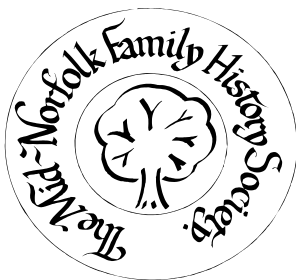


News

Volume 6 Issue 4



Letter

Autumn 2011

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## **FORTHCOMING SPEAKERS**

|                   |                                                                      |
|-------------------|----------------------------------------------------------------------|
| 21 September 2011 | History of a family house by Geof Lee<br>Followed by the AGM         |
| 19 October 2011   | Use of the Internet to publish your<br>Family History by Laurie Page |
| 16 November 2011  | Life in a Victorian Goal by Mike Wabe                                |

## **A few words from your Editor ...**

Thank you to everyone who has contributed to this edition of the Newsletter. Please keep sending me your queries, articles and suggestions.

Yes, suggestions ... what would you like to see in your Newsletter? what do you not like about your Newsletter? Please let me know, all your suggestions will be welcome.

I look forward to hearing from you.

**Format for Newsletter Contributions ....** Preferably typed using Microsoft Word or Works, or handwritten, then please either:

- email the file to me at [Familyhis@aol.com](mailto:Familyhis@aol.com) or
- post handwritten copy/CD/floppy disk, to me at the address on the back of the Newsletter

**Deadline for inclusion in the next Newsletter - 19<sup>th</sup> October 2011**

*Kate (Editor)*

## **NEW MEMBERS' INTERESTS**

Member 737 – Mr D Hxxxxx, -----, -----, -----,  
----- @-----

|        |             |                                       |
|--------|-------------|---------------------------------------|
| BURTON | Dereham NFK | 18 <sup>th</sup> – 19 <sup>th</sup> C |
| PAMENT | Dereham NFK | 18 <sup>th</sup> – 19 <sup>th</sup> C |

Member 205 – J. Cxxxx - Change of email address;  
-----@-----

## LETS LOOK AT A CHURCH

### No.63 – SS Peter and Paul, Salle



SS. Peter & Paul, Salle (pronounced ‘Saul’ and spelt in a variety of ways over the years) is a huge church for a small parish which never provided enough people to fill it and surrounded as it is by wide skies and open fields seems even bigger. It has been called the ‘Cathedral of the Heart of Norfolk’ and even if its tower falls 50ft short of that of Cromer’s, said to be the tallest in the county, its overall size and splendour marks it out as arguably Norfolk’s grandest parish church. As John Betjeman famously said, comparing Salle with its nearest rival easily seen across the fields to the south east, ‘lovers of Norfolk Churches can never agree which is the best and I think one is either a Salle or a Cawston man.’ Simon Jenkins in *England’s Thousand Best Churches* awards the laurels to Salle but others may disagree. The size of SS. Peter & Paul’s is really no great mystery, Salle, like Cawston and so many other East Anglian churches, is built on a foundation of wool money. The church dates from a time in English history when wool was king and the cloth industry was flourishing particularly in

