

A Small Dimension of Life

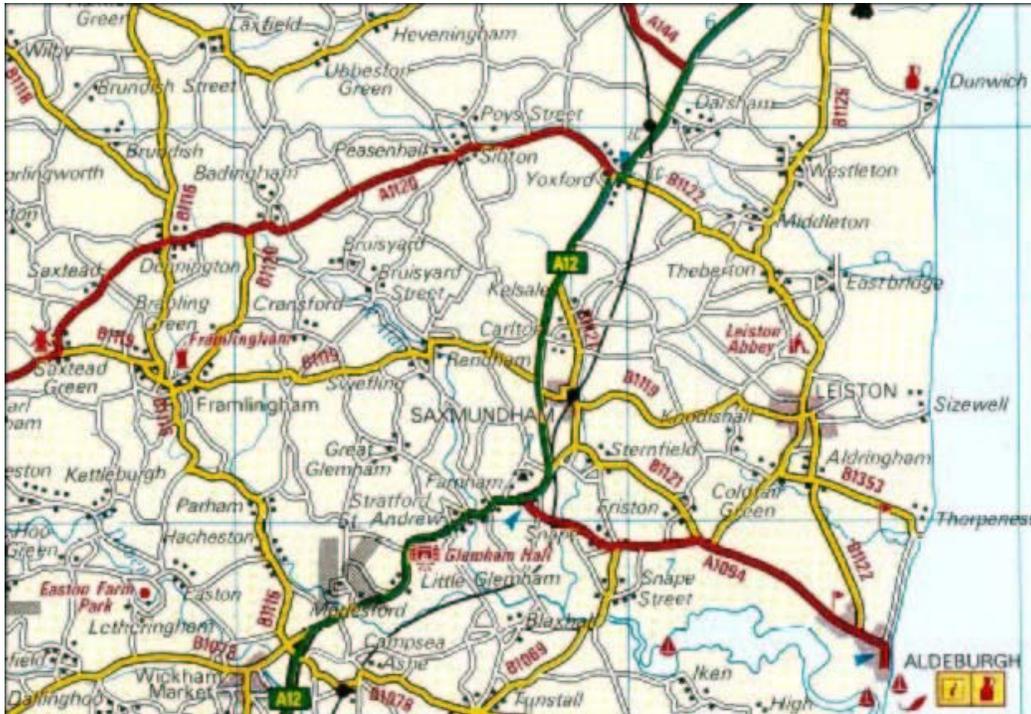
A landscape for touching time through 17 generations of the Kemps of Suffolk

A supplement to 'Meeting Places' : 2003

by

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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



This is a Supplement to 'Meeting Places'; the story of the Bellamys and Kemps of Grimsby. In particular it adds new information about six generations of descendants of James Kemp who was born 13th July, 1662 in the Suffolk village of Peasenhall. During the next two hundred years most of them migrated from the claylands to the coastal villages of the Yox and South Hundred Rivers. The world was becoming smaller yet their feelings of belonging became weaker with each generation.

These were the last of the countryfolk.



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Preface

" When Time, who steals our years away,
Shall steal our pleasures too,
The memory of the past shall stay,
And half our joys renew."

Thomas Moore.

A country way of living that governs our attitudes to nature, and in which we can reflect on what is missing in urban life, emerged in the folk-land of the eighth century. The first written records were made in late Anglo Saxon times, from whence the first chapter of English history emerges. In a children's history of England, written in the early 1960s, R.J Unstead described it as follows:

"The thegn in his village or burgh lived at the Hall, with his family, servants and fighting men. Round the thatched barn-like Hall were grouped several smaller buildings, the bowers (sleeping rooms), storerooms, the kitchen, which was separate, and the wooden church.

Nearby were the huts of the villages, the freemen, churles (husbandmen), and those slaves (serfs), who did not live at the Hall serving their master. Beyond the village lay the fields and grazing lands, with the forest covering most of the face of England and stretching away farther than a man could see"

For most people this kind of childhood image of the 'natural' order of countryfolk encapsulates the beginning of the English nation with roots in a hierarchical money-free Anglo Saxon subsistence economy. The information to back up the picture is sparse and comes from a few surviving legal documents and monastic writings. For example, a Saxon monk named Alfric mentions the following workmen in his village;

ploughman, bee-keeper, swineherd, oxherd, cowherd, shepherd, cheesemaker, barnman, woodward, hayward and sower.

Some of these were free and some were slaves, but they had their rights by ancient custom. The sower for example had one basket of seed for himself when he was sowing his lord's wheat, the cowherd could pasture his own cow with the lord's herd and he had the milk of each cow for seven days after she had calved; a tree that blew down in the forest belonged to the 'woodman', and the corn that fell by the barndoor belonged to the 'barnman'. Peasants also had to give; such as their labour at the lords bidding and gifts to the lord for the privilege of marrying.

In fact, these ancient forms of deferential feudal organisation lasted until the 17th century when the last English manor in full working order was sold by its lord and the villagers refused to continue to pay the feudal dues to the new occupants. From this time, the emergence of a rural independent and free community illustrates the increase of both wealth and poverty.

The end of manorial control meant the end of property tenure by copyhold. Copyhold was tenure less than freehold, and was evidenced by a copy of the right of tenure being held from the lord of the manor. These legal documents that proved tenure used to be kept by the lord. As the manorial system faded away all tenure became freehold. Also, the village world based on a subsistence economy was invaded by money in proportion to the growth of commerce for a wider market. Cash transactions were becoming more common. The average small farmer in the early seventeenth century might have a farm of thirty acres. This was actually the amount of land the Anglo Saxon gebur held from his thegn in return for two or three days

work a week and various gifts. In the seventeenth century the two principle costs for a thirty acre holding would have been the payment of rent to a landlord, and the investment in seed. Together these might take up two thirds of the outgoings of the farm. As much as one-quarter of the crop yield would be retained for purposes of seed to be sown the following year. There would be a few sheep, and oxen for the plough. In a normal year a farm like this might give a net profit of about £15, which would be a less than comfortable margin for a family of two adults and five children with which to work. As for the privileged sector of the population we find it possible for parents to easily afford around five children per family. This moderate pattern was upset only seldom by the heroic few, such as the first Earl Ferrers, who had fifty-seven children to his credit, both within and without marriage. This extended family was a measure of both his privilege and his purse.

The growth of rural poverty was a notable feature of the seventeenth century: the cost of living for a farm labourer rose six fold between 1500 and 1640 while real wages fell by about fifty percent. Two hundred years later, the existence of the poor in a traditionalist rural society was taken for granted. They possessed little property and were dependent on their betters for the right to work and the right to dwell. Their homes, which now fetch good urban prices after expensive makeovers, were tied to the job. Your employer could fire you for any reason and the law said that you had to leave his cottage. Their betters were not necessarily very rich. The authority of the moderately well off squire, or the often far from well-off country parson, carried natural weight in the local community. There was automatic deference even when there was discontent. There was also, by nature of the smallness of the village, a common awareness of the life of the whole community. The dominance of family ties made for both order and continuity. In the countryside, land belonged to families rather than to individuals, and was held in trust from generation to generation; decisions relating to its ownership were usually made in terms of family interest with complex legal instruments of family control. Even the unsuccessful were dependent on family both for livelihood and security, and most often on heredity for occupation. Kinship ties were conceived of as an intricate network of responsibilities within extended families. These links upheld both domestic industry and small-scale farming. In the political arena, family connection counted for more than party. When conditions were favourable, there was a plentiful flow of charity; when conditions were unfavourable, large numbers of people within the parish found themselves at the mercy not of their neighbours but of the poor law. As far as Suffolk was concerned, George Crabbe of Aldeburgh painted a gloomy picture in which the shadow of the poor law hung over many of its villages.

Country labourers were able to carry with them into old age a set of feelings and tastes developed in them by the nature of country work. In the labour-market no one could strip away from them that one possession. They were connoisseurs of local handiwork; they knew from the inside the meaning and attractiveness of simple outdoor crafts; the texture of materials; timber, stone, lime, brick-earth, and thatching-straw. The fabric of their environment was, by familiarity, home to their senses, such as the shape of tools which they themselves had handled, and often made. The fields, the meadows, the woods, the quarries, were never a form of riches, but had always been an interesting theatre for the play of an individual's strength, skill and knowledge. The intimacies of the village was theirs too, the village where talk had so much of the folk tinge, and where men's habits were so self-reliant and so little used to inspection and organized routine. It has been said that this set of tastes is still the one real possession that the exploitation of labour allows old country workers to keep.

If an icon is needed to encapsulate the raw nature of pre-industrial production, the straw plait exemplifies the true essence of a work of art; we are in contact with it by virtue of its structural qualities. In the 19th century, commonest sort of straw-plait was made by boys and children and paid for at the rate of fivepence a score [twenty yards]. It was quite usual for children to be made to plait a score between coming out of school and going to play. It is by no means easy to tie a knot neatly and effectually in straw. The old sheaf-knots were learned

from parents almost in infancy. Although they could be tied with inimitable rapidity and deftness, the skills were not easily transferrable to material other than straw, and the process is totally incapable of being explained in words.

There was a non-verbal law for beans and another for peas. Broad beans were dibbled in ones or twos, peas in twos, threes or fours to each hole. In this work the dibble for peas is short and with a heavier knob. It is used in the right hand, while the sower carries his seed in a bag at his waist and drops it into the holes with his left. To a practised man it seemed as though the right number of peas comes each time to his fingers, and yet, though right-handed, he cannot drop them in easily or in regular numbers with his right hand, or even with his left, unless he is at the same time using the dibble with his right. This illustrates curiously the subconscious, almost instinctive, mechanical skill which a constantly repeated process of this kind develops.

Know-how gained by trial and error was required to cope with the furious energy in knots of wood. The core of a log's resistance is a complex growth disturbance in the grain which is wound into small tight spirals, one against the other; the grain unwinding from one and winding upon another. It is as near as anything in nature could be to a system of belts and pulleys in a busy workshop. This power of knots in wood literally put the fear of God into William Blake. It may be also the source of that 'satisfaction' of the old wheelwrights in their work, the sense of touching a reality, or in the old meaning of the word, a mystery. They were friends, as only a craftsman can be, with timber and iron. The grain of the wood told its structural secrets to them.

Tasks were led by season. In the earliest spring, there was one journeying at least to riversides for rushes, known as flags. With June came in the upland hay-making; the time of the deep water-meadows followed it close, and before the hay was well got in the corn harvest began. Then autumn brought its own back-breaking tasks, beginning with the potato harvest in weather still sun softened, ending with the swede-trimming on bleak and frozen hillsides amongst the folded sheep. The fields were then left desolate and naked to the oncoming of winter,

Through early photographs of countryfolk we can see that people's faces are faces of the fields, unhomely, undomesticated. Perhaps it is only the stain and sun-tan of many years spent in the fields, but the aspect is unwashed. Hands have the same character.

Working time spilled over from jobs into leisure time. People of both sexes, young and old, could not afford to spare themselves as to labour or long hours. A carpenter with his two sons, who finished a fencing job one evening at half-past five, would walk all night to be ready at the master's place by six the next morning to see about the next job. They not only walked but trundled a hand-cart with their tools, including spades and iron bars. They thought nothing of walking to jobs on this scale of distance.

However, the roads were so notoriously bad that there was little communication between one village and another. Villagers looked to their own for everything that lifts life beyond mere subsistence. During the winter months, men rode up to the saddle-girths in mud. Absolute business was the only reason for stirring beyond the precincts of home, and that business was conducted under a pressure of difficulties we can hardly believe to have been possible. For instance, to get a load of goods to market, the teamster had to rise before sunrise on a winter's morning in order to be at the local market with the great waggon-load of goods produced on the farm. This load was packed over-night, but in the morning there was a great gathering around it, and flashing of lanterns, and examination of horses' feet, before the ponderous waggon got under way. Then someone had to go groping here and there, on hands and knees, and always sounding with a staff down the long, steep, slippery brow, to find where the horses might tread safely, until they reached the comparative easy-going of the deep-rutted main road. In a bad winter, all such communication was impossible.

All around were the ordinary smells of the countryside, which did not go unnoticed as the following account of a woodman reveals:

“Just sit down on a stick fresh peeled, stick means a trunk, you know, and sniff up the scent of that there oak bark. It goes right down your throat, and preserves your lungs as the tan do leather. And I've heard say as folk who work in the tan-yards never have no illness. There's always a smell from trees; dead or living, you could tell what wood a log was in the dark by nose; and the air is better where the woods be. The ladies up in the great house sometimes goes out into the fir plantations, the turpentine scents strong, you see, and they say it's good for the chest; but, bless you, you must live in it. People go abroad, I'm told, to live in the pine forests to cure 'em: I say these here oaks have got every bit as much good in that way”.

Then there was the world of meaningful sounds: it is said that, by laying an ear to the ground, a listener could hear a returning waggon as far off as two miles as the crow flies. This indeed indicates a countryside and a highroad lonelier than can be easily imagined today. In that quiet era, however, horse owners could recognise their own horses' hoof-beats a long way away. The cries of a ploughman at work, the far-off baying of a dog, cannot be called 'noises', any more than the humming of bees can; yet there was nothing else to disturb the quiet. Nor is it safe to say that the farmers and peasants of England did not care for all this serenity and stillness that grew up with their labours. Unawares, their spirits absorbed it.

Rural beauty of the ancient countryside, in short, was a complex mental image composed of sights, scents and reminiscences. In our modern world the picture has more than a touch of the romantic and the sequestered. The reality was that there was a centuries-old peacefulness and a quietness scarcely conceivable now. But pitched against this was endless back-breaking toil and uncertainty of income and health. Life was all too often short and brutish.

