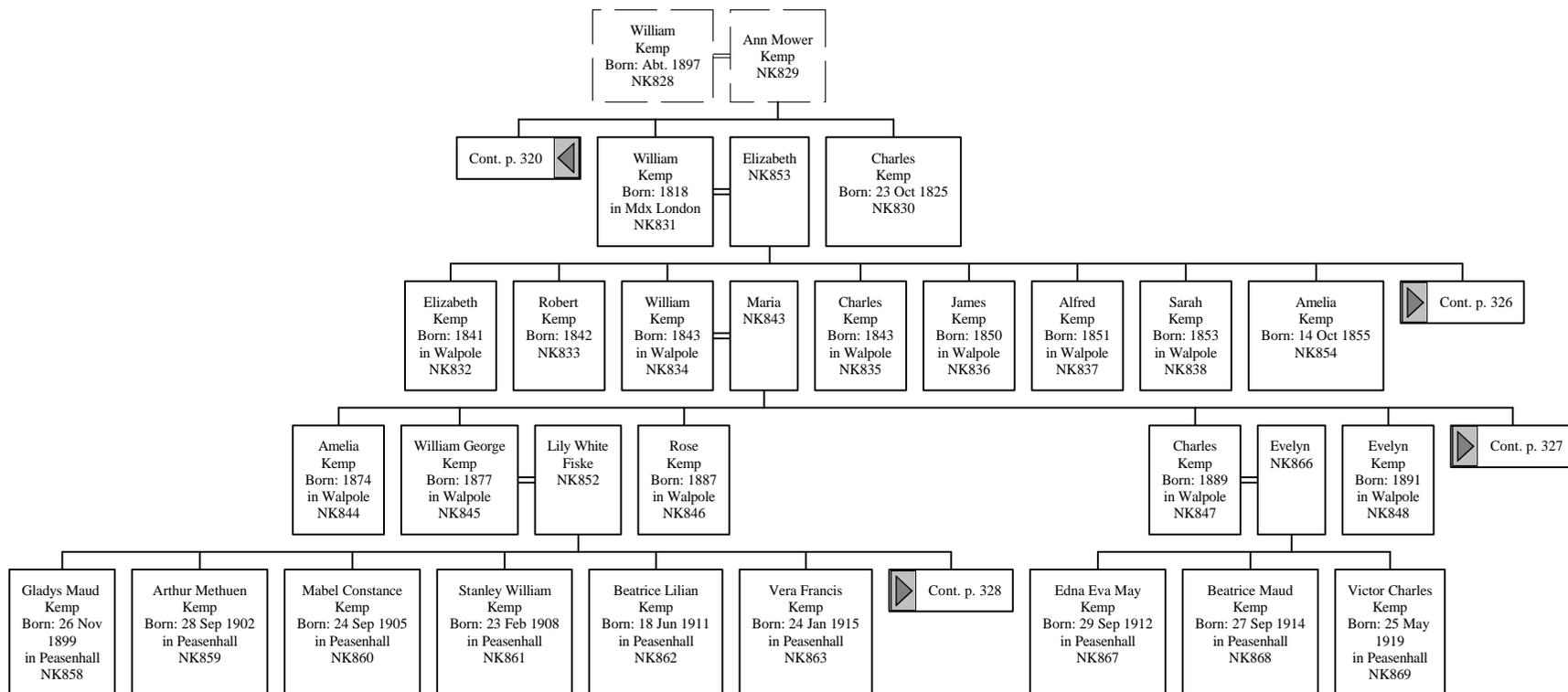
Descendants of William Kemp

4th Great-Grandchildren

5th Great-Grandchildren

6th Great-Grandchildren

7th Great-Grandchildren

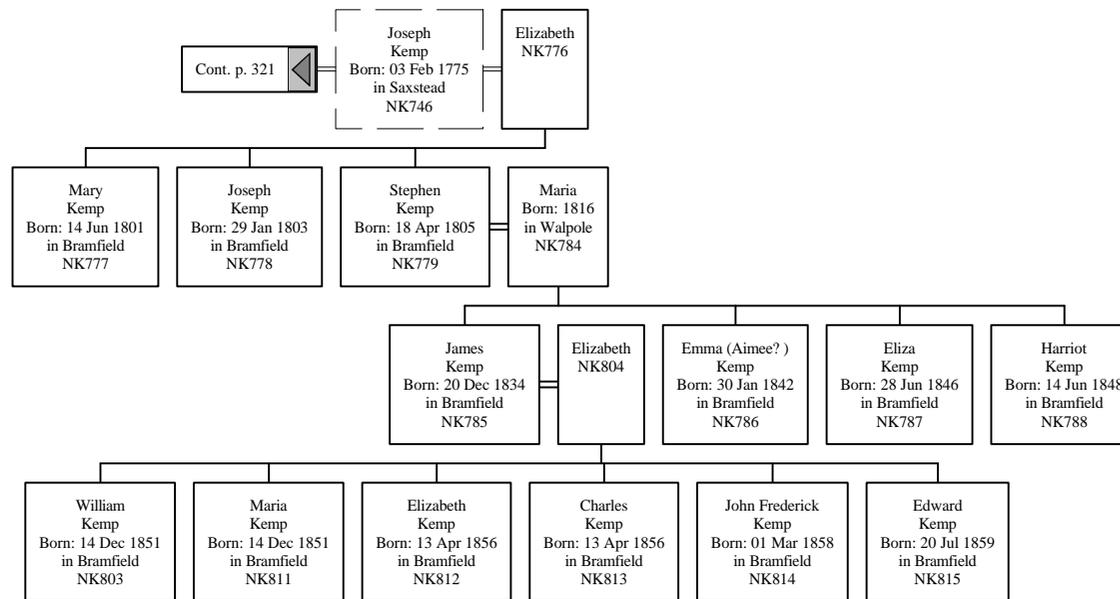


Descendants of William Kemp

2nd Great-Grandchildren

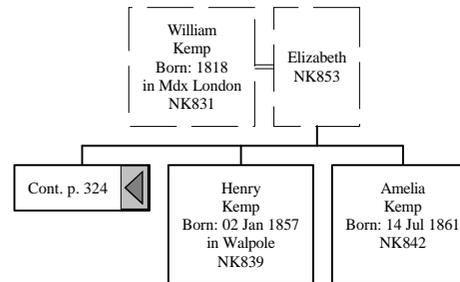
3rd Great-Grandchildren

4th Great-Grandchildren



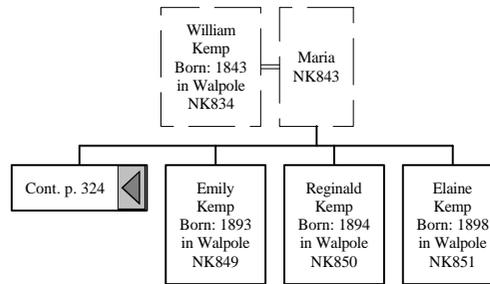
Descendants of William Kemp

5th Great-Grandchildren

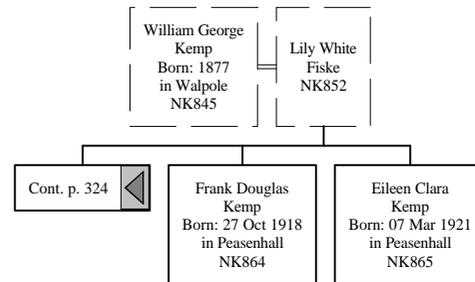


Descendants of William Kemp

6th Great-Grandchildren



Descendants of William Kemp



7th Great-Grandchildren

Descendants of William Kemp

Generation No. 1

1. WILLIAM¹⁸ KEMP (*JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1688.

Notes for WILLIAM KEMP:

Evidence for William is the will of William Kemp of Saxstead (1724) that refers to James children as nephews and neices. Therefore William of Saxstead is James' brother. In addition to James' children recorded as being born in Parham, he leaves land in Saxstead to a nephew William: this person is likely to have been another son of James not baptised in Parham.

Child of WILLIAM KEMP is:

2. i. WILLIAM¹⁹ KEMP, b. Abt. 1710, Saxstead.

Generation No. 2

2. WILLIAM¹⁹ KEMP (*WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1710 in Saxstead.

Notes for WILLIAM KEMP:

William 3 representing the third generation of Saxstead Kemps

Child of WILLIAM KEMP is:

3. i. JAMES²⁰ KEMP, b. Abt. 1734, Saxstead.

Generation No. 3

3. JAMES²⁰ KEMP (*WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1734 in Saxstead. He met AMY MALLOWS Abt. 1755.

Children of JAMES KEMP and AMY MALLOWS are:

4. i. HENRY²¹ KEMP, b. Abt. 1754, Saxstead.
ii. MARY KEMP, b. 03 Jul 1757, Saxstead.
iii. WILLIAM KEMP, b. 03 Dec 1758, Saxstead.
5. iv. JOHN KEMP, b. 01 May 1761, Saxstead.
v. JAMES KEMP, b. 13 Feb 1763, Saxstead.
vi. HONOR KEMP, b. 08 Dec 1764, Saxstead.
vii. AMY KEMP, b. 26 Jan 1766, Saxstead.
viii. CATHERINE KEMP, b. 01 Aug 1769, Saxstead.
ix. THOMAS KEMP, b. 25 Feb 1770, Saxstead.
x. ELIZABETH KEMP, b. 28 Jun 1772, Saxstead.
6. xi. JOSEPH KEMP, b. 03 Feb 1775, Saxstead.
xii. MARY KEMP, b. 03 Feb 1775, Saxstead.

Generation No. 4

4. HENRY²¹ KEMP (*JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1754 in Saxstead. He married PHOEBE WATTS 26 May 1777 in Parham. She was born 1756, and died 11 Apr 1778.

Notes for PHOEBE WATTS:

Probably died giving birth to Robert Kemp

More About PHOEBE WATTS:

Burial: Badingham

Children of HENRY KEMP and PHOEBE WATTS are:

7. i. HENRY²² KEMP, b. 27 Jul 1777, Saxstead.
8. ii. ROBERT KEMP, b. 1778.

5. JOHN²¹ KEMP (*JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 01 May 1761 in Saxstead.

Notes for JOHN KEMP:

Recorded in the Leiston 1851 census aged 91; a farmer living with his daughter, Martha, aged 35 and his granddaughter, Julia Gooch, aged 17. Martha and Julia were dressmakers. It is likely that John Kemp bricklayer and William Kemp bricklayer, also recorded in the 1851 Leiston census, were his son and grandson.

Leiston Kemps in the IGI

1813: William Kemp married Bathsheba Crouch
1813: William and Bathsheba Kemp baptised Samuel
1814: James King married Mary Kemp
1820: Sophia Kemp baptised daughter Sophy Kemp
1825: Hannah Kemp baptised James and William
1831: Mary Kemp baptised Elizabeth
1834: Elizabeth Kemp married William Burwood
1846: William and Maria Kemp baptised Edward
1848: William and Maria Kemp baptised John
1850: William and Maria Kemp baptised Harry
1859: Charles and Mary Ann Kemp baptised Charles William

Leiston Kemps in the 1851 Census

William Kemp 37 blacksmith born in Leiston
Phoebe Kemp 64 born in Glemham
David Kemp 19 born in Leiston
Joseph Harewood blacksmith born in Leiston

John Kemp 90 retired farmer born in Saxstead
Martha Kemp 35 daughter; dressmaker born in Leiston
Julia Gooch 17 granddaughter; dressmaker born in Leiston

John Kemp 59 bricklayer employing 2 men, 2 boys born in Leiston
Mary Kemp 53 wife born in Leiston

William Kemp 31 bricklayer born in Leiston
Maria Kemp 30 wife born in Darsham
Ellen Kemp 7 daughter born in Leiston
Edward Kemp 4 son born in Leiston
John Kemp 2 son born in Leiston
Harry Kemp 10 m son born in Leiston

James Evans miller Snape
Elizabeth Kemp housemaid Snape

Children of JOHN KEMP are:

9. i. JOHN²² KEMP, b. 1792, Leiston.
10. ii. WILLIAM KEMP, b. 1794.
- iii. MARTHA KEMP, b. 1816, Leiston.

Notes for MARTHA KEMP:
Dressmaker living with father in Leiston 1851 census

11. iv. JAMES KEMP, b. 1806, Leiston.

6. JOSEPH²¹ KEMP (*JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 03 Feb 1775 in Saxstead. He married (1) SARAH. She was born 1774 in Bramfield. He married (2) ELIZABETH.

Notes for JOSEPH KEMP:
Bramfield 1851 census:
Joseph Kemp⁷⁷ agricultural labourer born in Saxstead
Sarah Kemp⁷⁶ wife born in Bramfield

Children of JOSEPH KEMP and SARAH are:

12. i. JAMES²² KEMP, b. 30 Apr 1815, Bramfield.
13. ii. CHARLES KEMP, b. 16 Feb 1817, Bramfield.
iii. LYDIA KEMP, b. 10 Apr 1818, Bramfield.

Children of JOSEPH KEMP and ELIZABETH are:

- iv. MARY²² KEMP, b. 14 Jun 1801, Bramfield.
v. JOSEPH KEMP, b. 29 Jan 1803, Bramfield.
14. vi. STEPHEN KEMP, b. 18 Apr 1805, Bramfield.

Generation No. 5

7. HENRY²² KEMP (*HENRY²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 27 Jul 1777 in Saxstead. He married PENELOPE POLLARD.