the eastern counties. Although there is no longer anything that could be called a village at Salle, the parish was once a rich and important weaving centre and the present church is largely the work of families grown rich in the wool trade, the Mautebys, Morleys, Brewes, Briggs and Boleyns among others, some of whose arms adorn the entrance and who had the same costly Barnack stone used in Ely Cathedral brought from Northamptonshire in the early 15<sup>th</sup> century to build this monument to the greater Glory of God and themselves. One cannot overemphasise the importance of wool to late medieval and Tudor England - its primacy was underlined by the Woolsack, symbol of the nation's prosperity, which originally dates from those days and is still used by the Lord Speaker in the Upper House. The growth of sheep farming is bound up with the beginnings of the enclosure movement, particularly traumatic in these parts, whereby foreign demand for wool led to landowners taking common land to convert from arable to pasture usage with the resultant loss of common rights sometimes causing the destruction of whole villages. It is little wonder that Sir Thomas More quipped in his *Utopia* of 1516 that 'sheep, which are naturally mild, and easily kept in order, may be said now to devour men.' Talk of More reminds us of course of Anne, unfortunate daughter of the previously mentioned Boleyn family. There was little love lost between the two and history relates how they both suffered death within a year of each other. Salle churchyard is actually reputed to be the last resting place of Anne Boleyn and legend has it that her body was spirited away from the Tower and buried under cover of darkness in a nameless grave near the back of the church marked by a flagstone which may be sought out by the curious. The Boleyns no longer lived in Salle village in those days but at the original Blickling Hall which had been Anne's childhood home and it is at the rather more prestigious location of the present Hall that her upwardly mobile ghost now walks or so we are told by those in the know. Entering the church by the west door, we pass beneath 'censing angels' swinging large incense burners which flank the doorway in the spandrels of the arch and very impressive they are too. Going into the cavernous interior which is popular as a concert venue we look first at the glass which is rather like the proverbial curate's egg – good in parts and quickly pass by some of the less pleasing 20<sup>th</sup> century windows. The font is well preserved, topped by a very tall spire-like 15<sup>th</sup> century cover which is so tall it has to be held up by a crane. Regarded as being one of the best Seven-Sacrament fonts in the county it is well worth a close examination as are the detailed roof bosses although you will need a good pair of binoculars for these. Just wander

round and see what treasures you might uncover but don't miss among the many brasses those of Geoffrey and Alice Boleyn, great-grandparents of Anne which date from 1440.

The original parish registers are held at the Norfolk Record Office (Cat.Ref. PD 328) and comprise Baptisms 1559-1924, Marriages 1558-1643 and 1661-1959, burials 1558-1644 and 1655-1992 and Banns 1754 - 1818. Microform copies cover the same dates except in the case of Marriages and Burials which end in 1901 and Archdeacon's and Bishop's Transcripts which cover Baptisms and Burials from 1600 - 1855 and Marriages for the period 1600 - 1837. There is an extensive Parish Chest for Salle which includes Churchwarden's Accounts 1763 - 1905, Vestry Minutes 1871 - 1904, Removal Orders 1730 -1836, Bastardy bonds and examinations 1734 - 1829, Settlement certificates and examinations 1735 - 1836 and various Charity Papers 1789 - 1910.

*Roderic & Denise Woodhouse*

## **IDENTITY THEFT! DON'T MAKE IT EASY FOR THEM!**

Identity theft is a real threat nowadays, and it is up to us all to make every effort to keep personal information belonging to ourselves and fellow Society members safe.

The Mid-Norfolk Family History Society takes every care to ensure that any personal details you have submitted are kept confidential. Your details are published in the Members' Interests Directory for the sole purpose of providing means of contact to aid family history research and are intended for use by Society Members only and not for general distribution.

We are therefore asking you take care when destroying last or previous years Members' Interests Booklet. Please would you *shred or burn* the booklet when you have finished with it.

If you have any queries or problems please contact Kate (Editor).

## **FOOD FOR THOUGHT – SPAM for Father’s Day**

There are many wonderful gadgets on the market nowadays, most of which are passing me by. I am certain that by the time I discover why I **MUST** have them, many will have been superseded by something even more essential. This was brought home to me last month when our grand daughters stayed for a weekend sleep-over. The eldest has her first mobile phone. In conversation, I mentioned our recent family event – the christening of our great grand daughter and she immediately produced an image of the baby on her mobile. ‘That’s clever’, I said ‘I don’t have a camera on my mobile’. Then I got the ‘silly grandad’ bit ‘**ALL** mobiles have a camera on them’. They probably do in her world! I didn’t show her mine, it’s probably one of the first models to be produced – for car journey emergency only, I am one of those odd people who doesn’t want to be on call 24/7. What is more, it has big buttons that I can both see and get my big, none to nimble, fingers round.