Mothers of labourers' families were glad to get their girls out at an early age into any respectable family where they would be fed in return for their work. The following reminiscence highlights the working life of a countrywoman in the East Anglian fens, which began at the age of twelve. It provides a dramatic counterpoint to present day schoolgirls, travelling snug in their parents' car, with their latest fashions in anorak and trainers.

“It was a carpenter's family', and there was eleven children. Yes, that was my first place, for a year. I didn't get no wages, only my food, one frock and one bonnet, and a shillin' to take home.

Then I was hired for a year to go to a farm where the master was a widower, and after that at another farm where there was two ladies. They was the particularest ladies I ever knowd. It ud do any girl good to go and live with such as they. There was the oak stairs; it was always a clean pail of water to every two steps; and I'd as much pride in it as they had.'

On the day that I was eight years of age, I left school, and began to work fourteen hours a day in the fields, with from forty to fifty other children, of whom, even at that early age, I was the eldest. We were followed all day long by an old man carrying a long whip in his hand which he did not forget to use. A great many of the children were only five years of age. You will think that I am exaggerating, but I am not; it is as true as the Gospel. Thirty-five years ago (1860) is the time I speak of, and the place, Croyland in Lincolnshire, nine miles from Peterborough. I could even now name several of the children who began at the age of five to work in the gangs, and also the name of the ganger.

We always left the town, summer and winter, the moment the old Abbey clock struck six. We had to walk a very long way to our work, never much less than two miles each way, and very often five miles each way. The large farms all lay a good distance from the town, and it was on those farms that we worked. In the winter, by the time we reached our work, it was light enough to begin, and of course we worked until it was dark and then had our long walk home. I never remember to have reached home sooner than six and more often seven, even in winter.

In the summer we did not leave the fields in the evening until the clock had struck six, and then of course we must walk home, and this walk was no easy task for us children who had worked hard all day on the ploughed fields.

In all the four years I worked in the fields, I never worked one hour under cover of a barn, and only once did we have a meal in a house. And I shall never forget that one meal or the woman who gave us it. It was a most terrible day. The cold east wind (I suppose it was an east wind, for surely no wind ever blew colder), the sleet and snow, which came every now and then in showers, seemed almost to cut us to pieces. We were working upon a large farm that lay half-way between Croyland and Peterborough. Had the snow and sleet come continuously we should have been allowed to come home, but because it only came at intervals, of course we had to stay. I have been out in all sorts of weather but never remember a colder day. Well, the morning passed along somehow. The ganger did his best for us by letting us have a run in our turns, but that did not help us very much because we were too numbed with the cold to be able to run much. Dinner-time came, and we were preparing to sit down under a hedge and eat our cold dinner and drink our cold tea, when we saw the shepherd's wife coming towards us, and she said to our ganger, 'Bring these children into my house and let them eat their dinner there.' We went into that very small two-roomed cottage, and when we got into the largest room there was not standing room for us all, but this woman's heart was large, even if her house was small, and so she put her few chairs and table out into the garden, and then we all sat down in a ring upon the floor. She then placed in our midst a very large saucepan of hot boiled potatoes, and bade us help ourselves. Truly, although I have attended scores of grand parties and banquets since that time, not one of them has seemed half as good to me as that meal did. I well remember that woman. She was one of the plainest women I ever knew; in fact she was what the world would call quite ugly, and yet I can't think of her even now without thinking of that verse in one of our hymns where it says:

'Earth has angels though their forms are moulded
But of such clay as fashions all below,
Though harps are wanting, and bright pinions folded,
We know them by the love-light on their brow.'

Had I time I could write how our gang of children, one winter's night, had to wade for nearly half a mile through the flood. These floods occur nearly every winter, when the Wash overflows her banks. In harvest-time we left home at four o'clock in the morning, and stayed in the fields until it was dark, about nine o'clock. As a rule the gangs were disbanded during the harvest, each child going to work with its own friends, and when the corn was cut, the whole families would go gleaning the corn left in the fields, this being, of course, the gleaner's own property. A great many families gleaned sufficient to keep them in bread for the whole of the winter.

For four years, summer and winter, I worked in these gangs, no holidays of any sort, with the exception of very wet days and Sundays and at the end of that time it felt like Heaven to me when I was taken to the town of Leeds, and put to work in the factory. Talk about White Slaves, the Fen districts at that time was the place to look for them"

This story is contemporaneous in time and space with the life of my grandfather Bellamy. He was born within hearshot of the bell of Croyland Abbey, and this was the countrylife earmarked for him and his sisters. We can accept, but not really understand, the decisions made by this generation to leave the country for the industrial towns.

Processes that led to the extinction of the countryfolk began to gather momentum at the start of the nineteenth century. Paradoxically, at the present time we are bemoaning the loss of the village shop as a major step along the path of extinction, but it was the village shop which gradually extinguished the pre-industrial self-sufficient 'cottage home-factory'. Before Victoria's reign a few opulent farmers displayed on a Sunday or festival day the extravagances of shop coat and shoe buckles, but most villagers wore clothing of their own weaving and dyeing. The ancient distaff could be worked from an elbow chair or low stool

by mere children, and was therefore also still employed. It would have been possible to encounter old women, spindle in hand, distaff in girdle, proving that:

'Still froe the russet lap the spindle plays'.

Many a shepherd and cotter, with wife and children, appeared at church neat, tidy and even fine, in clothes which, from the time the stuff of which they were made was sown in the flax ground, shorn from the sheep, or cut from the cow's hide, had been touched by no hand but their own.

In many parts where wages were still paid in kind, a coin was never exchanged the whole year through for any necessary of life. Every labourer made out of his home-tanned leather, shoes of astonishing elegance and strength, sewn by himself with thongs of calf skin. I remember my father carrying on part of this rural tradition, repairing the family shoes after purchasing large irregular edged sheets of leather from what we called 'the leather shop'. The housewife dispensed with most of the so-called resources of civilization. Except for the awl, needle, thimble, dyeing cauldron and a few bits of iron work for the weaving shed, all implements and materials were manufactured on the spot. Trees, shrubs and herbs furnished the various ingredients of the dye pot, and every want in life was supplied with the hands and feet.

When the ordinary sources of fuel failed, dried cow-dung was the substitute. A seaped shirt was washed with soap, home-made generally of hog's dung. Other garments were soaked with urine from a chamber pot, a technique the Romans had used on a factory scale.

But things were changing. There is a remarkable photograph of a drapers shop in the Suffolk village of Heveningham. Three men in boaters stand proudly before their small business, promoting a sale, in a tiny village that even today you would drive through in a few seconds and not notice its substance. This shop was actually a grocers in 1704 when it was owned by one of my distant relatives Thomas Mollett. The following inventories from Mid-Essex give an idea of what such grocery/drapery stores then offered to the local villagers.

Joseph Clarke of Roxwell (grocer and draper) 1 July 1692

Goods in the shop

22 yds of Linsey; 6 yds f of red cotton; 11 yds of frize; 9 yds of broad cullerd bayes; 15 of cloath sarge; 8 yds of broad cloath; 25 yds of Kersy halfe thick; 18 yds of Kersy; 11 yds of broad cullerd bayes; 6 yds of Manch' bayes; 7s. 7d.; 5 yds broad cloath in 2 remnants; 4 remnants of Linsy & flannell, &c; remnants of sarge; 2 peticoats of broad stripe; some remnants of bangall & callicoe; 70 yds of stuffes; 46 yds of crape; 12 yds of strip'd Dunithy; 27 yds of fustion cullerd; some od remnants; 15 yds £ of bayes; Linnen: 17 ells of white & browne harford; 17 yds of flaxen rowles; 21 yds of white buckram; 35 yds of Hammeks browne; 7 yds of broad blew; 19 ells of canvas; severall remnants; 20 yds of rowle; Haberdashery: tapes & fillittings white & cullerd; more bindings & tape with some thread; pinns, laces & pack thread; mens hose; 3 coats; 8 pr. hose at 12d; a parcell of silke; buttons; ribbins & ferritts' golome & twist; Grocery: 6 lbs of pepper; powder & balls; indigoe; stone blew & powder blew; spice of all sorts; needles; seeds; cloathes & lon-migs ready made; a. remnant of red Kersy; a parcell of homes; raysons, tobacco powder; mollosses & rossen; oatmeale & mops; hempe, bedlines & coard, &c; corks & some od things, & a firkin of tarre; white starch; white sugar; browne sugar; sugar po.; nayles, shott & sope; candles, bellowes, & mouse traps; salt; brandy, allom, pipes, bedlines & broomes; for the boxes, shelves, scales & weights, 2li.

Daniell Bridges of Drury Lane. (Grocer) 26 February 1724/5.

Goods in the shope

One large cask of tobaccoe; two small casks of of tobaccoe 54 pound waite; one small cask of tobaccoe; a quantety of bees wax; a small quantety of cheese and butter; 2 pound of loafe sugar, and 12 pound of rice; pound of the hock end of baccon; the nest of drawers containing small quantety of severall sort of things; sugar and plumbs in the drawers under the counter; 1 quire of writeing paper; 1 pound of green tea; 4 parsells of Bohe tea; peppers and seeds in severall paper bags, and ginger likewise; small quantety of snuff and pots itt is in; shott and gun powder; tin cannaster and scalls; the nest of drawers, shelves, and the old boxes; brandy cags and glass bottles; some whiteing and matches; a coffee mill and tin lamps; allome and some balls of packthread; the old tubs, and iron pestell and mortar; old [?]siferies tobaccoe block and wast paper; the window grates; puter measures; the 2 black boys; the sine, the brase and leaden waites; 4 pound of sope and brase cockes; the liquers containe in severall wooden cask; a chease taster and a nife; the liquers contain'd in severall glass bottles; a gallepott and a few capers; 13 pound of anchoveys; French barly, starch, and some whole brimstone; tobaccoe pipes, red herrins, and links; about 6 gallons of lamp oyle, 10s. stone bottels and earthen panes, 3s.

There was a grocer/draper in Heveningham in the 1844 Suffolk Trade Directory, when the Mollett's old shop was in the hands of George Prime. In 1896 the shop was occupied by Charles John Hayward, and it is probably George and his two sons who are pictured in the photograph.. Now there is no shop in a village largely occupied by communters and retired professional people.

At this historical turning point there was already in existance a new urban industrial society where the poor were taken for granted in a different way from their country cousins. They possessed little property, but they were dependent not on their betters but on their newly rich economic masters. There was less deference, and more opportunity for individual restlessness and organised discontent. The size of a town encouraged social segregation. The term 'middle class' was invented in 1794, as the prosperous took flight to the newly created suburbs. The local newspaper was taking the place of, or at any rate, augmenting local gossip. The 'natural' order of the countryfolk was giving way, first to migrant disorder, then to the 'artificial' order of the town. This marks the end of country life as a distinct repository of special ways of thinking and speaking. After the First World War the pace of change increased, and was captured by Laurie Lee in his autobiographical book, *Cider with Rosie*; an evocation of growing up in the Gloucestershire countryside. He writes:

"I belonged to that generation which saw, by chance, the end of a thousand years' life. The change came late to our Cotswold valley, didn't really show itself till the late 1920s; I was 12 by then, but during that handful of years I witnessed the whole thing happen.

Myself, my family, my generation, were born in a world of silence; a world of... villages like ships in the empty landscapes and the long walking distances between them; of white narrow roads, rutted by hooves and cartwheels, innocent of oil or petrol, down which people passed rarely, and almost never for pleasure, and the horse was the fastest thing moving . . .

Then . . . the brass-lamped motor-car came coughing up the road, followed by the clamorous charabanc; the solid-tyred bus climbed the dusty hills and more people came and went . . . Then scarlet motorbikes, the size of five-barred gates, began to appear in the village, on which our youths roared like rockets up the two-minute hills, then spent weeks making repairs and adjustments.

Soon the village would break, dissolve, and scatter ... It had a few years left, the last of its thousand, and they passed almost without our knowing. They passed quickly, painlessly, in motor-bike jaunts, in the shadows of the new picture-palace, in quick trips to Gloucester (once a foreign city) to gape at the jazzy shops".

Domination of the countryside by the car is now complete. On average, people travel hundreds of miles a year by car to do their shopping, and staple foods are bought that have travelled thousands of miles overnight to reach the shelves.

It was into Lees' long stream of countryfolk that I was catapulted when I learned that the roots of my mother's family began somewhere in Dark Age Suffolk, sprouting after the Norman Conquest through the life of one Norman de Campo alias 'Norman Kempe', whose Anglo Saxon social standing lay somewhere between that of a thegn and a ceorl. The landholdings of such men were taken over by tenants-in-chief to King William. After the Conquest, we find Norman still holding two manors as one under the new local King's man, Roger Bigod, both of which had been in his own gift under the previous Saxon administration. This is without doubt, Norman the Thegn, alias Norman the Sheriff, alias Norman de Campo, alias Norman Kempe, whose main manor of Kelsale had become a Bigod demesne. He had also lost his largest manor in the Blything Hundred at nearby Yoxford, and the allegiance of several freemen at Darsham and Fordley, but he seems to have retained his holdings at Peasenhall, with some detached land at North Hales and another freeholding at Thorrington. He was effectively reduced in status from a thegn to a minor feudal sub-tenant,

My gradual unravelling of his progeny in his relatively small dimension of post-Conquest England has been a long process of self-awareness. It has honed this one special property of being human by forcing me to conjure up things I have never seen, and see things I have never experienced from the past. The Kemps have got under my skin, reactivating my maternal DNA to heighten the sense we all have of being unique individuals living in time, and knowing ourselves in a way we can never understand other people.