Children of HENRY KEMP and PENELOPE POLLARD are:

15. i. WILLIAM²³ KEMP, b. Abt. 1897.
ii. ANN KEMP, b. 10 Nov 1801, Walpole.
16. iii. ROBERT KEMP, b. 05 Jun 1804, Walpole.
17. iv. MARY ANN KEMP, b. 05 Oct 1807, Walpole.
v. CELIA KEMP, b. 03 Aug 1812, Walpole.
vi. MIRA KEMP, b. 22 Sep 1815, Walpole.
18. vii. CHARLES KEMP, b. Abt. 1796.

8. ROBERT²² KEMP (*HENRY²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1778. He married HANNAH CAPON KEMP.

Children of ROBERT KEMP and HANNAH KEMP are:

- i. JOHN CURTIS²³ KEMP, b. 15 Nov 1818, Walpole.
ii. DEBORAH KEMP, b. 11 Oct 1822, Walpole.

9. JOHN²² KEMP (*JOHN²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1792 in Leiston. He married MARY. She was born 1788 in Leiston.

Notes for JOHN KEMP:
In 1851 census@ bricklayer employing 4 men and 2 boys

Child of JOHN KEMP and MARY is:

19. i. WILLIAM²³ KEMP, b. 1820, Leiston.

10. WILLIAM²² KEMP (*JOHN²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1794. He married PHOEBE. She was born 1787 in Glemham.

Notes for WILLIAM KEMP:
Blacksmith in 1851 Leiston census

Children of WILLIAM KEMP and PHOEBE are:

- i. DAVID²³ KEMP, b. 1832.
- ii. MARY KEMP, b. 1834.

11. JAMES²² KEMP (*JOHN²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1806 in Leiston. He married ALTHEA. She was born 1807 in Laxfield.

Notes for JAMES KEMP:
Bramfield 1851 census

James Kemp⁴⁵ bricklayer farmer 11 acres employing 2 men b Leiston
Althea Kemp⁴⁴ baker b Laxfield
Anna Kemp¹⁶ helper at home b Leiston
Ellen Kemp¹⁰ b Bramfield
Edwin Kemp^{4b} Bramfield
Esther Kemp^{2b} Bramfield

Notes for ALTHEA:
Described as baker in 1851 Bramfield census

Children of JAMES KEMP and ALTHEA are:

- i. ANNA²³ KEMP, b. 1835, Leiston.
- ii. ELLEN KEMP, b. 1840, Bramfield.
- iii. EDWIN KEMP, b. 1847, Bramfield.
- iv. ESTHER KEMP, b. 1849, Bramfield.

12. JAMES²² KEMP (*JOSEPH²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 30 Apr 1815 in Bramfield. He married ELIZABETH. She was born in Ilketshall St L.

Children of JAMES KEMP and ELIZABETH are:

- i. MARIA²³ KEMP, b. 15 Jan 1844, Bramfield.
- ii. ALICE KEMP, b. 1846, Bramfield.
- iii. MARRIAN KEMP, b. 1848, Bramfield.
- iv. JAMES KEMP, b. 1849, Bramfield.
- v. WILLIAM KEMP, b. 1850, Bramfield.

13. CHARLES²² KEMP (*JOSEPH²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 16 Feb 1817 in Bramfield. He married ELIZABETH.

Children of CHARLES KEMP and ELIZABETH are:

- i. CHARLES²³ KEMP, b. 19 Dec 1841, Bramfield.
- ii. SARAH ANN KEMP, b. 26 Feb 1843, Bramfield.
- iii. WILLIAM KEMP, b. 14 Jan 1846, Bramfield.
- iv. GEORGE KEMP, b. 30 Sep 1846, Bramfield.
- v. THOMAS KEMP, b. 12 Feb 1849, Bramfield.
- vi. EDGAR KEMP, b. 12 Feb 1846, Bramfield.

14. STEPHEN²² KEMP (*JOSEPH²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 18 Apr 1805 in Bramfield. He married MARIA. She was born 1816 in Walpole.

Notes for STEPHEN KEMP:

Described as agricultural labourer in 1851 Bramfield census
living in Halesworth Road

Children of STEPHEN KEMP and MARIA are:

20.
 - i. JAMES²³ KEMP, b. 20 Dec 1834, Bramfield.
 - ii. EMMA (AIMEE?) KEMP, b. 30 Jan 1842, Bramfield.
 - iii. ELIZA KEMP, b. 28 Jun 1846, Bramfield.
 - iv. HARRIOT KEMP, b. 14 Jun 1848, Bramfield.

Generation No. 6

15. WILLIAM²³ KEMP (*HENRY²², HENRY²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1897. He married ANN MOWER KEMP.

Children of WILLIAM KEMP and ANN KEMP are:

21.
 - i. WILLIAM²⁴ KEMP, b. 1818, Mdx London.
 - ii. CHARLES KEMP, b. 23 Oct 1825.

16. ROBERT²³ KEMP (*HENRY²², HENRY²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 05 Jun 1804 in Walpole. He married HARRIET OWLES.

Children of ROBERT KEMP and HARRIET OWLES are:

- i. HANNAH²⁴ KEMP, b. 18 Nov 1824, Walpole.
- ii. PENELOPE KEMP, b. 15 May 1825, Walpole.

17. MARY ANN²³ KEMP (*HENRY²², HENRY²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 05 Oct 1807 in Walpole. She married ANDREW RALPH.

Child of MARY KEMP and ANDREW RALPH is:

- i. ?²⁴ RALPH, b. 28 Aug 1825.

18. CHARLES²³ KEMP (*HENRY²², HENRY²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1796. He married ELIZABETH ANDREWS 31 Jul 1817 in Walpole. She was born in Walpole.

Children of CHARLES KEMP and ELIZABETH ANDREWS are:

- i. CHARLES²⁴ KEMP, b. 01 Jan 1818, Walpole; m. ELIZA PENDLE; b. 1827, Tannington.