However, the other instant messaging system – the internet, I do use, but if anything is urgent, people tend to ring me up, to tell me that they have sent me an e-mail. Opening my message-box as a daily routine is **NOT** on my itinerary. Father’s Day was on Sunday 19<sup>th</sup> June and on the Wednesday my daughter rang to ask what I thought of my surprise Father’s Day e-mail. What e-mail? I switched on the machine but nothing from my daughter. So she sent it again, still nothing. Then she sent it to herself and again it never arrived. It transpires that she had sent me an animated e-card from a specialist company, on-line. On contacting the firm they sent her a list of possible reasons why I hadn’t received it, including the possibility, that maybe, my PC had filtered it out, as spam. For those who are not up to speed with the jargon, we are not talking about ‘Supply Pressed American Meat’ (SPAM), the tinned meat which helped our nation overcome food shortages during the war, but a system, that sifts stuff sent by e-mail it thinks we probably don’t want to read. I checked by ‘spam’ file and there it was, not once but thrice. It is quite a nice little musical/action sketch, a pity it took five days, several phone calls and e-mails before I received it.

Am I missing something here? Apart from a mobile phone (which is a phone, almost as an afterthought), we have an advanced technology system, that sends surprise messages, which the PC’s filter programme, puts in the unimportant, ‘view sometime’, spam file. It certainly is a

strange world. I wonder if our ‘mature’, ancestors had similar problems in coming to terms with the latest technological advances of their time?

TFG

## **RECENT SOCIETY MEETINGS**

### **May 2011 - RESEARCHING THE SECOND BOER WAR by Jim Lees**

On 18<sup>th</sup> May Jim gave another excellent military talk to the meeting, on this occasion it was about - *Researching the 2<sup>nd</sup> Boer War* - and he has supplied this very helpful list of the sources that he described.

#### **Royal Navy**

ADM 188 - Royal Navy Service Papers – contains details of sailors and the ships they served in during the Second Boer War - available at The National Archives, Kew or on the TNA website.

#### **Royal Marines**

ADM 159 - Royal Marines Service Records – contains details of marines and the ships they served in during the Second Boer War - available at The National Archives, Kew or on the TNA website.

#### **Regular Army**

WO 97 – Army service papers – contains attestation & discharge documents of mostly Regular Army personnel but with some Volunteers and Imperial Yeomanry in the 1900-1913 section - available at The National Archives, Kew or on the ‘Find My Past’ website.

#### **Militia**

WO 96 – Militia attestation forms - available at The National Archives, Kew and soon to be available on-line on the ‘Find My Past’ website.

## **Volunteers**

Generally most documents regarding the Volunteers have been destroyed but there are some in WO 97 and a few documents may be found in local history centres.

## **Imperial Yeomanry**

WO 128 – Attestation papers for the Imperial Yeomanry – available at The National Archives, Kew and may soon to be available on-line through the ‘Find My Past’ website.

## **Local Units**

WO 126 and 127 – Attestation forms for locally recruited units in South Africa - available at The National Archives, Kew or may in the future be available on the ‘Find My Past’ website.

## **Colonial Units**

Sources found in the country of origin.

**ADM 171 & WO 100** - Medal Rolls for the Queen’s & King’s South Africa Medals for the Royal Navy & Army available at The National Archives, Kew and available on-line through the ‘ancestry.co.uk’ website.

## **Books**

Official South African Field Force Casualty Roll – published by Oaklands now superseded by Alexander Palmer’s Boer War Casualty Roll 1899-1902 published & distributed in 1999 by ‘Military Minded’, Perth, Western Australia – ISBN 0 9577097 0 6

The Queen’s South Africa Medal to the Royal Navy and the Royal Marines by W.H. Fevyer and J.W. Wilson, published by Spink & Son Ltd, 1983 – ISBN 0 907605 08 7

The Roll of Imperial Yeomanry, Scottish Horse & Lovat Scouts,

Second Boer War 1899-1902 published privately in 2000 by the author Kevin Asplin in two volumes – 100 copies only.

Many books published on the Second Boer War but a very useful book is *The Great Boer War* by Arthur Conan Doyle, published by Thomas Nelson & Sons, final edition, 1903.