The Kemps remind me that there are no universal laws of consciousness, only the diverse ways we deal with particular enhancements of our own tiny inner world. This world, as we age as individuals, and collectively become more alienated from the long, long, run of our rural roots, requires sustaining by time past. In other words, there has to be continuity between generations with an awareness of branch points where, if a chance meeting had not occurred, we would not have been. Human existence is a curious blend of choice and contingency that directs our lives and the arbitrary way in which we shoot off down one path rather than another.

For myself, a preoccupation with history, time, and the selective operation of memory has generated a succession of interconnected narrative themes that embed people who are only known to have existed through a few lines in parish registers. In this context, Norman's legacy to me, one of his countless 22nd great grandsons, and the outcome of many random events, is a simple repetitive question at each point of separation of generation from generation.....

What if?....What if?....What if?

Cardiff: December, 2003



The village shop in Heveningham (about 1910)

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 Whittington 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.

1.1 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

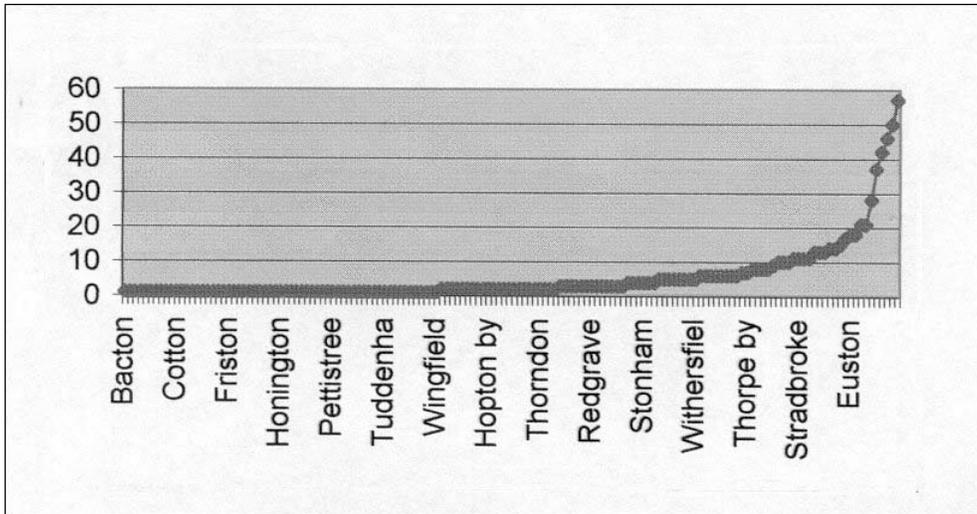


Fig 2 Numbers of IGI records for Kemps listed for villages in mid-east Suffolk
The figure of 30* for Halesworth includes 5 records for Halesworth and 15 for the Ilketshalls (mainly St Andrew) to the north of the town



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).

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.

People moved because they needed wages, to marry, to better themselves and to satisfy demand for particular skills. Dick Wittington is the exception that proves the rule that most penniless migrants were frowned upon by the 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, Peasenhall, 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 Peasenhall.

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.

The time of the Parham Kemps in Theberton was short. James died at a relatively early age and his only son, also named James, moved westwards, and established two generations of yeomen farmers in the villages of Rendham and Sweffling. However, his brother John's children settled in Friston, situated two villages to the south of Theberton. This small corner of Suffolk bordering the Hundreds of Blything and Plomesgate seems to have remained an attraction to James' descendants. It is also the place where with my son Richard, our Suffolk ancestry unbeknown, I spent my first night on Suffolk soil. In this sense it has kindled a strong element of predestination. The following account explores this landscape microcosm, particularly in relation to the Kemps who lived there between 1700 and 1900 (Figs 3a & 3b).

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

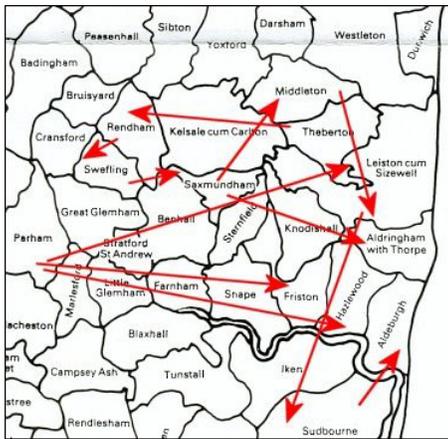
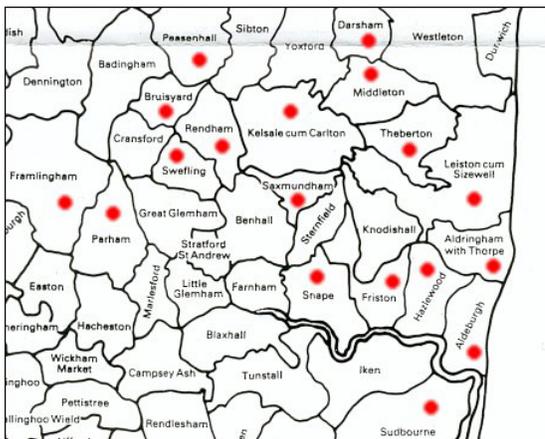


Fig 3b The Kemp Microcosm: the communities
Red dots indicate the villges that were home to the ancestors and descendants of James Kemp of Theberton; 1600-1900



1.2 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 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 Currer-Briggs, *The Search for Mr. Thomas Kirbye, 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 Kempe 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, from 1620-1623. From 1631-1635 he was Rector of Mapiscombe in Kent. He was destined to become Rector of Cricksea, and later of St. Michael-at-Thorn, Norwich, where he died in 1645, leaving a will but no issue (PCC, 68 Rivers). He left bequests to the poor of Antingham, Flordon, St. Michael-at-Thorn and the City of Norwich.

The eldest son, Robert Kempe, was enrolled as student of Grays Inn on 26 February 1614/5. It is unlikely he ever practised as a lawyer, but it seems probable that he obtained some position at the Faculty Office, as for some years a Robert Kempe issued marriage licences. Young and wealthy as he was, he soon found favour, with the result that he was knighted by King James I on 12 November 1618 at Theobalds, Hertfordshire, and he retired from the Faculty Office the same year. From that date he became closely attached to King James, and doubtless in the company of Sir Francis Bacon, enjoyed both pleasure and profit from the association. He eventually married Jane Browne, the heiress of Sir Matthew Browne of Betchworth Castle, on or before 1626. From this marriage Robert Kempe secured a Royal Descent for their children. Their eldest son, Robert Kempe, was born at Walsingham Abbey on 2 February 1627. 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

1.3 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
Stanton (Street?) William	3
Thelnetham Widow Kemp	6
Wickham Skyth George	2
Yaxley Thomas	?
Yaxley William	3
Yaxley William	3
Stow Upland Widow Kemp	2

A hundred years later Boyd's Marriage List shows that this same area contained three clusters of 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

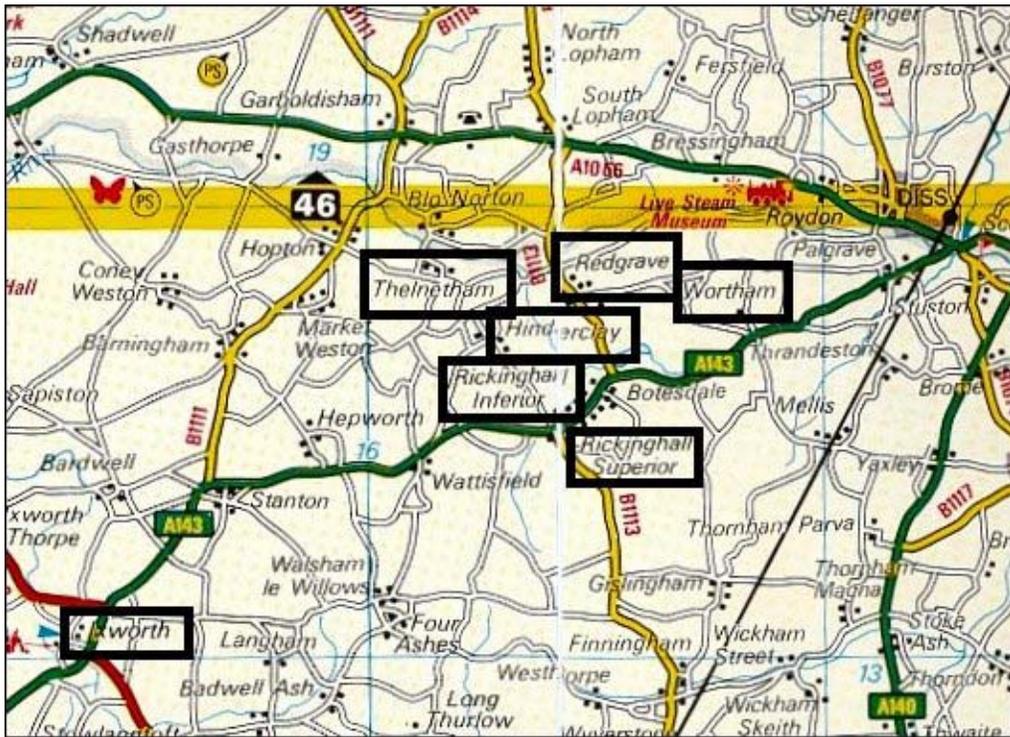
Cluster	Communities	Number of Kemp bridegrooms
Wortham	Wortham	7
	Rickinghall Superior	3
	Rickinghall Inferior	2
	<i>Great Thelnetham</i>	1
	Hinderclay	1
Bury St Edmunds	<i>Bury</i>	9
	Norton	1
	Fornham	1
	Lackford	1
	West Stowe	1
	<i>Stanton Green?</i>	1
	Norton	1
	Ixworth	1
	Preston	1
	Woolpit	1
Chevington	<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 connection with Gissing may be traced back to the 13th century. Their main base at this time was at Weston, near Beccles, and they had property in Woodbridge and Ipswich. Most of the Kemp families of East Suffolk are descended from the Weston Kemps.

A branch of the Gissing Kemps was associated with property at Thwaite, near Wickham Skeith from the beginning of the 17th century. George Kemp of Wickham Skyth, who was taxed for 2 hearths in 1674, is probably a descendant of Thomas Kemp the founder of the Thwaite Kemps. Thomas was the second son of Robert Kemp IV of Gissing and Flordon (died in 1594). Thwaite and Wickham Skeith lie on either side of the A140 at the bottom right hand corner of the map in Fig 1

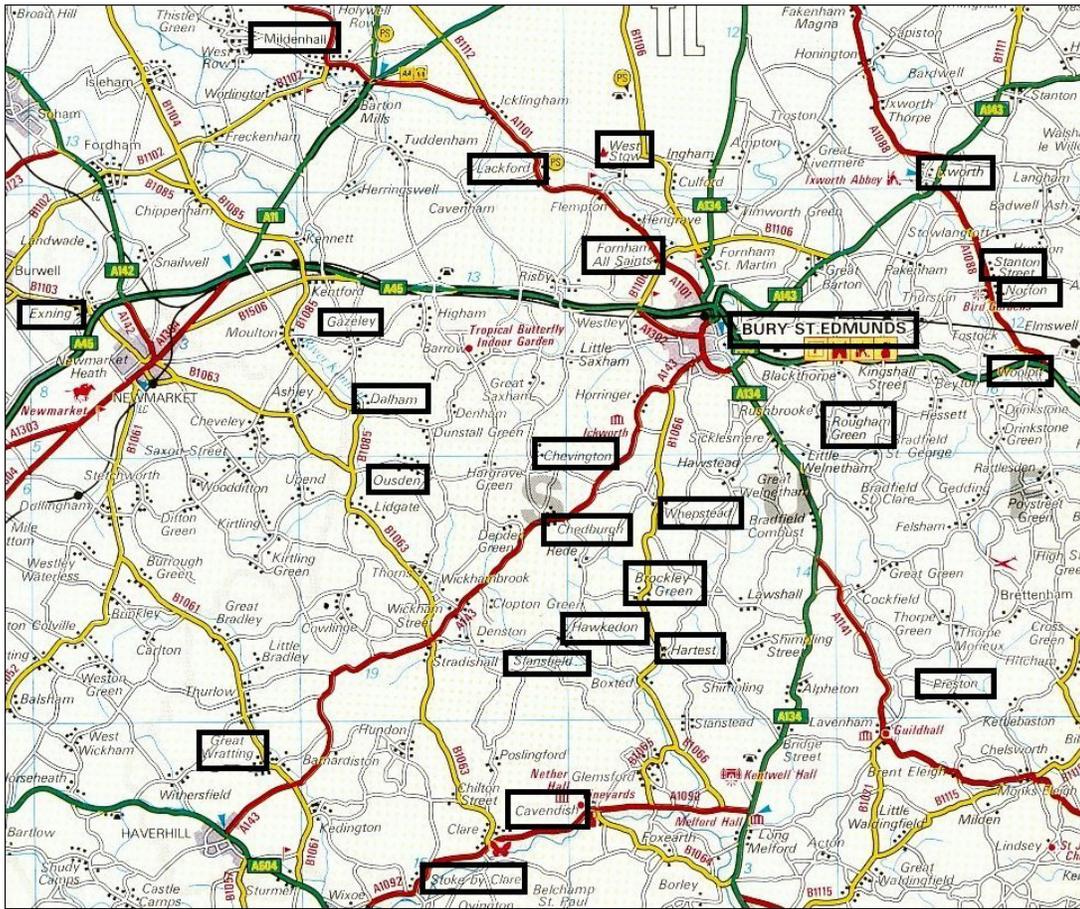
Fig 1 Wortham Kemp community clusters
(Boyd's marriages for bridegrooms)



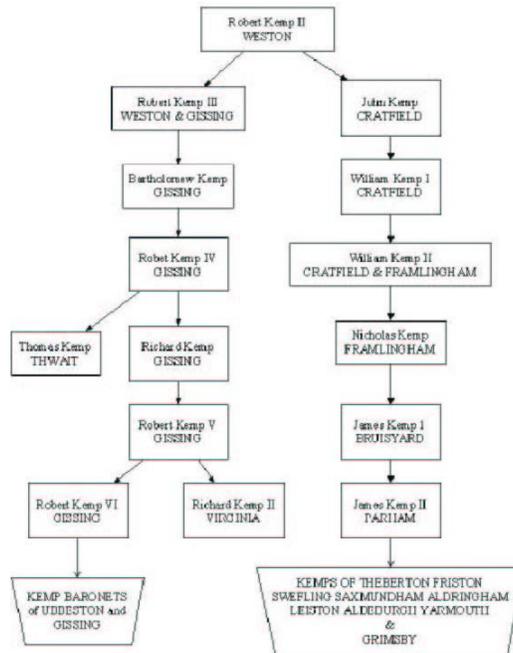
A key person in the formation of the coastal clusters is James Kemp (15). He is a descendent of the Gissing Kemps, who was born in Peasenhall in 1737. He is the last person referred to at the end of the following report on Robert Kemp of Gissing. James' grandsons were responsible for the following clusters.