Notes for CHARLES KEMP:

Walpole Marriage
Charles Kemp married Elizabeth Andrews 31.07.1817

Walpole Independent. Charles - son of Charles and Elizabeth 28.05.1818

Some Decendants of Norman Kempe: Domesday Sheriff of Suffolk

Charles and Elizabeth Kemp	- Charles	25.11.1825	born 1.01.1818
	- Sarah	25.11.1825	born 7.07.1820
	- Eliza	25.11.1825	born 3.09.1821
	- Louisa	27.06.1837	born 10.01.1823
	- Emily	27.06.1837	born 16.12.1826
	- Nathan	27.06. 1837	born 14.07.1830
	- James	27.06.1837	born 26.03.1836

Ipswich Census 1841

70 Arthur Street			
William Rayner	24	master shoemaker	Oakley
Elizabeth Rayner	23		Tannington

Tannington Marriage Register

William Rayner married Eliza Pendall 1847
 Father - William Pendall
 Witnesses - Harriet Pendall and John Rayner

Ipswich Census 1871

24 Wells St			
Charles Kemp	53	iron moulder	Laxfield
Eliza Kemp	43		Tannington
Emma Kemp	22	daughter dressmaker	Bungay
James Kemp	12	scholar	Ipswich
William Rayner	11	stepson	Ipswich
William Barker	21	lodger carpenter	Earl Stonham
William Etheridge	19	lodger carpenter	Fressingfield

1881 census

5 Annies Bldgs Nottige Rd Ipswich St Helen, Suffolk, England

Charles KEMP	Head	M	Male	63	Laxfield, Suffolk, England	Iron Moulder
Eliza KEMP	Wife	M	Female	53	Tannington, Suffolk, England	
Emma DUNN	Lodger	W	Female	76	Alburgh, Norfolk, England	Dependant On Children

- ii. SARAH KEMP, b. 07 Jul 1820.
- iii. ELIZA KEMP, b. 09 Mar 1821.
- iv. LOUISA KEMP, b. 01 Oct 1823.
- v. EMILY KEMP, b. 16 Dec 1826.
- vi. NATHAN KEMP, b. 14 Jul 1830.
- vii. JAMES KEMP, b. 26 Mar 1836.

19. WILLIAM²³ KEMP (*JOHN*²², *JOHN*²¹, *JAMES*²⁰, *WILLIAM*¹⁹, *WILLIAM*¹⁸, *JAMES*¹⁷, *JAMES*¹⁶, *NICHOLAS*¹⁵ *KEMPE*, *WILLIAM*¹⁴, *WILLIAM*¹³, *JOHN*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT P*, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) was born 1820 in Leiston. He married MARIA. She was born 1821 in Darsham.

Notes for WILLIAM KEMP:

In 1851 Leiston census: bricklayer

Children of WILLIAM KEMP and MARIA are:

- i. ELLEN²⁴ KEMP, b. 1844, Leiston.
- ii. EDWARD KEMP, b. 1847, Leiston.
- iii. JOHN KEMP, b. 1849, Leiston.
- iv. HARRY KEMP, b. 1850, Leiston.

20. JAMES²³ KEMP (*STEPHEN*²², *JOSEPH*²¹, *JAMES*²⁰, *WILLIAM*¹⁹, *WILLIAM*¹⁸, *JAMES*¹⁷, *JAMES*¹⁶, *NICHOLAS*¹⁵ *KEMPE*, *WILLIAM*¹⁴, *WILLIAM*¹³, *JOHN*¹², *ROBERT*¹¹, *JOHN*¹⁰, *ROBERT P*, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ *DE CAMPO*) was born 20 Dec 1834 in Bramfield. He married

ELIZABETH.

Children of JAMES KEMP and ELIZABETH are:

- i. WILLIAM²⁴ KEMP, b. 14 Dec 1851, Bramfield.
- ii. MARIA KEMP, b. 14 Dec 1851, Bramfield.
- iii. ELIZABETH KEMP, b. 13 Apr 1856, Bramfield.
- iv. CHARLES KEMP, b. 13 Apr 1856, Bramfield.
- v. JOHN FREDERICK KEMP, b. 01 Mar 1858, Bramfield.
- vi. EDWARD KEMP, b. 20 Jul 1859, Bramfield.

Generation No. 7

21. WILLIAM²⁴ KEMP (*WILLIAM²³, HENRY²², HENRY²¹, JAMES²⁰, WILLIAM¹⁹, WILLIAM¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1818 in Mdx London. He married ELIZABETH.

Child of WILLIAM KEMP and ELIZABETH is:

- i. AMELIA²⁵ KEMP, b. 14 Oct 1855.

Descendants of John Kemp

Generation No. 1

1. JOHN¹⁸ KEMP (*JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 05 Jan 1687/88 in Parham. He married ELIZABETH AMMON 19 Feb 1710/11 in Friston.

Notes for JOHN KEMP:

John Kemp of of Friston was one of the five sons of James Kemp of Peasenhall (15). He was born in Parham and moved to Friston his descendants are recorded in the village books as parish overseers.

Children of JOHN KEMP and ELIZABETH AMMON are:

- i. JOHN¹⁹ KEMP, b. 1716; m. ELIZABETH; b. 1726.

Notes for JOHN KEMP:

John and James, the son and grandson of John Kemp of Parham, were Overseers for Friston and they are referred to in the Overseers Accounts from 1713 to 1787. The relevant entries are listed below.

1713: Receipted bill April
1716-17: Shoes made and repaired
1737: Tiles on church
1751: Mending churchyard gate
1752: Iron used for bells
1756: Wodwork for town gate
1757: For work done at church
1757-8: For journeys
1759: nails
1762: Receipted bill
1763: Churchyard gate built
1765: Fetching load of flags
1765: Work at church
1766: For ?
1767: For years rent of cottage
1768: For years rent of cottage
1772: Payment for coal
1773: Malt and hops
1774: Bill from Ann Kemp for cloth and garments delivered to the poor
1774: Work done at church

James Kemp (son)

1775: For work done for churchwarden
1776: "
1776: For cloth
1777: Work done at church
1778: For work done at workhouse
1779: Carting coal
1780: For nails
1780: Elizabeth Kemp for making garments
1783: Receipt from Thomas Farrer to James Kemp of £3 for the interest on £60 bond for parish of Friston for use of Thomas Farrer.
1784: For coal
1784: For building materials
1784: Staples and boards for bed
1786: One year's rent for cottage
1785: Half years rent
1785: For work at town house
1787: For wiring a pair of carrerts? and laying the spindle of the tow whele.

More About JOHN KEMP:

Burial: 06 Feb 1795, Friston

More About ELIZABETH:
Burial: 28 Feb 1901, Friston

2. ii. JAMES KEMP, b. 1723.

Generation No. 2

2. JAMES¹⁹ KEMP (*JOHN¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1723.

More About JAMES KEMP:
Burial: 07 Jun 1797, Friston

Children of JAMES KEMP are:

3. i. JAMES²⁰ KEMP, b. Abt. 1740, Friston.
- ii. JOHN KEMP, b. Abt. 1744, Friston; m. ELIZABETH PRATT, 10 Oct 1764, Friston.
4. iii. WILLIAM KEMP, b. 1744, Friston.

Generation No. 3

3. JAMES²⁰ KEMP (*JAMES¹⁹, JOHN¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1740 in Friston. He married ANN.

Children of JAMES KEMP and ANN are:

5. i. JOHN²¹ KEMP, b. 28 Sep 1760, Friston.
- ii. WALTER KEMP, b. Abt. 1766, Friston.

More About WALTER KEMP:
Burial: 23 Oct 1766

- iii. ELIZABETH KEMP, b. Abt. 1763, Friston; m. (1) ROBERT ELMY, 09 Jul 1784, Friston; m. (2) ROBERT ELMY, 09 Jul 1784, Friston.