## **June 2011 - FAMILIES IN BRITISH INDIA SOCIETY by Peter Bailey**

On 15<sup>th</sup> June Peter Bailey gave a very interesting talk to the meeting about Families in East India Society.

It is a sad reflection of the teaching of history in schools today that few of our younger citizens are aware of Britain's long connections with India. Yet, much of this country's wealth and position in today's world are linked to those associations. They involve the presence of an estimated three million Britons who served in India under the control, first of the East India Company and then of the 'Raj'. Those men and women were ancestors of so many of us here today. The Families in British India Society (FIBIS) is established to address the recording of the events in the lives of these ancestors and to the provision of the background to the lives that they led there.

Of course, those ancestors served not only in the sub-continent itself, today's India, Pakistan and Bangladesh. They also served in Burma, Malaya, the 'Straits Settlements' and outposts such as Aden, Hong Kong, and even in the Atlantic island of St. Helena, in the early days a staging post of the East India Company's ships..

FIBIS provides much of this information on its freely accessible, website. In the searchable database are indexes to vital records of baptisms, marriages and burials are provided, to affirmed copies of original church records now held in the India Office Records section at the British Library. These records, supplemented by announcements of births, marriages and

deaths, transcribed from various almanacs, directories and newspapers of the day, plus data from large numbers of monumental inscriptions, allow researchers to produce their pedigrees or lines of descent. Those wishing to compile a biography of their ancestors can obtain supplementary data from the encyclopaedic 'FibiWiki' and from the experiences of other members in its Social Networking area.

For example, most of those ancestors who served in British India did so as a soldier in one of the armies which maintained this Indian Empire. So, to compile a biography it is helpful to have a picture of the ship which took him on his voyage to India, an account of his life in that country, an account of the battles in which he fought, details of the medals that he won, pictures of the church in which he got married and in which his children were baptised. It is useful to access his service career, details of his discharge, pension and, ultimately, a picture of his tombstone. All of these data are to a greater or lesser extent presented in the FIBIS Database, in Fibiwiki, or elsewhere on the FIBIS website.

Twice a year, FIBIS both produces an informative Journal and holds an "Open Meeting" in central London, with two lectures concerning the pursuit of ancestry in British India. Recent lectures have included records of tea planters, a British Army regiment in India and a film of the great Mutiny of 1857. Future lectures are scheduled to include records of uncovenanted civil servants and the special DNA profiles of ancestors who lived in British India. All are welcome to attend, members and non-members alike.

FIBIS is trying to paint as clear a picture as possible of life in India at the time of Britain's hegemony of that great country. It is hoped that this is of assistance not only to family historians but to social historians and historians generally in their pursuit of an understanding of the "Jewel in the Crown" of the British Empire.

*With thanks to Peter Bailey*

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YOUR LETTERS

Can you Help ...

John Chapman asks if anyone can help him with his research into his **CHAPMAN** ancestors ...

Researching Samuel Chapman (1781) and Judith Coe (1785) and the conditions which compelled them to relocate to Long Sutton, Lincolnshire.

Sometime after the death of their youngest child (Hannah) in infancy (1832), Samuel Chapman (born 1781) and his wife, Judith Coe (1785) left East Bradenham and with their eldest son William (1805) they moved to St. Mary's Long Sutton, Lincolnshire. Samuel and Judith are farming on the Roman Road in 1841.

Their eldest daughter Charlotte (1808) marries William Basham in 1827. Their next surviving son, Joseph (1810) has been apprenticed to William Neal a builder in Norwich. Joseph learns the carpentry trade and on completion of his indenture he marries Susannah Lock Ripper (1832) in West Bradenham. They establish a home in Heigham and raise a family.

William becomes a publican in Long Sutton and by 1861 he is a farmer of 38 acres and with his wife Elizabeth Martin, he raises a family of 5 children.

Samuel's brother, William (1785) moves to Pentney where he marries Jane (1780). Their son Charles (1828) also moves to Long Sutton where he is employed as a farm labourer. He and his wife Sarah Ann Ash raise a family of 9 children.