Saxmundham, Aldringham, Seffling.....	James (40) (my ancestor)
Leiston, Walpole, Bramfield.....	William (725)
Frison.....	James (644)
Parham.....	Henry (322)

Fig 2 Chevington and Bury St Edmunds Kemp community clusters
(Boyd's Marriages; bridgrooms)



1.1 Simplified descent of
three lines of the Kemps of Weston



1.4 Report on Robert Kempe II of Gissing

Generation No. 1

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

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.
3.
 - iii. JOHN KEMPE, d. 1560, Cratfield.
 - iv. WILLIAM KEMPE, b. Abt. 1450, Sproughton.
 - v. RALF KEMPE.
 - vi. RICHARD KEMPE.
 - 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 the Kemps claimed to belong.

Generation No. 2

2. ROBERT¹² KEMPE III (*ROBERT¹¹, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married (1) ANNE CLIFFORD. He married (2) ELIZABETH APPLEYARD. 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 as we shall see 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, being 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 as we shall presently notice. 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 Framsdan, 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.

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, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) died 1560 in Cratfield.

Notes for JOHN KEMPE:

WILLIAM KEMPE, the third son of Robert, and next younger brother to this John, was a clergyman, of "Sprockton," probably Sproughton, near Ipswich. Perhaps it is his will as of Cratfield which appears in the Norwich Consistory Court Calendar between 1546 and 1548, John Kempe of that place appears in the same calendar in 1606, where he too had issue. In his will William leaves gifts to his brother's children.

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, JEFFREY¹⁰, 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, b. 1506.
- ii. BARTHOLOMEW KEMPE.
- iii. ANTHONY KEMPE.
- iv. EDWARD KEMPE.
- v. JOHN KEMPE.
- vi. WILLIAM KEMPE.
- vii. FRANCIS KEMPE.
- viii. ELIZABETH KEMPE.

5. JOHN¹³ KEMPE (*JOHN¹², ROBERT¹¹, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1539 in Cratfield, and died 1605 in Cratfield. He married (1) JOAN. He married (2) HELEN.

More About JOAN:

Burial: 1574, Cratfield

Child of JOHN KEMPE and JOAN is:

- i. JOHN¹⁴ KEMPE, b. 1567.

Children of JOHN KEMPE and HELEN are:

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

More About ROBERT KEMPE:

Date: 1605, Alias Launcelot will JK 1605

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

6. WILLIAM¹³ KEMPE (*JOHN¹², ROBERT¹¹, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ELIZABETH GREEN 1560 in Cratfield.

Children of WILLIAM KEMPE and ELIZABETH GREEN are:

- i. ELIZABETH¹⁴ KEMPE, b. 1561, Cratfield.
8. ii. WILLIAM KEMPE, b. Abt. 1664.

Generation No. 4

7. ROBERT¹⁴ KEMPE IV (*BARTHOLOMEW¹³, ROBERT¹², ROBERT¹¹, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1506. He married (1) ELIZABETH DE GREY. He married (2) ELIZABETH SMYTHWIN, daughter of EDMUND SMYTHWIN.

Notes for ROBERT KEMPE IV:

Of Gissing and Flordon

More About ROBERT KEMPE IV:

Burial: 1594

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:

9. vi. RICHARD¹⁵ KEMPE.
- vii. JOHN KEMPE.
- viii. MARGARET KEMPE.
- ix. ANNE KEMPE.

8. WILLIAM¹⁴ KEMPE (*WILLIAM¹³, JOHN¹², ROBERT¹¹, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1664. He married SARAH ?.

More About WILLIAM KEMPE:

Date: 1580, Of Framlingham

Children of WILLIAM KEMPE and SARAH ? are:

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

Generation No. 5

9. RICHARD¹⁵ KEMPE (*ROBERT¹⁴, BARTHOLOMEW¹³, ROBERT¹², ROBERT¹¹, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ALICE COCKERAM 1566.

Child of RICHARD KEMPE and ALICE COCKERAM is:

11. i. ROBERT¹⁶ KEMPE V, b. 1567, Hampstead; d. 1612, Gissing.

10. NICHOLAS¹⁵ KEMPE (*WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JEFFREY¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1594 in Framlingham, and died 1670 in Framlingham.

Child of NICHOLAS KEMPE is:

12. i. JAMES¹⁶ KEMPE, b. Easton.

Generation No. 6

11. ROBERT¹⁶ KEMPE V (*RICHARD*¹⁵, *ROBERT*¹⁴, *BARTHOLOMEW*¹³, *ROBERT*¹², *ROBERT*¹¹, *JEFFREY*¹⁰, *ROBERT*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ DE CAMPO) was born 1567 in Hampstead, and died 1612 in Gissing.

Children of ROBERT KEMPE V are:

- i. ROBERT¹⁷ KEMP VI.

More About ROBERT KEMP VI:

Burial: 1647

- ii. JOHN KEMP.
- iii. ARTHUR KEMP.
- iv. RICHARD KEMP.
- v. EDMUND KEMP.
- vi. EDWARD KEMP.
- vii. THOMAS KEMP.
- viii. MATHEW KEMP.
- ix. DOROTHY KEMP.
- x. ELIZABETH KEMP.

12. JAMES¹⁶ KEMPE (*NICHOLAS*¹⁵, *WILLIAM*¹⁴, *WILLIAM*¹³, *JOHN*¹², *ROBERT*¹¹, *JEFFREY*¹⁰, *ROBERT*⁹, *JOHN*⁸, *ALAN*⁷, *WILLIAM*⁶, *RALPH*⁵, *NORMAN*⁴, *RALPH*³, *NORMAN*², *NORMAN*¹ DE CAMPO) was born in Easton.

Child of JAMES KEMPE is:

- i. JAMES¹⁷ KEMPE, b. Peasenhall.

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

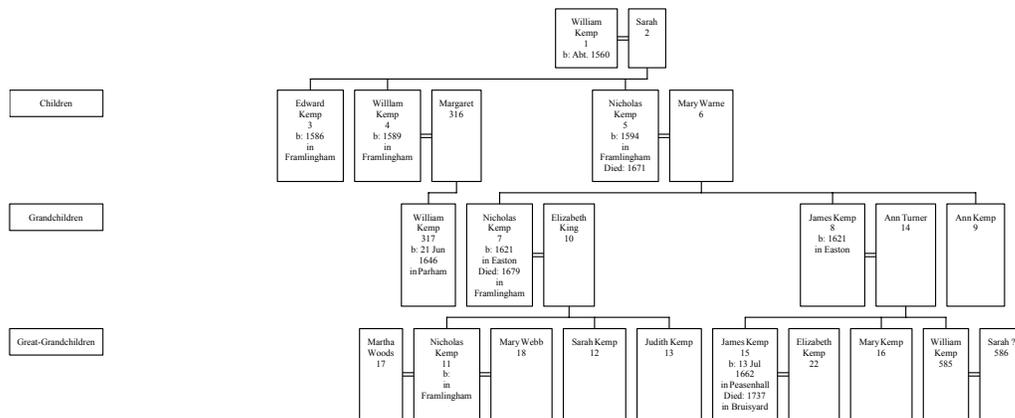
is hazardous to pronounce. This is partly because the dispute is about intangible values. We cannot put ourselves back into the minds of our ancestors, and if we could we should still be puzzled. Even where statistics would help, statistics are not to be had. Already, the smaller harbours of East Anglia 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

2.1 Tree *pf* William Kemp (1) of Cratfield and Framlingham

2.1 Tree of William Kemp (1) of Cratfield and Framlingham



William Kemp was born about 1560 in Cratfield from where he established himself as an architect carpenter in Framlingham. His sons and grandsons made lives in and around Framlingham as carpenter architects, surveyors, and yeomen farmers.

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.)

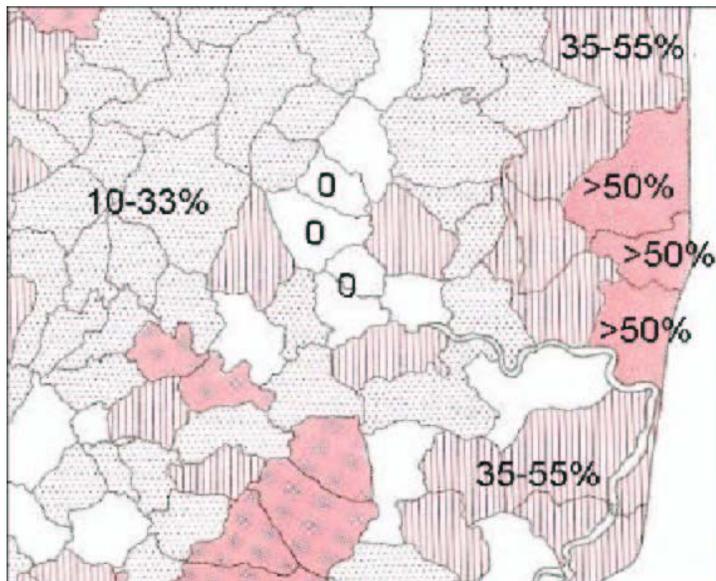
[2] Between Warminster and Westbury I saw thirty or more men *digging* a great field of, I dare say, twelve acres ... it was the overseer of the parish who had set these men to dig up this field, previously to its being sown with wheat. In short it was a digging instead of a ploughing. The men, I found 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.

From 1770 to 1837 national birth rates and death rates were not recorded, and an important first task is to decide whether a rise of the birth rate or a decline of mortality was the more important influence on the growth of population. After 1837 the birth rate and death rate are not in doubt, and it is evident that the continued growth of population was due in part to the excess of births over deaths established by 1837, and in part to a further decline of mortality. Our main task in the second interval is therefore to assess the reasons for the decline of mortality.

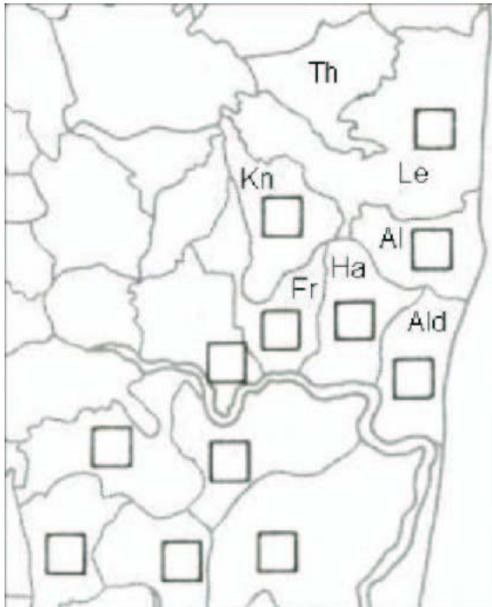
The conclusions regarding the second half of the nineteenth century can be stated briefly. In part the reduction of mortality was due to a change in the relationship between infective organisms and the human hosts, most notably in the case of scarlet fever, which was a major killer of children. But more 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.

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 utilised the poor sandy heaths which made up the coastal lands from the Waveney to the Orwell. When the rivers reached the lowlands they took tortuous routes through estuarine fens and salt water marshes, which were rich in wildlife but a poor agrarian resource until drained.

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



This aspect of the agrarian revolution created new opportunities for the likes of John Kemp of Saxstead who became a farmer in Leiston.

Prior to the arrival of James Kemp from Parham other Kemps are recorded in Theberton during 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 prosperity 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.

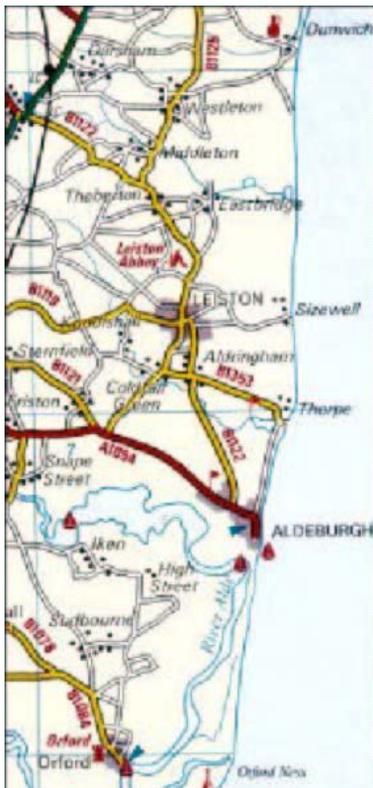
Table 1 Kems of Theberton

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 baptised 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
1807	William and Mary Kemp baptised George
1807	William Kemp's child burnt to death
1810	William and Mary Kemp baptised Mary Ann

3.1 The Kemp landscape

The coastal landscape familiar to many generations of Kems stretched from Sudbourne to Darsham (Fig 3).