4. WILLIAM²⁰ KEMP (*JAMES¹⁹, JOHN¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1744 in Friston. He married ALATHA DAWKINS 10 Jul 1765 in Friston. She was born Abt. 1744 in Mundham.

Child of WILLIAM KEMP and ALATHA DAWKINS is:

- i. JOHN²¹ KEMP, b. 1765; d. Aldeburgh.

Notes for JOHN KEMP:
Described as of Aldeburgh in Friston register of burial

More About JOHN KEMP:
Burial: 26 Oct 1817, Friston

Generation No. 4

5. JOHN²¹ KEMP (*JAMES²⁰, JAMES¹⁹, JOHN¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 28 Sep 1760 in Friston.

Child of JOHN KEMP is:

- i. ROBERT²² KEMP, b. Abt. 1796, Friston; m. HANNAH WOOLNOUGH, 11 Dec 1817, Friston.

Notes for ROBERT KEMP:
Robert Kemp was the 2nd cousin twice removed of Hannah Kemp mother of Jonathan Kemp of

Sweffling

5 Postscript

Attending to place

We think of graveyards as places of the dead, but they have always been important centres of human life. A human community cannot exist, without established traditions, a history, a strong continuity of beliefs, character and values. Like an individual person, a community is woven out of memory. There are historical reasons for the symbolic power of graveyards. Burial sites have always possessed immense religious and mythical significance, from prehistoric barrows and cairns through to modern war cemeteries. They represent a powerful link to generations of others gone before, and forms of ancestor worship are common to all cultures. Everywhere in the world - from the large-scale civilizations of ancient Egypt, Babylon, China, the Indus Valley, with their pyramids, mortuaries and temples, to the smaller intimate communities of the city states of Greece and Rome, and to our own English villages, the places where the ashes of the dead are laid have been the sacred centres of living societies.

At another level, the local cemetery is not simply a book of the dead but an encyclopaedia of social history. The inscriptions on the headstones remind us of the brief life spans of so many children in earlier times, or the premature deaths of women in childbirth, as well as of those who worked in certain trades, and of just how precarious life has been for so many. Basically, most epitaphs are simply forms of rhetoric or conventional texts that formalise human emotion, and yet it is difficult to read such poignant or heart-rending public declarations of grief and loss without being moved or affected.

The medieval cemetery, together with the church, was the centre of social life. It took the place of the forum. During the Middle Ages and until well into the seventeenth century, it corresponded as much to the idea of a public square as it did to the notion, now become exclusive, of a space reserved for the dead. The cemetery served as a forum, public square, and mall, where all members of the parish could stroll, socialise, and assemble. Here they conducted their spiritual and temporal business, played their games, and carried on their love affairs. At the opening of the great municipal Cathay's Cemetery in 1859, the *Cardiff Times* predicted that it '*would form the principal walk of the inhabitants of Cardiff*'. Although now a space empty of human life, a walk has recently been marked out to encourage its use as an educational resource for ecology and social history.

The village churchyard was also a place of asylum, a sanctuary where the normal rules and laws (and even taxes) were suspended. These residual attributes still shape our attitudes to these green groves and silent places.

Death, and the mystery of it, lie very close to the heart of our deepest values. The veneration of ancestry is perhaps the strongest cord of human continuity, but it requires anchoring to place. Remembering the people of the past, their qualities and achievements, their frailties and mistakes, is an important feature of human culture. This is the true significance of the Woods family of Westleton that we contact in their memorial plaques each time we enter their church. The general truth is that wherever men live, work, and make their homes, whether by fishing along the coast, farming in the country, mining, building: - whatever their occupations have by circumstance and choice to be - they write themselves into the local nature of things. The trees and hedges, the fields and lanes, the skies framed above the landscape they have helped to shape, take on something of their humanity. The world of nature is not separate any more. It is made into something different by their

qualities. People actually enter into creation. They are involved in their labour, and in all their arts, in the ongoing creation of the human world.

When we have buried the dead or scattered their ashes, we remember the ways they worked, their jokes, their peculiarities, their characters, the ways in which they lived and enjoyed and endured their fortunes and tragedies. We use their tools, their ingenuities and ideas, after them. In thought and feeling, as in physical fact, we walk the many ways they made. The dead have made the very fabric of our lives. They have entered into us. Their nature is in our flesh and blood and bones, and, in a thousand ways, their sentiments form part of our spirit. To seek to know ourselves is, therefore, to some extent to seek to know the communities of the past which have made us what we are. In the complexities of our modern world, with its rapidity of change and the circumstances and pressures which leave us little time for stillness, quietness and reflection, perhaps it is the re-discovery of these bonds of human continuity with their local material expressions which we need.

The quest for ancestors involves something more than mere memory. It has to do with self-discovery, with spiritual regeneration, with a desire for an honesty of self-recognition. There is a need to be fulfilled that requires a movement back to simplicity, to ordinariness. There is something in it, too, of a desire to reject the over-reaching, over-sophisticated, over-pretentious claims of modern science, technology and control. We occasionally want to turn aside from analyzing, managing and controlling the world. We want to get back to a sense of living in a world of wonder, which we know, at the heart of us, is there to enjoy.

The strange thing is that this universal human need can only strike roots in particular localities. The local is the essential ground for the universal. Truth, for each of us, lies in our exploration of what lies on doorsteps of our ancestors. More than any other area in England, Suffolk missed the Industrial Revolution, which gives it an unusual transparency for those looking for ancestral roots. Communities here, go right back a thousand years or more to their very foundations: to early tribesmen, or the Saxons, Norsemen and others who came over the German Ocean and set up their homesteads in these well-watered coastal heathlands and upland forests. Turn over any stone in East Anglia and you find some part of our ancient story. The ancestral link is here, plain to be seen.

Ronald Fletcher's quest for the past began when browsing through the antique shops of Southwold and Aldeburgh. It started in a mouldy old chest on a bottom shelf, where he found a whole box full of Victorian photographic plates. Nearby, he also came across many boxes of magic lantern slides (and the magic lantern itself), which had been mounted by the photographer who had owned the plates. These slides gave a pictorial history of the village of Westleton from about the late 1870s to the early 1960s, a span of almost a century. The archive began to be filled in with details of places, faces and events. Then, as he asked about these people and events, he discovered that there were still old people in the village - in their eighties and upwards, who not only remembered them, but who also possessed other photographs, newspaper cuttings and objects of various kinds which added many other details. Gradually, the village community and its people came to life.