Fig 3 Mid Suffolk Sandlings



For the most part, the Kemp families are recorded in the villages of Darsham, Westleton, Middleton, Leiston, Aldringham, and Friston where members of my mothers family 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.

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 Edric 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 sought to maintain his rights in later years. Mortimer, commenting on the charters of Leiston Abbey, says that: *'despite the centuries of history behind it, the Abbot was accused in 1399 of 'claiming a soke called "Leiston Soken" where he had none, and of preventing the king's sheriffs and bailiffs from executing writs, receiving plaints and delivering goods unjustly seized within it, insisting on holding such pleas in his court'.*

In 1086, Leiston included three churches, two of which may have been Aldringham St Andrew and Knodishall St Lawrence. Knodishall is the site of a late Roman rural centre. Although seemingly on a new site, Leiston had in fact gravitated to the centre of its principal possessions 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 Naphthine 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 gorse and in the evening were put into hurdle folds and given a feed of turnips. Other flocks grazed the Westwood marshes in dry weather. Between St. Helena and the Dunwich River there was an old elm with nails in it on, which the carcasses of sheep which had died were hung for skinning. Sheep ceased to pay between the two World Wars and were gradually given up, leaving the heathland commons to be covered by a mass of impenetrable scrub. Current management plans for the nature reserves now established on the old sheep walks stress the annual commitment to scrub clearance, now done by hand.

Early in the 19th century came a very notable local change, though all memory of it seems to have 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 ". In addition to these eleven men, there is also an Eliza Flewer, aged 29, described as " fisherman's wife ". Between the wars (1918-39) 109 Westleton men were fishermen with the Lowestoft herring drifters. Of these, two were Kemps, Charles and Isaac, and descendants of my great, great grandfather Simon Kemp. Charlie Kemp went to sea aged nine on a sailing drifter. My great grandfather James was one of these Kemp countryfolk, torn between labouring in the fields and gaining better, though more uncertain, wages catching fish. He eventually broke away from the relatively small dimension of land and life known to his forebears via the offshore fishing at Aldeburgh, only to be drowned at sea. The other descendants of my great, great grandfather, Simon continued on in Westleton. A George Kemp is recorded in the 1880s as an 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.



The Kemp technology of the upland 'age of wood'

3.2 Descendants of James Kemp of Theberton

Generation No. 1

1. JAMES¹⁹ KEMP (*JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1723 in Theberton, and died 06 Apr 1803 in Rendham. He married MARY BLAXHALL 29 Jun 1749 in Carlton¹. She died 04 Jul 1803 in Rendham².

Children of JAMES KEMP and MARY BLAXHALL are:

- i. MARY²⁰ KEMP, b. 1750, Rendham.
2. ii. JAMES KEMP, b. 1752, Rendham; d. 1821, Saxmundham.
3. iii. ANN KEMP, b. 1754; d. 11 Nov 1836.
4. iv. HANNAH KEMP, b. 1758, Rendham; d. 09 Jan 1828, Sweffling.
- v. CHARLES KEMP, b. 1759.
- vi. SIMON KEMP, b. 1761; d. 07 Mar 1831, Sweffling; m. ELIZABETH; b. 1750; d. 01 May 1835.
5. vii. JANE KEMP.
6. viii. JOHN KEMP, b. 1755, Rendham; d. 11 Sep 1828, Darsham.

Generation No. 2

2. JAMES²⁰ KEMP (*JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1752 in Rendham, and died 1821 in Saxmundham. He married MARY NEWBY 1778 in Sweffling. She was born 1749, and died 1826 in Saxmundham.

Children of JAMES KEMP and MARY NEWBY are:

- i. JAMES²¹ KEMP, b. 1779; d. 29 Oct 1781.
- ii. JOHN KEMP, b. 1781, Sweffling.
7. iii. JAMES KEMP, b. 1782, Sweffling.
- iv. SIMON KEMP, b. 1785, Saxmundham.
8. v. CHARLES KEMP, b. 1786, Saxmundham.
- vi. SIMON KEMP, b. 1786, Saxmundham.
9. vii. SIMON KEMP, b. 1787, Saxmundham; d. 1872, Westleton.

3. ANN²⁰ KEMP (*JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1754, and died 11 Nov 1836. She married (1) ROBERT WARDLEY 10 Jul 1785 in Peasenhall. He was born 1760, and died 23 Apr 1802. She married (2) JOHN WARDLEY 03 Nov 1807 in Blaxhall. He was born 1764, and died 14 Jun 1838.

Children of ANN KEMP and ROBERT WARDLEY are:

10. i. ROBERT²¹ WARDLEY, b. Abt. 1785.
- ii. MARY WARDLEY, b. Abt. 1785.

4. HANNAH²⁰ KEMP (*JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1758 in Rendham, and died 09 Jan 1828 in Sweffling. She married JAMES SMYTH I 19 Dec 1776 in Sweffling, son of ROGER SMYTH and ELIZABETH LONG. He was born 1749 in Sweffling, and died 04 Mar 1831 in Sweffling.

Children of HANNAH KEMP and JAMES SMYTH are:

11. i. JAMES²¹ SMYTH II, b. 08 Nov 1777, Sweffling; d. 12 Dec 1843, Peasenhall.
- ii. GEORGE WILLIAM SMYTH, b. 24 Jan 1779, Sweffling; d. 24 Nov 1869, Darsham; m. ALTHEA; b. 1770.
- iii. JOHN SMYTH, b. 28 Oct 1781, Sweffling; m. ELIZABETH FULCHER³.
- iv. JOSHUA SMYTH, b. 10 Jun 1782, Sweffling; m. (1) HANNAH; b. 1790, Hull; m. (2) AMELIA; b. Newbourn nr Woodbridge.
12. v. CHARLES SMYTH, b. 26 Dec 1783, Sweffling; d. 08 Jan 1869, Sweffling.
- vi. SIMON SMYTH, b. 27 May 1785, Sweffling.
13. vii. WILLIAM SMYTH, b. 22 Apr 1787, Sweffling.
14. viii. JONATHAN SMYTH, b. 01 Feb 1789, Sweffling; d. 1868, Sweffling.
- ix. DANIEL SMYTH, b. 18 May 1794, Sweffling; d. 27 Feb 1811, Sweffling.
15. x. HANNAH SMYTH, b. 1799, Sweffling; d. 1837.

5. JANE²⁰ KEMP (*JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) She married WILLIAM SMITH 04 Oct 1786 in Rendham.

Children of JANE KEMP and WILLIAM SMITH are:

- i. WILLIAM²¹ SMITH.
- ii. JAMES SMITH, b. 24 Aug 1791.

6. JOHN²⁰ KEMP (*JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1755 in Rendham, and died 11 Sep 1828 in Darsham. He married

MARY BLAXILL⁴ 09 Nov 1784 in Heveningham, daughter of CHARLES BLAXILL and HANNAH. She was born 26 Jun 1763 in Walpole?, and died 29 Nov 1823 in Darsham.

Children of JOHN KEMP and MARY BLAXILL are:

- i. CHARLES²¹ KEMP⁵, b. 08 Aug 1785, Heveningham.
- ii. MARY KEMP, b. 27 Mar 1791, Bruisyard.
- iii. JAYNE KEMP, b. 02 Apr 1792, Bruisyard.
- iv. SOPHIA KEMP, b. 20 Apr 1794, Bruisyard.
- v. SAMUEL KEMP, b. 16 Nov 1794, Bruisyard; d. 28 Oct 1875, Spexhall; m. MARY WATLING, 26 Jan 1825, Halesworth; b. 26 Apr 1793, Spexhall; d. 20 Dec 1873, Spexhall.
- vi. SALLY KEMP, b. 18 Sep 1796, Bruisyard; m. ROBERT WOOLNER, 15 Jan 1818, Darsham; b. Dunwich?.
- vii. HARRIET KEMP, b. 10 Apr 1798, Bruisyard.

Generation No. 3

7. JAMES²¹ KEMP (*JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1782 in Sweffling. He married HANNAH ?.

Children of JAMES KEMP and HANNAH ? are:

- i. JAMES²² KEMP.
- ii. CHARLES KEMP.
- iii. HARRIET KEMP.
- iv. JANE KEMP.
- v. MARIA KEMP.

8. CHARLES²¹ KEMP (*JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1786 in Saxmundham.

Children of CHARLES KEMP are:

16. i. THOMAS²² KEMP.
17. ii. WILLIAM KEMP.

9. SIMON²¹ KEMP (*JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1787 in Saxmundham, and died 1872 in Westleton. He met MARTHA KINDRED 05 Apr 1815 in Holy Trinity Middleton. She was born 1785 in Framlingham, and died 1879 in Westleton.

Children of SIMON KEMP and MARTHA KINDRED are:

18. i. MARY ANN²² KEMP, b. 06 Jan 1816, Kelsale.
19. ii. SARAH ANN KEMP, b. 02 May 1817, Walberswick; d. 06 Jan 1888, Wangford.
20. iii. JOHN KEMP, b. 09 Jan 1819, Kelsale.
21. iv. JAMES KEMP, b. 15 Jul 1821, Middleton.
- v. ELIZABETH KEMP, b. 09 Sep 1823, Westleton.
- vi. HANNAH KEMP, b. 21 Jan 1827, Westleton.

10. ROBERT²¹ WARDLEY (*ANN²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born Abt. 1785. He married REBECCA CRISP 12 Jan 1806 in Peasenhall.

Children of ROBERT WARDLEY and REBECCA CRISP are:

- i. LUCRETIA²² WARDLEY, b. 13 May 1812, Peasenhall.
- ii. ROBERT WARDLEY, b. 13 May 1812, Peasenhall.
- iii. LOUISA WARDLEY, b. 11 Jun 1815, Peasenhall.

11. JAMES²¹ SMYTH II (*HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 08 Nov 1777 in Sweffling, and died 12 Dec 1843 in Peasenhall. He married (1) ELIZABETH ROBERSON 13 Jul 1802 in Peasenhall. She was born Abt. 1781 in Ubbeston, and died 1830 in Peasenhall. He married (2) ELEANOR WILLIAMSON 03 Sep 1832 in Peasenhall. She was born 1770, and died 1857.

Children of JAMES SMYTH and ELIZABETH ROBERSON are:

22. i. HANNAH²² SMYTH, b. 1803, Peasenhall; d. 1885, District Hartley Wintney Hants.
23. ii. JAMES SMYTH III, b. 15 Mar 1807, Peasenhall; d. 08 Dec 1891, Peasenhall.
24. iii. MARY ANN SMYTH, b. 03 Jul 1808, Peasenhall; d. Ipswich.
- iv. MARIA SMYTH, b. 1811, Peasenhall; d. Infant.
- v. PHOEBE SMYTH, b. 07 Jun 1812, Peasenhall; d. 1833.
- vi. LYDIA SMYTH, b. 13 Mar 1813, Peasenhall; d. 1832.
- vii. GEORGE SMYTH, b. 18 Jun 1816, Peasenhall; d. 1839.

12. CHARLES²¹ SMYTH (*HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 26 Dec 1783 in Sweffling, and died 08 Jan 1869 in Sweffling. He married (1) HESTER TYE. She was born 1785, and died 1818 in Sweffling. He married (2) CHARLOTTE MANTLE. She was born 1793, and died 1857.

Children of CHARLES SMYTH and HESTER TYE are:

- i. CHARLES²² SMYTH, b. 1805, Benhall; d. 1810.
- ii. CHARLES SMYTH, b. 1811, Benhall.
- iii. DANIEL SMYTH, b. 1813, Benhall.

Children of CHARLES SMYTH and CHARLOTTE MANTLE are:

- iv. JOHN MANTLE²² SMYTH, b. 1820, Benhall; d. 1848.
- v. JOSHUA SMYTH, b. 1822, Benhall; d. 1899.
- vi. MARTHA SMYTH, b. 1823, Benhall.
- vii. CHARLOTTE SMYTH, b. 1825, Benhall.

13. WILLIAM²¹ SMYTH (*HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 22 Apr 1787 in Sweffling. He married HANNAH GOODING. She was born 1775.

Children of WILLIAM SMYTH and HANNAH GOODING are:

- i. HANNAH²² SMYTH, b. 1808.
- ii. HARRIET SMYTH, b. 1809.
- iii. SALLY SMYTH, b. 1810.
- iv. MARY SMYTH, b. 1812.

14. JONATHAN²¹ SMYTH (*HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 01 Feb 1789 in Sweffling, and died 1868 in Sweffling. He married PHOEBE WATTS 01 Dec 1812 in Peasenhall, daughter of ? and MARTHA WATTS. She was born 1786 in Badingham, and died 1865 in Badingham (buried).

Children of JONATHAN SMYTH and PHOEBE WATTS are:

25. i. EMMA²² SMYTH, b. 21 Jan 1813, Peasenhall.
- ii. ELIZABETH SMYTH, b. 1814; d. Infant.
- iii. JONATHAN SMYTH, b. 1815; d. Infant.
26. iv. JOSHUA SMYTH, b. 1817, Knodishall.

15. HANNAH²¹ SMYTH (*HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1799 in Sweffling, and died 1837. She married JOSEPH POOLEY 13 Oct 1819 in Sweffling. He was born in Elveden.