A church has stood on the same spot in Westleton for a thousand years, and the present building is something like 400 years old. The churchyard is filled with memorials of all kinds: large family vaults covered over with brambles, small stone angels recalling children, and even pre-Victorian 'headstones' made of iron. And there are stones commemorating remarkable and well-known characters. One, for example, tells of June Perry - strange though his name sounds for a man - who was a warrener in Windsor Great Park during the reigns of four sovereigns: George III, George IV, William IV and, of course, Queen Victoria. Another, much more colourful, is Old Buck - William Buck - who was a Crimean veteran, a fact that he never forgot. With scruffy grey whiskers, none too clean, he used to walk round the village with a stick. Irritable and impatient with children and young people who looked slovenly and untidy, he would bark out at them, in

military manner, 'Now then, dress yourselves!' or 'Come, come now! As you were!' He took it upon himself to stop children throwing stones and rubbish down the village well on the green, and would chase them off with his stick. He used to guard on a plot of land he owned with another man: sitting behind the hedge in a small hut that looked like a sentry-box, with a shot-gun across his knees to scare off the birds. There is a story, too, that on one occasion when Waters Elmy, a young seafaring man, was at home, Old Buck got so drunk with him in The White Horse (just at the corner of the green) that he was unable to get out of his chair. Waters had to wheel him home in a wheelbarrow, but, though Buck never said a word, he sat bolt upright all the way. When he died, he was buried near the door of the church with military ceremonial, including a gun-carriage.

Soon Fletcher was learning the stories of people lying beneath the turf of the churchyard where there were no headstones at all. Those who were totally forgotten began to come to life. He learned more about more of the people in the photographs, like the gathering standing outside The Crown Inn about 80-100 years ago. He found out how some of them worked: Billie Smith, the crippled chimney sweep; old Mr Addy Elmy and Reuben Noy, who worked on the roads; Mr Fisk, the wheelwright, choosing and felling timber with his sons and other helpers; and farm labourers, with their newfangled steam threshing machine, which travelled from farm to farm and village to village.

Most of the men of the village would gather together for the harvest supper and have their photograph taken in the back yard of The Crown. The photograph I have chosen for the end piece was taken about 1912. Stories could still be told by living villagers to Ronald Fletcher about all of people. The man at the end of the bottom row on the left of one of these old photographs is Prinny Barker - who was, though he may not look it, a Sunday School teacher. The man three places to the right, pipe in mouth, is Old Munchy Brown who never stopped chewing (except to smoke!). And the man at the right-hand end of the third row down, wearing what looks like a ten-gallon hat, is 'No-hair Smith', who was a farm labourer at nearby Hinton Farm, and as bald as a coot. Two places to the left of him is 'Scot' Spall, who was quite a character. He was known for poaching and dealing in pheasants' eggs. The police once thought they would catch him red-handed by stopping his cart as he drove along the Lowestoft road. But Scot heard about it, got rid of his eggs beforehand, and, in his turn, got ready for them. When they stopped him, he swore passionately that he had no eggs, and pleaded with them whatever else they did, not to rummage under his tarpaulin because they would spoil the rhubarb he had carefully stored there. One of the constables laughed, pulled the edge of the sheet back and thrust his hand down hard . . . only to find that he had plunged it, and the sleeve of his uniform, deep into a load of soft manure. The hatless, bearded man, second from right in the front row is Isaac Kemp, my first cousin, twice removed. The Kemps had a local reputation as smugglers, doing an irregular run from Eel's Foot to the Common in the dead of night.

One other fact of great significance emerged in connection with a more tragic incident in Scot Spall's life. His son, at quite a young age, was washed overboard from a trawler at Grimsby and drowned. Unable to leave his own work, Scot sent his wife to have his son's body brought home, but, persuaded by others, she allowed him to be buried in Lincolnshire. Scot Spall, it is said, never got over this loss and distant burial and left instructions that when he himself died, a memorial to his son should be carved on his own stone. It took Fletcher a long time to find a stone with these details, but eventually, he thought, he had found it. But then, reflecting on the dates, he felt they must surely be too early. So he looked again, just in case there might have been a second similar incident. And, indeed, he did find a second stone, with almost the same story. But, again, the dates did not quite fit, and, still searching, he finally did come to Scot Spall's stone itself: and the significance was plain. Nothing, surely, could be a more telling piece of evidence of the typical ordeals endured by the people of a community dependent largely on deep sea fishing than

these three headstones of three fathers with the same name who had lost their sons at the same age, on the brink of manhood, in the same kind of disaster.

Sitting beside Prinny Barker in the harvest supper photograph is a small man with a broad smile on his face, which is like that of a gnome. Who was he ? His name - the old people who told Fletcher about him had a struggle to remember his real name - was 'Trinity Piffney'. He was only about four feet high, and a hunchback. He was deformed throughout his life and never any use whatever in ordinary man's work; he was too weak for that. He was, strictly speaking, no real use in the community at all. He was called 'Trinity' (said the old people) because he was such a staunch church-man; a regular attender who never missed any church occasion. And (they thought) he might have had 'Piffney' tacked on because he was for ever here and there, like a puff and dart, all over the village, running errands, chiefly for the vicar. Whether in winter, when the snow, for all its harshness, made the village look beautiful, or in summer, when the harvest came round, he would be about his errands. It was the only thing he was fit for.

But despite his deformity, despite his 'uselessness', the village found a place for him. The community accepted him as it accepted all others - and he was as happy as a bird. A poor cap, poor clothes, but always a wide grin. Sometimes, too, perhaps he was allowed to help in some occupations. It seems likely that it is Trinity Piffney sitting hunched up, second from the left on the front row.

Trinity's real name was George Bloomfield, and he lived in a small cottage in Mill Street with his mother who had to take in washing to keep him. She, it seems, never went to church: Trinity always went to church alone. She is sitting, in the harvest supper photograph, just over Trinity's left shoulder in the row above him. Her name was Mary Ann Bloomfield - Miss Mary Ann Bloomfield. Nothing is known about Trinity's father, and when Fletcher asked an old lady about this, she said gently, with a touch of reproof, as though there was something improper in my question: 'Well, you know, I don't believe anybody even thought to ask.' But she kept her son by her own hard work, and obviously gave a hand in helping with the harvest supper.

The inside of the church Trinity Piffney loved to attend is simple and beautiful - white, clean, spacious - soaring high up to the roof which, outside, is thatched. In the church there are carved symbols of the two basic occupations of all Sandling communities - cultivating the land and fishing in the sea; and inside the church, too, are the tombs and plaques commemorating the wealthier and more famous families of the past. But Trinity Piffney does not lie here. He lies outside, under a triangular tongue of turf, which is not marked by any stone at all. The 'historical' record knows nothing about it. And nobody knows at all where his mother is.

We are used to thinking of the Unknown Warrior - symbolizing all those unknown soldiers of the past who have preserved our security by giving their lives in war - but we rarely, if ever, think of the 'Unknown Villager', symbolizing all those forgotten labourers of the past whose lives, work and character have gone into the making of our living communities, as they have been, and as they now are. The turf over Trinity Piffney, marked by no stone, is perhaps a symbol with this significance.