Children of HANNAH SMYTH and JOSEPH POOLEY are:

- i. JOSEPH²² POOLEY, b. 1821.
- ii. ALETHA POOLEY, b. 1826.
- iii. EMILY POOLEY, b. 1826.
- iv. HENRY POOLEY, b. 1829.
- v. EDWARD POOLEY, b. 1830.
- vi. ROBERT POOLEY, b. 1832.
- vii. CHARLES POOLEY, b. 1833.
- viii. FREDERICK POOLEY, b. 1835.
- ix. MARY ANN POOLEY, b. 1836.

Generation No. 4

16. THOMAS²² KEMP (*CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ELIZABETH WATERS.

Children of THOMAS KEMP and ELIZABETH WATERS are:

27.
 - i. CHARLES²³ KEMP, b. 20 Jun 1802, Aldringham.
 - ii. FREDERICK KEMP, b. 02 Sep 1804, Aldringham.
 - iii. CAROLINE KEMP, b. 03 Apr 1806, Aldringham.
 - iv. MATHILDA KEMP, b. 02 Apr 1807, Aldringham.
 - v. DAVID KEMP, b. 15 Dec 1807, Aldringham.
 - vi. CHARLOTTE KEMP, b. 15 Dec 1807, Aldringham.
 - vii. MARGARET KEMP, b. 06 May 1809, Aldringham.
28.
 - viii. DANIEL KEMP, b. 07 Oct 1810, Aldringham.
 - ix. ANN KEMP, b. 02 May 1712, Aldringham.
 - x. BENJAMIN KEMP, b. 26 Jun 1815.

17. WILLIAM²² KEMP (*CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Children of WILLIAM KEMP are:

- i. WILLIAM²³ KEMP, b. 28 Oct 1803, Snape.
29.
 - ii. WILLIAM KEMP, b. 26 Feb 1806, Snape.
 - iii. JOHN KEMP, b. 06 May 1808, Snape.

18. MARY ANN²² KEMP (*SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 06 Jan 1816 in Kelsale. She married ROBERT COOPER 27 Jul 1843 in Laxfield. He was born 1815.

Children of MARY KEMP and ROBERT COOPER are:

- i. SIMON²³ COOPER, b. 1846; m. ANN CARVER, 13 Jul 1869, St Peters Thorington.
- ii. JOHN COOPER, b. 1848.
- iii. MARY ANN COOPER, b. 1851.
- iv. SAMUEL COOPER, b. 1853.
- v. JAMES COOPER, b. 1855.
- vi. ROBERT COOPER, b. 1861.

19. SARAH ANN²² KEMP (*SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 02 May 1817 in Walberswick, and died 06 Jan 1888 in Wangford. She married JOSHUA COBB 26 Dec 1839 in Laxfield. He was born 1817 in Westleton, and died 06 Jan 1888 in Wangford.

Children of SARAH KEMP and JOSHUA COBB are:

- i. MARTHA²³ COBB, b. 16 May 1841, Walberswick.
- ii. MARTHA COBB, b. 1842, Kelsale.
- iii. BETSEY COBB, b. 06 Nov 1844, Hinton (Blythburgh Register).
- iv. MARIA COBB, b. 1847, Hinton.
- v. GEORGE COBB, b. 24 Dec 1848, Hinton.
- vi. GEORGE COBB, b. 1849, Hinton (Blythburgh Register).
- vii. NOAH COBB, b. 01 May 1851, Hinton (Blythburgh Register).
- viii. ANNE COBB, b. 12 Mar 1854, Blythburgh Register (probably Hinton).
- ix. JANE COBB, b. 26 Apr 1857, Blythburgh Register (probably Hinton).
- x. JAMES COBB, b. 1862, Mettingham.

20. JOHN²² KEMP (*SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 09 Jan 1819 in Kelsale. He married SUSAN CORNISH 1846. She was born 01 Mar 1822 in Westleton.

Children of JOHN KEMP and SUSAN CORNISH are:

- i. CHARLES²³ KEMP, b. 1847.
- ii. JOHN KEMP, b. 1849.
- iii. SUSAN KEMP, b. 1851.
- iv. MARY ANN KEMP, b. 1854; m. JACOB SPINDLER.
- v. GEORGE KEMP, b. 1856.
- vi. WILLIAM KEMP, b. 1858.
- vii. CHESTER KEMP, b. 1860.
- viii. ELIZABETH KEMP, b. 1863; m. NEWMAN DIX.
30. ix. ISAAC KEMP, b. 1868.

21. JAMES²² KEMP (*SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 15 Jul 1821 in Middleton. He married ELIZA MUNNINGS 31 Dec 1848 in Parish Church of St Peter and Paul Aldeburgh. She was born 1822 in Leiston.

Children of JAMES KEMP and ELIZA MUNNINGS are:

- i. WILLIAM²³ KEMP, b. 1850.
31. ii. JAMES WILLIAM KEMP, b. 1851, Sudbourne; d. 1919.
- iii. MARIA KEMP, b. 1852, Sudbourne.
- iv. GEORGE KEMP, b. 1854, Sudbourne.
32. v. HENRY PEVITT KEMP, b. 1856, Sudbourne; d. 20 Apr 1929, Wickham Market.
33. vi. MARTHA KEMP, b. 1858, Aldeburgh.
34. vii. EDWARD KEMP, b. 1860, South End Aldeburgh; d. 10 Apr 1921, Great Yarmouth.

22. HANNAH²² SMYTH (*JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1803 in Peasenhall, and died 1885 in District Hartley Wintney Hants. She married ANDREW WOODGATE GOWER 29 Mar 1819 in Peasenhall, son of RICHARD GOWER and MARTHA WOLTON. He was born 1797 in Peasenhall, and died Mar 1866 in District Hartley Wintney Hants.

Children of HANNAH SMYTH and ANDREW GOWER are:

- i. ANDREW W²³ GOWER, b. 1819, Peasenhall; d. 1878.
- ii. EZRA GOWER, b. 1822; d. 1903.
- iii. ELIZA GOWER, b. 1824; d. 1893.
- iv. MARY ANN GOWER, b. 1826; d. 1849.

- v. JAMES SMYTH GOWER, b. 1829; d. 1913.
- vi. GEORGE SMYTH GOWER, b. 1831; d. 1901.
- vii. PHEBE GOWER, b. 1834; d. 1920.
- viii. SARAH SMYTH GOWER, b. 1835; d. 1837.
- ix. ELLEN GOWER, b. 1838; d. 1913.
- x. MARTHA GOWER, b. 1840; d. 1849.
- xi. BENJAMIN SMYTH GOWER, b. 1842, Odiham Hants; d. 1924.
- xii. RICHARD W GOWER, b. 1844, Odiham Hants; d. 1911.
- xiii. LYDIA L GOWER, b. 1847, Odiham Hants; d. 1921.

23. JAMES²² SMYTH III (*JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 15 Mar 1807 in Peasenhall, and died 08 Dec 1891 in Peasenhall. He married (1) SARAH GOWER 24 Apr 1830 in Peasenhall, daughter of RICHARD GOWER and MARTHA WOLTON. She was born 1806, and died 1835 in Peasenhall. He married (2) CAROLINE COCKERELL 01 Jul 1837 in Dennington, daughter of JAMES COCKERELL and SARAH COCKERELL. She was born 1815 in Dennington, and died 1841 in Peasenhall buried Dennington. He married (3) SARAH CHAPPELL 1843 in Witham Essex. She was born 1814 in Witham, and died 20 Jan 1847 in Peasenhall. He married (4) MARY ANN JACKSON (MAYELL) Jul 1848 in St Georges Hanover Square. She was born 1825 in Cheltenham, and died 20 Jun 1877 in Peasenhall.

Children of JAMES SMYTH and SARAH GOWER are:

- 35. i. SARAH CAROLINE²³ SMYTH, b. 1832, Peasenhall.
- ii. JAMES JOSIAH SMYTH, b. 1834, Peasenhall; d. 26 Jul 1908, Peasenhall; m. LOUISA ANN WHITE, 01 Jul 1857, Peasenhall; b. 1833, Peasenhall; d. 12 Mar 1917, Peasenhall.
- iii. LOUISA ANN SMYTH, b. 1835, Peasenhall; d. Infant.

Children of JAMES SMYTH and CAROLINE COCKERELL are:

- iv. WESLEY COCKERELL²³ SMYTH, b. 1838, Peasenhall.
- v. HERBERT AMBROSE SMYTH, b. 1839, Peasenhall; d. 28 Dec 1869, Algiers; m. LOUISA MATILDA JACKSON, 06 Nov 1868, Peasenhall.
- 36. vi. CHARLES AUGUSTUS SMYTH, b. 1841, Peasenhall.

Child of JAMES SMYTH and SARAH CHAPPELL is:

- vii. EMILY²³ SMYTH, b. 26 Mar 1845; m. EDMUND WILLIAM NOTTAGE, 17 Apr 1867, Peasenhall.

Children of JAMES SMYTH and MARY (MAYELL) are:

- viii. MARY ADA MADELEINE²³ SMYTH, b. 1849, Peasenhall.
- ix. GEORGE ROBINSON C SMYTH, b. 1851, Peasenhall.
- x. FREDERICK E SMYTH, b. 1854, Peasenhall; d. Infant.
- 37. xi. RALPH ALEXANDER MACK SMYTH, b. 1856, Peasenhall; d. 1897.
- xii. JOSEPH HENRY SMYTH, b. 1857, Peasenhall; d. Infant.
- 38. xiii. CLOTHILDA SMYTH, b. 1859, Peasenhall.
- 39. xiv. AIMEE MARGUERITE BEATRICE SMYTH, b. 1868, Peasenhall.

24. MARY ANN²² SMYTH (*JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 03 Jul 1808 in Peasenhall, and died in Ipswich. She married WILLIAM READ 13 Nov 1834 in Peasenhall. He was born 1802 in Hoxne.

Children of MARY SMYTH and WILLIAM READ are:

- i. LOUISA ANN²³ READ, b. 1835, Linstead Magna.
- ii. FREDERICK JAMES READ, b. 1837, Linstead Magna.
- iii. ELLEN MATHILDA READ, b. 1841, Linstead Magna.
- iv. HERBERT WILLIAM READ, b. 1843, Linstead Magna.

25. EMMA²² SMYTH (*JONATHAN²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 21 Jan 1813 in Peasenhall. She married ALFRED FREEMAN 21 Dec 1831 in Sweffling. He was born 1802 in Framlingham.

Children of EMMA SMYTH and ALFRED FREEMAN are:

- i. ELIZABETH²³ FREEMAN, b. 1831.
 - ii. JONATHAN FREEMAN, b. 1837.
 - iii. ALFRED FREEMAN, b. 1839.
 - iv. EMILY FREEMAN.
40. v. ANNA MARIA FREEMAN, b. 07 Aug 1843, Sweffling; d. 11 Dec 1931, Prescott Lincs.
vi. JAMES FREEMAN, b. 1846.

26. JOSHUA²² SMYTH (*JONATHAN²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1817 in Knodishall. He married ELIZABETH BEZANT. She was born 1818, and died 1880.

Children of JOSHUA SMYTH and ELIZABETH BEZANT are:

- i. PHEBE²³ SMYTH, b. 1843; d. 1865.
 - ii. EMILY SMYTH, b. 1850.
 - iii. JONATHAN SMYTH, b. 1851; d. Infant.
41. iv. ALLAN BEZANT SMYTH, b. 1858.

Generation No. 5

27. CHARLES²³ KEMP (*THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 20 Jun 1802 in Aldringham. He married ELIZABETH. She was born 1806 in Hacheston.

Children of CHARLES KEMP and ELIZABETH are:

- i. SARAH²⁴ KEMP, b. 20 Aug 1837, Aldringham.
- ii. CHARLES KEMP, b. 06 Sep 1839, Aldringham.
- iii. JAMES KEMP, b. 29 Nov 1840, Aldringham.
- iv. ROSA ELIZABETH KEMP, b. 16 Oct 1842, Aldringham.
- v. ALFRED KEMP, b. 04 Jun 1844, Aldringham; m. JESSIE JANE.
- vi. CAROLINE KEMP, b. 21 Nov 1847, Aldringham.

28. DANIEL²³ KEMP (*THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 07 Oct 1810 in Aldringham. He married ELIZABETH. She was born 1811 in Leiston.

Children of DANIEL KEMP and ELIZABETH are:

- i. DANIEL²⁴ KEMP, b. 27 May 1838, Aldringham.
- ii. CLARA KEMP, b. 27 Oct 1844, Aldringham.
- iii. WILLIAM KEMP, b. 26 Aug 1846, Aldringham; m. EMMA.

29. WILLIAM²³ KEMP (*WILLIAM²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 26 Feb 1806 in Snape. He married SUSANNA. She was born 1805 in Butley.

Children of WILLIAM KEMP and SUSANNA are:

- i. MARY ANN²⁴ KEMP, b. 1831, Snape.
- ii. WILLIAM KEMP, b. 1837, Snape.
- iii. JOHN KEMP, b. 1839, Snape.
- iv. DAVID KEMP, b. 1842, Snape.

- v. SARAH KEMP, b. 1846, Snape.
- vi. JAMES KEMP, b. 1851, Aldringham.

30. ISAAC²³ KEMP (*JOHN²², SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1868. He married ELLEN GISSING 05 Jan 1898.

Children of ISAAC KEMP and ELLEN GISSING are:

- i. ELIZABETH²⁴ KEMP, b. 1901; d. 1991.
- ii. CHESTER KEMP, b. 1904; d. 1988.
- iii. WILLIAM KEMP, b. 1906; d. 1989.
- iv. JACK KEMP, b. 1909; d. 1982.
- v. NELLIE KEMP, b. 1913; d. 12 Jun 1999.

31. JAMES WILLIAM²³ KEMP (*JAMES²², SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1851 in Sudbourne, and died 1919. He married FANNY SMITH.

Children of JAMES KEMP and FANNY SMITH are:

- i. WILLIAM²⁴ KEMP, b. 1874.
- ii. JESSIE KEMP, b. 1876.
- iii. LYDIA MAY KEMP, b. 1881; m. WILLIAM SKEDGE.
- iv. ALBERT KEMP, b. 1883.
- v. CHARLES KEMP, b. 1890.

32. HENRY PEVITT²³ KEMP (*JAMES²², SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1856 in Sudbourne, and died 20 Apr 1929 in Wickham Market. He married EMMA TAYLOR 1877 in Aldeburgh.

Children of HENRY KEMP and EMMA TAYLOR are:

- i. ALICE MAY²⁴ KEMP, b. 1878.
- ii. MILDRED KEMP, b. 1880.
- iii. FREDERICK GEORGE KEMP, b. 1882, Aldeburgh; m. EMILY EMMA HAWES, 09 Nov 1905, Aldeburgh.
- iv. JAMES EDWARD KEMP, b. 1884; d. 1888, Aldeburgh.
- v. WILLIAM GORDON KEMP, b. 1889, Aldeburgh; m. ELSIE MARJORAM, 26 Apr 1908, Aldeburgh.
- vi. WALTER CHARLES KEMP, b. 1890; m. ELLA IRENE.
- vii. JAMES HENRY KEMP, b. 1894.
- viii. STANLEY FRANCES KEMP, b. 1894.
- ix. GERTRUDE ETHEL KEMP, b. 1897, Aldeburgh; m. UNKNOWN.
- x. GRACE ALLEN KEMP, b. 1900.

33. MARTHA²³ KEMP (*JAMES²², SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1858 in Aldeburgh. She married FREDERICK BATSON 04 Jul 1885 in Great Yarmouth.

Child of MARTHA KEMP and FREDERICK BATSON is:

- i. VIOLET²⁴ BATSON, b. 1888.

34. EDWARD²³ KEMP (*JAMES²², SIMON²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT P⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1860 in South End Aldeburgh, and died 10 Apr 1921 in Great Yarmouth. He married MARY ANN READ 16 Nov 1885 in Runham Norfolk. She was born 1864.

Children of EDWARD KEMP and MARY READ are:

- i. ALICE MILDRED MARIA²⁴ KEMP, b. 1888; m. ALFRED ERNEST BARRETT, 11 May 1910, Great Yarmouth.
- ii. JOHN FREDERICK KEMP, b. 1890.
- iii. LILIAN ELIZA KEMP, b. 1882.
- iv. ALBERT EDWARD KEMP, b. 1894.
- v. MARTHA VIOLET KEMP, b. 16 Dec 1897, Great Yarmouth; d. 30 Apr 1977, Grimsby; m. WILLIAM CHILDS, 16 Oct 1917, Grimsby.
- vi. CHARLES GEORGE KEMP, b. 1899.
- vii. IVY PEARL KEMP, b. 1903.
- viii. EDNA MAY KEMP, b. 1905, Great Yarmouth; d. Grimsby; m. ARTHUR BELLAMY, 1931, St James Church Grimsby.

35. SARAH CAROLINE²³ SMYTH (*JAMES²², JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1832 in Peasenhall. She married ARTHUR BUDDING BLACKFORD. He was born 1821 in Gloucester.

Children of SARAH SMYTH and ARTHUR BLACKFORD are:

- i. ARTHUR SMITH²⁴ BLACKFORD, b. 1866, Gloucester.
- ii. HERBERT JOSIAH BLACKFORD, b. 1867, Wellingborough.
- iii. CAROLINE EDITH BLACKFORD, b. 1870, Wellingborough.
- iv. LAURA BLACKFORD, b. 1872; m. THOMAS HENRY THIRTLE, 1895, Lowestoft; d. 06 Aug 1938, Lowestoft.

36. CHARLES AUGUSTUS²³ SMYTH (*JAMES²², JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1841 in Peasenhall. He married JANE. She was born 1840 in Wenhaston.

Children of CHARLES SMYTH and JANE are:

- i. FRED²⁴ SMYTH, b. 1863, St Osyth Essex.
- ii. JOHN SMYTH, b. 1867.
- iii. WESLEY SMYTH, b. 1868.
- iv. AUGUSTA SMYTH, b. 1870.

37. RALPH ALEXANDER MACK²³ SMYTH (*JAMES²², JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1856 in Peasenhall, and died 1897. He married EMILY JANE PEECOCK.

Children of RALPH SMYTH and EMILY PEECOCK are:

- i. JAMES²⁴ SMYTH, b. 13 Jun 1892, Peasenhall.
- ii. SYDNEY SMYTH, b. 26 Mar 1894, Peasenhall; m. DOROTHY HALSTEAD.
- iii. MAC SMYTH, b. 03 Feb 1897, Peasenhall.

38. CLOTHILDA²³ SMYTH (*JAMES²², JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1859 in Peasenhall. She married HERBERT ARCHER.

Children of CLOTHILDA SMYTH and HERBERT ARCHER are:

- i. DAISY²⁴ ARCHER, b. 1881.
- ii. LEONARD ARCHER, b. 1886.

39. AIMEE MARGUERITE BEATRICE²³ SMYTH (*JAMES²², JAMES²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1868 in Peasenhall. She married JAMES ROBINSON GARRETT 03 Sep 1889 in Peasenhall, son of GARRETT GARRETT. He was born in Ipswich.

Child of AIMEE SMYTH and JAMES GARRETT is:

- i. DORA²⁴ GARRETT, b. 1894.

40. ANNA MARIA²³ FREEMAN (*EMMA²² SMYTH, JONATHAN²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 07 Aug 1843 in Sweffling, and died 11 Dec 1931 in Prescott Lincs. She married PHILIP CROOK. He was born 1866 in Caolbrookvale nr Blaina Mon.

Child of ANNA FREEMAN and PHILIP CROOK is:

- i. ALEXANDER²⁴ CROOK, b. 1873; m. MARGARET JANE KAY, 1896.

41. ALLAN BEZANT²³ SMYTH (*JOSHUA²², JONATHAN²¹, HANNAH²⁰ KEMP, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1858. He married JANE.

Children of ALLAN SMYTH and JANE are:

- i. HERBERT JOSHUA²⁴ SMYTH, b. 21 Jan 1886.
- ii. REGINALD SMYTH, b. 28 Apr 1884.
- iii. ALFRED EDGAR SMYTH, b. 28 Apr 1884.

Endnotes

1. Carlton Marriage Register, James Kemp and Mary Blaxall, both of Rendham were married 29.06.1749. With licence by Mr Hill.
2. Baptism Walpole Independent Register 14.08.1763
3. Trayner info.
4. Baptised daughter of Charles and Hannah Blaxill. Walpole Independent Register 14.08.1763
5. Walpole Independent Baptism Register Charles, son of John and Mary Kemp, 12.10.1785

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 Middelton 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.

Middelton'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 Middelton 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 fyrd 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 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: now Norman holds it of Roger Bigod. Another is clearly Walton, which adjoined the site at Burch (Old Felixstowe), where the massive walls of the Saxon Shore fort stood, in which the Bigots soon erected their own castle. The third is probably Peasenhall, where Norman held two fair-sized manors in 1066, and held them in 1086 as one. It is from their base in Peasenhall, about 80 years later that a series of Norman Kemps signed up to property deals, and there is no doubt in my mind the Norman the Sheriff was their ancestor.

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 shrievality his ministers ordered that they should render £15 annually.... And when Robert Malet had the shrievality his ministers increased them to £20. And when Roger Bigot had them again in like manner they gave £20'.

Bigot may have temporarily forfeited his estates after the rebellion of Earl Ralph in 1075. We hear also of Toli the Sheriff who had held the office before 1065. Toli is mentioned in a writ along with Grimketel who was bishop of East Anglia from 1038-1047. Norman the Sheriff was one of eight pre-Conquest sheriffs to survive in England, indeed, as already mentioned he continued to hold three of his manors, at Saxmundham, Yoxford and Peasenhall, which were 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 Cheressala, Cheresala, Chylesheala and 'Kireshala'. 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, Turol, 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, Wihthmar, 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).

The shift in allegiance of locally powerful administrators, such as Norman Kemp, was crucial in the peaceful transition of power from the Saxons. It accounts for the steady rise in prosperity of post Conquest East Anglia. In contrast, the great uprising in the north points to the absence of this kind of smooth take over. It took centuries for the prosperity of the northern counties, such as Yorkshire, to recover from King William's military wrath.

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 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 chapters of his book are built around a collection of old photographs he discovered depicting the inhabitants of nearby Westleton going about their lives. His title reflects a view that English country churchyards are community elegies. The frail lichen-eroded memorials they contain commemorate the generations and communities of the past through which all of us have come. Here, if anywhere, lie our foundations of speech and values.

Another source of information about what has disappeared from village life comes from the efforts of local people, who in the 1960s, were persuaded and supported by the Suffolk Workers Educational Association to research local histories. In this vein, the lives of Westleton folk have 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. . . .

Mr. Brougham [wondered] whether the advantages discernible from it [the population increase] were so great as the hon. gentleman seemed to think? He thought that an account of the increase of the Poor's Rate ought to have been laid on the table along with the documents to which the rt. hon. gentleman had alluded. That, perhaps, would have shown, that the comfort and happiness of the people had not increased with their numbers.

The last comment is particularly applicable to the commoners of Middleton and Westleton where a common land and moor supported, in and round the skirts of it, about thirty cottages and 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 romanticised subjects of topographers and antiquarians, a process that has now produced the local museums of country life for urban countrylovers, dissatisfied with their consumer life-styles, to ponder on the greater meanings of life and living.

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 dominant 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 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, were the ruins of the great Premonstratensian Abbey at Leiston, founded by Ranulph de Glanville, in 1183, a person who for local people was still alive as you and I. Sibton, only just up the valley through Yoxford, held the ruins of a Cistercian Abbey of the White or Grey Monks, the only one in the county. Since these brothers preferred wild and uncultivated districts you may be sure that Sibton was then on the edge of beyond. Butley, on the banks of a lonely marshy creek was another stately ruin, founded again by our Ranulph de Glanville. There are records of both Bellamys and Kemps having a run in with the Abbot. The Augustinians had ruins at Snape, and Blythburgh, while Campsey Ash had once housed their nuns. Franciscan nuns, who only had but 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 world had come to an end.

The sense of living in history would be reinforced week by week as eyes wandered to walls and windows in the local church. There was drama in some, such as the lovely old church of Dennington, where an alabaster altar tomb is a reminder of Sir William Phelip, who fought at Agincourt, and later became Lord Bardolph through his marriage with Joan, Lady Bardolph. My great grandfather was to marry Eliza Munnings, the daughter of a descendent of a French prisoner brought to Suffolk from Agincourt for a ransom that was never paid.

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.

'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 occasion, lifting their heels and slapping the soles of their feet.

On St. Andrew's Day:

The night is twice as long as the day.

June 24th. Midsummer Day there was an old custom known as the Midsummer Cushion. This was a green turf cut and filled with field flowers, placed as an ornament in the cottages.

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 'Horkey', 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 Horkey 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.'

Then comes Christmas Eve and Christmas Day. The traditional dish in old Middleton on Christmas Day morning was frumenty; a concoction made of boiled wheat, eggs, sugar and spice. Egg-flip (eggs whipped up in brandy) was also drunk then. If the fruit trees are covered with snow on Christmas morning, they will be covered with fruit in the summer. Likewise, if there is sunshine on that day, it will be a good apple year.

This 'calendrical ritual' then, was something of the pattern of life that governed the year, abounding with simple fun and interest. Old customs survived from a remote past, adding spice 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 generation commented on the modern trend, even then becoming apparent, and deploring constant change. A favourite comment on the stirrings of consumerism, with a wagging of her head, would be:

'Fooks fare as though they can't, they're allus a betty-ing about arter suffen!'

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 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 go, 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 terrorra 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 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 be seen seated in his open doorway on an old kitchen chair, or upturned crate, contentedly sucking an ancient clay or briar pipe, while he skillfully mended a broken net or applied a neat patch to a tawny sail

Thorpeness

Thorpeness and Aldringham have always been one community. Thorpeness certainly had a lot to make it attractive. The Mere, although artificially constructed, was really beautiful, and many delightful hours could be spent rowing or sailing on the calm surface of the open lake or punting 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 jewellery from amber which he collected from Aldeburgh beach, and then cut and polished and fashioned into brooches, beads and earrings and other items having a ready sale. Mrs Edwards was quite a Bohemian both in dress and manner, and so also was the interior of their sitting room, where over tea and cakes we would listen enthralled to some by-gone tale from behind the footlights told by Mr Edwards.

Then there was Mr and Mrs Bridges who lived at the Lodge at the gates of Aldringham House, home of the Garretts who founded the now world famous Leiston Iron Works. Their niece became the first English woman doctor, the famous Elizabeth Garrett Anderson. Mr Bridges was 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. Soot laden cobwebs festooned the ceiling and hung like banners from the walls. All flat surfaces were covered in smuts and so were the two old men, silvery hair, beards, eyebrows, and the lot, all similarly adorned. Although visibility was almost nil due to the thick pall of smoke in which they were enveloped, they were quite oblivious to what had happened, and more than a little annoyed at having their game interrupted while operation Clean-Up was in progress.

Walks

Mention walking to the younger generation nowadays and you've said a naughty word, but a good deal of my childhood holidays was spent in doing just that, we really enjoyed it. My favourite 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 afflicted with St. Vitus Dance. The Cakewalk presented much the same sort of spectacle to onlookers except the St. Vitus Dancers were now real people, mostly the young bloods of the village. It's hard to say who enjoyed themselves most, those who paid, or their jeering mates shouting ribald comments below and eagerly gathering up the scattered headgear as it was shaken off numerous heads, many a cap having to be retrieved later by its owner from a weedy pond, or the top of a hayrick, or the topmost branches of a tree.