Attending to time

Comparing the concept of 'countryfolk' with 'town folk', we soon single out our present day preoccupation with making the most efficient use of time. It is difficult for us to appreciate the essential conditioning in differing notations of time provided by different work-situations and their relation to 'natural' rhythms. Clearly hunters must employ certain hours of the night to set their snares. Fishing and seafaring people must integrate their lives with the tides. A petition from

Sunderland in 1800 includes the words:

'considering that this is a seaport in which many people are obliged to be up at all hours of the night to attend the tides and their affairs upon the river'.

The operative phrase is 'attend the tides': the patterning of social time in the seaport follows *upon* the rhythms of the sea; and this appears to be natural and comprehensible to fishermen or seamen: the compulsion is nature's own.

In a similar way, labour from dawn to dusk can appear to be 'natural' in a farming community, especially in the harvest months: nature demands that the grain be harvested before the thunderstorms set in. And we may note similar 'natural' work-rhythms which attend other rural or industrial occupations: sheep must be attended at lambing time and guarded from predators; cows must be milked; the charcoal fire must be attended and not burn away through the turfs (and the charcoal burners must sleep beside it); once iron is in the making, the furnaces must not be allowed to fail.

The notation of time which arises in such contexts has been described as task-orientation. It is perhaps the most effective orientation in peasant societies. It was important to the villager Kemps and has by no means lost all relevance in rural parts of Britain today. Three points may be proposed about task-orientation. First, there is a sense in which it is more humanly comprehensible than timed labour. The peasant or labourer appears to attend upon what is an observed necessity. Second, a community in which task-orientation is common appears to show least demarcation between 'work' and 'life'. Social intercourse and labour are intermingled; the working-day lengthens or contracts according to the task and there is no great sense of conflict between labour and 'passing the time of day'. Third, to men accustomed to labour timed by the clock, this attitude to labour appears to be wasteful and lacking in urgency.

Such a clear distinction supposes, of course, the independent peasant or craftsman as referent. But the question of task-orientation becomes greatly more complex at the point where labour is employed. The entire family economy of the small farmer may be task-orientated; but within it there may be a division of labour, and allocation of roles, and the discipline of an employer-employed relationship between the farmer and his children. Even here, time is beginning to become money, the employer's money. As soon as actual hands are employed a shift occurs from task-orientation to timed labour. This measurement embodies a simple relationship. Those who are employed experience a distinction between their employer's time and their 'own' time. And the employer must *use* the time of his labour, and see it is not wasted: not the task, but the value of time when reduced to money is dominant. Time is now currency: it is not passed but spent.

We may observe something of this contrast, in attitudes towards both time and work, in two passages from Stephen Duck's poem, 'The Thresher's Labour'.

The first describes a work-situation, threshing, which we have come to regard as the norm in the nineteenth and twentieth centuries:

From the strong Planks our Crab-Tree Staves rebound,
And echoing Barns return the rattling Sound.
Now in the Air our knotty Weapons Fly;
And now with equal Force descend from high:
Down one, one up, so well they keep the Time,
The *Cyclops* Hammers could not truer chime....
In briny Streams our Sweat descends apace,
Drops from our Locks, or trickles down our Face.

No intermission in our Works we know;
The noisy Threshall must for ever go.
Their Master absent, others safely play;
The sleeping Threshall doth itself betray.
Nor yet the tedious Labour to beguile,
And make the passing Minutes sweetly smile,
Can we, like Shepherds, tell a merry Tale?
The Voice is lost, drown'd by the noisy Flail....
Week after Week we this dull Task pursue,
Unless when winnowing Days produce a new;
A new indeed, but frequently a worse,
The Threshall yields but to the Master's Curse:
He counts the Bushels, counts how much a Day,
Then swears we've idled half our Time away.
Why look ye, Rogues!
D'ye think that this will do?
Your Neighbours thresh as much again as you.

This passage appears to describe the monotony, alienation from pleasure in labour, and antagonism of interests commonly ascribed to the factory system, where people are driven by the pace of machines.

The second passage describes the harvesting:

At length in Rows stands up the well-dry'd Corn,
A grateful Scene, and ready for the Barn.
Our well-pleas'd Master views the Sight with joy,
And we for carrying all our Force employ.
Confusion soon o'er all the Field appears,
And stunning Clamours fill the Workmens Ears;
The Bells, and clashing Whips, alternate sound,
And rattling Waggon's thunder o'er the Ground.
The Wheat got in, the Pease, and other Grain,
Share the same Fate, and soon leave bare the Plain:
In noisy Triumph the last Load moves on,
And loud Huzza's proclaim the Harvest done.

This is, of course, an obligatory set-piece in eighteenth-century farming poetry. And it is also true that the good morale of the labourers was sustained by their high harvest earnings. But it would be an error to see the harvest situation in terms of direct responses to economic stimuli. It is also a moment at which the older collective rhythms break through the new. A weight of folklore and of rural custom could be called as supporting evidence as to the psychic satisfaction and ritual functions for example, the momentary obliteration of social distinctions, of the harvest-home. No one today has lived the commonplace collective experience of the yeoman Kemps as to what it was to get in a harvest. Also, although their labourers had no great part of the fruits, still they shared in the achievement, the deep communal involvement and joy of it.

It was the impact of the agricultural revolution that heralded the shift from task-orientation to timed labour. Because Suffolk's economy for the last two hundred years or more has been largely based on agriculture, it may not be surprising that it found itself at the forefront in the invention, pioneering, and development of agricultural implements and machinery from the time when mechanisation was first introduced into agriculture. From the latter part of the 18th century until towards the end of the 20th century a number of local village entrepreneurs originated in the county from where they gained a national and international reputation for their innovative and high quality products.

Foremost among the Suffolk manufacturers were Ransomes of Ipswich. Robert Ransome in 1789 moved from his premises in Norwich to set up a foundry in Ipswich where he established a business that over time grew into an engineering empire employing at one time several thousand workers. During the earlier part of their history Ransomes manufactured a wide range of agricultural implements, but it was the plough which became their forte as a result of case-hardening the ploughshares thereby greatly improving the wearing qualities of the cutting edge. They later introduced interchangeable plough parts making it possible to replace worn parts in the field.

Garretts of Leiston were another legendary Suffolk firm. Their origins were similarly based on the manufacture of agricultural implements which from a small beginning developed into a major business employing many local people. It is said that Garretts was formed in 1778 when the first Richard Garrett having started with a blacksmith's shop and forge, subsequently expanded into a major business employing at its peak a workforce of over 2000. The village Leiston expanded around the factory.

Although it never reached the size of Ransome's and Garretts, the seed drill business of Smyths of Peasenhall lasted for more than 150 years dominating the village both by its physical presence and in providing employment for generations of local men. The company earned a reputation for its products that remained virtually unrivalled for more than a century. Peasenhall not only benefited from the employment opportunities that the firm provided but also from the benevolent influence of the Smyths. Physical evidence of their generosity, social responsibility and visual impact on the village remains to this day.

The Peasenhall 'drill works' was set up by James Smyth (snr), who began life as a wheelwright. He was the son of James Smyth and Hannah Kemp of Sweffling, which makes him my 2nd cousin three times removed. James' inventive endeavours were rewarded in 1800 when he produced a modified and more effective farm implement for the mass sowing of seed that would become known as the "Suffolk Drill". The first step had now been taken in a business that would continue for more than a century and a half. This would result in "Smyths of Peasenhall" becoming synonymous with agricultural drills and renowned throughout the country and many parts of the world for the quality and reliability of their products.

These Suffolk factories were among the very first ever businesses based on mass production. Labour was exactly timed to produce the maximum economic return, comparing wages with profits. In 1930s Peasenhall, the industrial dominance of timed labour was made known every day by William (Tich) Kemp who sounded the Smyth works hooter at 7.45am, 8am, 12 noon, 1pm, and 5pm. So was the working day divided with a regularity that had not been known since the times of the Cistercian monastic community down the road in Sibton.

The shift from task-orientation to timed labour is now a problem that the peoples of the developing world must live through and grow into. Also, there is a sense within the advanced industrial countries, in which this has emerged as problem from the past. For we are now at a point where the developed world has a 'problem' with leisure. A part of the problem is: how did it come to be a problem?

Religious dissent after the break with Rome had deep repercussions on Suffolk's upland communities. Small groups began to break away after 1600, but it was the period 1640 to 1660, when the national church became Presbyterian. Then it was that numerous groups struck out on their own. Puritanism, in its marriage of convenience with industrial capitalism, appears to have been the agent which converted men to new valuations of time; which taught children even in their infancy to improve each shining hour; and which saturated men's minds with the equation, time is money, and debt leads to the Devil.

Will we ever begin to lose that restless urgency, that desire to consume time purposively, which most people carry in their heads, just as they carry a watch on their wrists?

If we are to have enlarged leisure, in an automated future, the problem is not 'how are men going to be able to *consume* all these additional time-units of leisure?' but 'what will be the capacity for experience of the men? If we maintain a Puritan time-valuation, a commodity-valuation, then it is a question of how this time is put to *use*, or how it is exploited by the leisure industries, of which the Ogilvie's Tudor theme-holiday village at Aldringham was the first in Suffolk. But it runs deeper than this. If the purposive notation of time-use becomes less compulsive, then we might have to re-learn some of the arts of living lost in the industrial revolution: how to fill the interstices of our days with enriched, more leisurely, personal and social relations; how to break down once more the barriers between work and life. Punctuality in working hours would express respect of one's fellow-workmen. The unpurposive passing of time would be behaviour which the culture approved.

Attending to memory

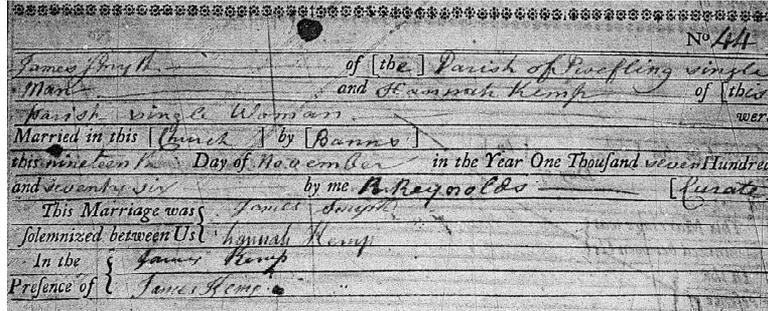
Time and memory are linked through stories to produce perceptions of what it was like to be alive in the past. Ordinary farmers of Flanders' fields today know in their heads what it was like to fight in the Ypres Salient ninety years ago. Each season they harvest rusty munitions, decaying bones and belt buckles with their potatoes. Harvest time extends their minds into the glutinous clay soil, which must have been known to the medieval 'bel amies' who migrated to Lincolnshire. In this clay, a quarter of a million men died at the rate of 5,000 a day: the remains of around 50,000 of these still lie scattered in the ground. Stories told over the years by returning survivors augment the horror, such as describing their dominant memory as the smell of the dead. How can one retain, relive and communicate this memory? All the personalised horror emerges in the minds of pilgrims, day by day, at the ritual sounding of the Last Post at the Menin Gate; listeners can take the few seconds of trumpeters breath, then multiply it by the number of dead to calculate that the last of the them will not be commemorated until the year 2,400. If we are ever to get a mental understanding of war it will surely touch us here, and nowhere else on Earth.

It is memories that shape our perception of place, and makes possible the personal differentiation between raw nature and place. Memories are at the heart of one of our most powerful yearnings: the craving to find in nature a consolation for our mortality. Projected into groves of trees, with their annual promise of spring awakening, we say that groves are a fitting decor for our earthly remains. So the mystery behind this commonplace turns out to be an eloquent expression of memory to form a deep relationship between natural form and human design. By singling out the meeting places for people sharing a Kemp lineage the phrase 'meeting place' has become a metaphor to define a spot where the past becomes a source of illumination for the present and future

So a favourite place may be created in the belief that it will redeem the hollowness of contemporary life. This is the way that inherited tradition is built from a rich deposit of myth, memories and obsessions, where memory is the absolute arbiter of value. In this respect, landscapes for the incarnation of memory are culture before they are nature. I have assembled '*Meeting Places*' around such moments of recognition as this, when a place suddenly connects with memories. Increasingly, for those sharing my Kemp lineage, whether it is beneath the linden tree in Westleton churchyard, the dark interior of Gissing church, the view of Norman Kemp's manor from the Hundred boundary, or the bar of the Parrott and Punchbowl, these memories will be literary ones. To meet up with the people of the past we each have to become a curious excavator of places, stumbling over words protruding above the surface of the commonplaces of

contemporary life. To add personal value to the common place, like the great shingle bank at Aldeburgh, I have scratched away, discovering bits and pieces of a cultural design that seem to elude coherent reconstitution, but which leads me deeper into the past. The sum of our pasts, generation laid over generation, like the silent growth and decay of leaves, forms the compost of our future. We inevitably live off it, and thrive according to its fertility. 'Meeting Places' is therefore nothing more than a starter pack for others to cultivate, and the Kemps stand as metaphors for Iaconos, the Higgs'.

the Parsons, the Galtons, and the



The James Kemps of Sweffling:: 4th & 3rd great grandfathers of Denis Bellamy
 Hannah Kemp of Sweffling: 3rd great grandaunt of Denis Bellamy
 Marriage certificate of Hannah Kemp and James Smyth :
 Sweffling; 1776



Harvest supper at the Westleton 'Crown'

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