Family

Of Grandfather's seven children only two married, his eldest son and youngest daughter (my 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 by the fire in the spare bedroom and all the baking was done in the old dutch oven built into the kitchen wall. The evening shadows were dispelled by the soft glow of lamplight, and our way to bed lit by one of the candles which stood sentinel in a row of holders on the high kitchen mantelpiece during the daytime. The house was full of old furniture handed down from generation to generation, country made pieces it's true, but all genuine antiques, The dining room was mostly Regency with its huge old table and lusty old rope-back chairs, and grandfather's desk where he did his accounts, His favourite armchair was a graceful Hepplewhite carver with heart-shaped back.

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

In the above notes, Ruth Upson made several references to the 'model' holiday village at Thorpeness. This was built by the Ogilvie family. In his book, 'This Suffolk', Alan Jobson refers to the Ogilvies, relative newcomers to Suffolk, as follows:

" When Mrs. Ogilvie took the Hall [Sizewell] she had all the roads made up ; they wur only sandy roads afore, but she had 'em made with clay and stoons. She wur a little owd gal like Queen Victoria, an' drove herself about in a little pony and cart ; when she got older she had someone tew drive her. She wudn't let her people gew in fur a drawin'-match outside, or patronise a boss-show or a flower-show, but she had one on the estate for her folks. When she fell out with owd Balls the blacksmith ower suffen, she had a forge o' her own made up there by the Walk Barn thet made a good tidy difference tew Balls. And when she built her places

she ullus chose high ground, wheresobe, if 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 railroad, 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 altogether' ; 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 railroad ; 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."

4.7 Descendants of Charles Kemp of Saxmundham

Generation No. 1

1. CHARLES²¹ KEMP (*JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1786 in Saxmundham.

Children of CHARLES KEMP are:

2. i. THOMAS²² KEMP.
3. ii. WILLIAM KEMP.

Generation No. 2

2. THOMAS²² KEMP (*CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) He married ELIZABETH WATERS.

Children of THOMAS KEMP and ELIZABETH WATERS are:

4. i. CHARLES²³ KEMP, b. 20 Jun 1802, Aldringham.
- ii. FREDERICK KEMP, b. 02 Sep 1804, Aldringham.
- iii. CAROLINE KEMP, b. 03 Apr 1806, Aldringham.
- iv. MATHILDA KEMP, b. 02 Apr 1807, Aldringham.
- v. DAVID KEMP, b. 15 Dec 1807, Aldringham.
- vi. CHARLOTTE KEMP, b. 15 Dec 1807, Aldringham.
- vii. MARGARET KEMP, b. 06 May 1809, Aldringham.
5. viii. DANIEL KEMP, b. 07 Oct 1810, Aldringham.
- ix. ANN KEMP, b. 02 May 1712, Aldringham.
- x. BENJAMIN KEMP, b. 26 Jun 1815.

3. WILLIAM²² KEMP (*CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*)

Children of WILLIAM KEMP are:

6. i. WILLIAM²³ KEMP, b. 28 Oct 1803, Snape.
- ii. WILLIAM KEMP, b. 26 Feb 1806, Snape.
- iii. JOHN KEMP, b. 06 May 1808, Snape.

Generation No. 3

4. CHARLES²³ KEMP (*THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 20 Jun 1802 in Aldringham. He married ELIZABETH. She was born 1806 in Hacheston.

Children of CHARLES KEMP and ELIZABETH are:

7. i. SARAH²⁴ KEMP, b. 20 Aug 1837, Aldringham.
- ii. CHARLES KEMP, b. 06 Sep 1839, Aldringham.
- iii. JAMES KEMP, b. 29 Nov 1840, Aldringham.
- iv. ROSA ELIZABETH KEMP, b. 16 Oct 1842, Aldringham.
- v. ALFRED KEMP, b. 04 Jun 1844, Aldringham.
- vi. CAROLINE KEMP, b. 21 Nov 1847, Aldringham.

5. DANIEL²³ KEMP (*THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 07 Oct 1810 in Aldringham. He married ELIZABETH. She was born 1811 in Leiston.

Children of DANIEL KEMP and ELIZABETH are:

8. i. DANIEL²⁴ KEMP, b. 27 May 1838, Aldringham.
- ii. CLARA KEMP, b. 27 Oct 1844, Aldringham.
- iii. WILLIAM KEMP, b. 26 Aug 1846, Aldringham.

6. WILLIAM²³ KEMP (*WILLIAM²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 26 Feb 1806 in Snape. He married SUSANNA. She was born 1805 in Butley.

Children of WILLIAM KEMP and SUSANNA are:

- i. MARY ANN²⁴ KEMP, b. 1831, Snape.
- ii. WILLIAM KEMP, b. 1837, Snape.
- iii. JOHN KEMP, b. 1839, Snape.
- iv. DAVID KEMP, b. 1842, Snape.
- v. SARAH KEMP, b. 1846, Snape.
- vi. JAMES KEMP, b. 1851, Aldringham.

Generation No. 4

7. ALFRED²⁴ KEMP (*CHARLES²³, THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 04 Jun 1844 in Aldringham. He married JESSIE JANE.

Children of ALFRED KEMP and JESSIE JANE are:

- i. THOMAS JAMES²⁵ KEMP, b. 27 Jan 1878, Aldringham.
- ii. ZILLAH FRANCES KEMP, b. 06 Jan 1878, Aldringham.
- iii. CHARLES KEMP, b. 30 May 1880, Aldringham.
- iv. MABEL ELIZABETH KEMP, b. 09 Nov 1881, Aldringham.
9. v. HARRY KEMP, b. 30 May 1889, Aldringham.
10. vi. JESSIE ELIZABETH KEMP, b. 14 Oct 1888, Aldringham.

8. WILLIAM²⁴ KEMP (*DANIEL²³, THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 26 Aug 1846 in Aldringham. He married EMMA.

Children of WILLIAM KEMP and EMMA are:

- i. GEORGE²⁵ KEMP, b. 19 Jul 1868.
- ii. FREDERICK KEMP, b. 04 Jul 1872.
- iii. ALICE KEMP, b. 04 Jul 1872.
- iv. LAURA KEMP, b. 13 Apr 1873.
- v. JOHN KEMP, b. 15 Apr 1876.

Generation No. 5

9. HARRY²⁵ KEMP (*ALFRED²⁴, CHARLES²³, THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 30 May 1889 in Aldringham. He married EMILY.

Child of HARRY KEMP and EMILY is:

- i. HARRY GRAHAM²⁶ KEMP, b. 23 Oct 1884, Aldringham.

10. JESSIE ELIZABETH²⁵ KEMP (*ALFRED²⁴, CHARLES²³, THOMAS²², CHARLES²¹, JAMES²⁰, JAMES¹⁹, JAMES¹⁸, JAMES¹⁷, JAMES¹⁶, NICHOLAS¹⁵ KEMPE, WILLIAM¹⁴, WILLIAM¹³, JOHN¹², ROBERT¹¹, JOHN¹⁰, ROBERT I⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 14 Oct 1888 in Aldringham. She married UPSON.

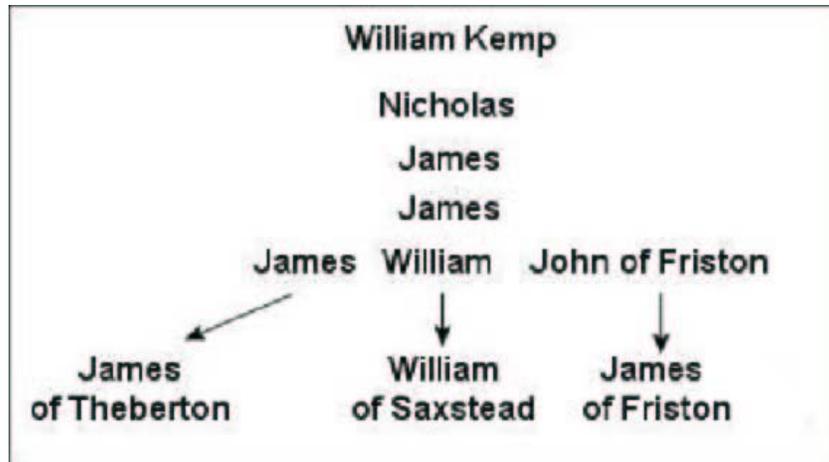
Child of JESSIE KEMP and UPSON is:

- i. RUTH²⁶ KEMP.

4.10 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 descendants settled in Leiston and Bramfield and John's descendants 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.

4.11 Descendants of William Kemp of Saxtead

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.

Child of WILLIAM KEMP is:

2. i. WILLIAM¹⁹ KEMP, b. Abt. 1710, Saxtead.

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 Saxtead.

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, daughter of ROBERT WATTS and ELIZABETH. She was born 1756, and died 11 Apr 1778 in Baddingham.

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, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 01 May 1761 in Saxstead.

Children of JOHN KEMP are:

9. i. JOHN²² KEMP, b. 1792, Leiston.
10. ii. WILLIAM KEMP, b. 1794.
- iii. MARTHA KEMP, b. 1816, Leiston.
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.

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:

- i. CHARLES²³ KEMP, b. Abt. 1796; m. ELIZABETH ANDREWS, 31 Jul 1817, Walpole; b. Walpole.
- ii. WILLIAM KEMP, b. Abt. 1797; m. ANN MOWER KEMP.
- iii. ANN KEMP, b. 10 Nov 1801, Walpole.
- iv. ROBERT KEMP, b. 05 Jun 1804, Walpole; m. HARRIET OWLES.
- v. MARY ANN KEMP, b. 05 Oct 1807, Walpole; m. ANDREW RALPH.
- vi. CELIA KEMP, b. 03 Aug 1812, Walpole.
- vii. MIRA KEMP, b. 22 Sep 1815, Walpole.

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.

Child of JOHN KEMP and MARY is:

- i. WILLIAM²³ KEMP, b. 1820, Leiston; m. MARIA; b. 1821, Darsham.

10. WILLIAM²² 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 1794. He married PHOEBE. She was born 1787 in Glemham.

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, ROBERT⁹, JOHN⁸, ALAN⁷, WILLIAM⁶, RALPH⁵, NORMAN⁴, RALPH³, NORMAN², NORMAN¹ DE CAMPO*) was born 1806 in Leiston. He married ALTHEA. She was born 1807 in Laxfield.

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, ROBERT⁹, 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, ROBERT⁹, 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, ROBERT⁹, 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.

Children of STEPHEN KEMP and MARIA are:

- i. JAMES²³ KEMP, b. 20 Dec 1834, Bramfield; m. ELIZABETH.
- 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.

4.12 Report on John Kemp of Friston (25)

Generation No. 1

1. JOHN⁵ KEMP (*JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) 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. JOHN⁶ 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: Woodwork 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. JAMES⁶ KEMP (*JOHN⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 1723.

More About JAMES KEMP:
Burial: 07 Jun 1797, Friston

Children of JAMES KEMP are:

3. i. JAMES⁷ 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. JAMES⁷ KEMP (*JAMES⁶, JOHN⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born Abt. 1740 in Friston. He married ANN.

Children of JAMES KEMP and ANN are:

5. i. JOHN⁸ 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. WILLIAM⁷ KEMP (*JAMES⁶, JOHN⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) 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. JOHN⁸ 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. JOHN⁸ KEMP (*JAMES⁷, JAMES⁶, JOHN⁵, JAMES⁴, JAMES³, NICHOLAS², WILLIAM¹*) was born 28 Sep 1760 in Friston.

Child of JOHN KEMP is:

- i. ROBERT⁹ 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

5.1 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 warrenner 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.

5.2 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 Waggons 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.

5.3 Attending to memory

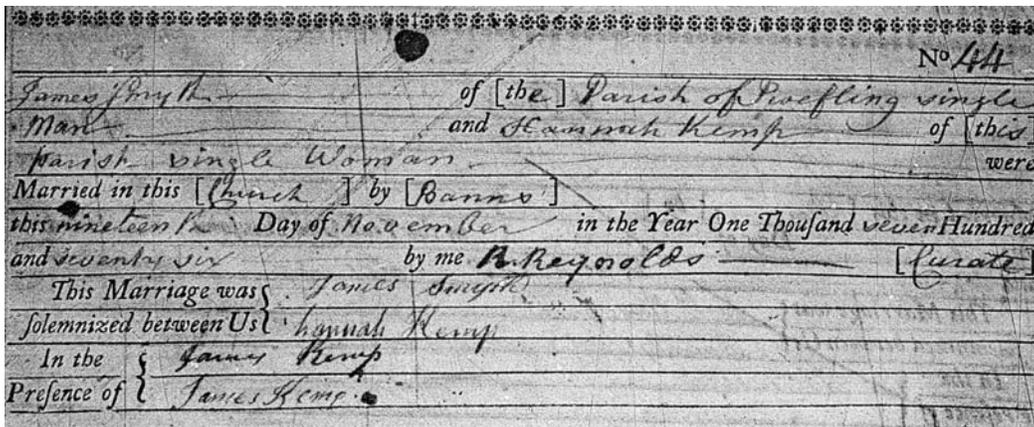
Time and memory are linked through stories to produce perceptions of what it was like to be alive in the past. Ordinary farmers of Flanders' fields today know in their heads what it was like to fight in the Ypres Salient ninety years ago. Each season they harvest rusty munitions, decaying bones and belt 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 the Parsons, the Iaconos, the Galtons, and the Higgs'.

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'