I am curious to know why the relocation to Long Sutton and how they manage to travel together with what possessions they may have had in the 1830's. Also as Samuel's father Samuel (1737) according to the parish records and minutes of the Parish council, he was a poor man so there could not have been much of an inheritance.

I am wondering what drew these people to Lincolnshire, was it employment, an opportunity for a better life? As infant mortality was

rampant in Bradenham in the early part of the 19th century was that the incentive for them to move. Why Long Sutton?

It is possible that Samuel senior had relatives in the area of Long Sutton and that may have where he originated. His baptism cannot be found in any of the parishes surrounding Bradenham. Chapman being a very common name it is almost impossible to find their origins.

I am a direct descendant of Samuel Chapman and Dinah James through Frederick Chapman, Joseph's eldest son and have been researching my family for about 10 years. It never ends.

The last surviving Chapman in the Bradenham area is Kenneth whose sister Jill (Dobbs) is well known by members of the parish for her musical abilities.

If you can help please either contact John at fpamanch@rogers.com or Kate (Editor) who will pass on any information.

So if you have any queries or need help drop me a line, the person reading your query may be the person with the answer to it!

Kate (Editor)

MEDIEVAL GRAFFITI

These days we are all aware of modern graffiti especially spray paint used liberally in some public places. But unless the light was just right you would probably miss the medieval graffiti scratched onto the fabric of a local church. A community project, the Norfolk Medieval Graffiti Survey (NMGS), aims to survey all the medieval graffiti in Norfolk churches using modern technology – suitable lights, digital cameras and computer processing. A report on the first churches to be studied was published in Current Archaeology recently.

One of the first churches to be examined was All Saints, Litcham. As this is one of 'my family' churches, I read the article with

interest. Although there was one known inscription, the NMGS found that the piers were covered in graffiti. Some is more recent, but at least 40 pre-reformation examples were found. They ranged from a simple outline of a hand to a complex daisy wheel pattern of interlinking circles. There were also contributions from the more literate members of the community such as names and prayers.

Most of the churches looked at so far have been in the North of the county and 30 out of 50 churches studied so far have some graffiti. Provided subsequent generations have not done anything to obliterate the images (for example limewashing or replastering) a medieval church will almost certainly have graffiti somewhere.

Who drew these images? At Binham Priory, the master mason drew his 'blueprints' for the tracery for the west window on the wall. The window was bricked in during the 18th century. (A problem with the window meant that there was a danger of the whole west wall collapsing.) A surviving print shows elaborate tracery but this has always been thought to be a bit fanciful. Now that the 'blueprints' have been discovered, it can be seen as accurate representation.

At St Nicholas, Blakeney on the North coast, a bustling port in medieval times, it is not surprising to find images of ships. They appear on the pillars of the south arcade, and are associated with the site of an aisle altar. They come in a variety of styles, shapes and sizes. Suggestions are that they could be a token of thanksgiving for a safe journey or a prayer for a future journey. They must have looked stunning, as traces of pigment of the columns shows that the ships appeared white scratched onto a deep red background.

The images at Binham and Blakeney were made by specific groups within the community but more generally anyone from the community could have scratched images from the lowliest peasant to the lord of the manor and his priest. They may have had a religious significance or might just be a medieval 'I was 'ere'. Most images

are anonymous but they are a tangible link with our Norfolk ancestors. Even if your forebear did not do any of the graffiti him/herself, he/she would probably have known the people who did.

Read all about it – Current Archaeology Issue 256 pages 36- 41.

Or visit the project web site www.medieval-graffiti.co.uk/

To take part in the project (no experience is necessary as training will be given), contact Matthew Champion either via the web site or tel 07810 677723

Mary Haskins

**WHAT'S IN A NAME?
OR
'WAS MY ANCESTOR REALLY A DUNG SHOVELLER?'**

'That's an unusual name – is it Spanish/ Italian/ French?'

If you're also a Boldero/w/we/oe, this might be a typical response on giving your surname. That's certainly my experience. And also my wife's and daughters'- who, unlike me, pronounce the name with a definite latin emphasis on the *ero* (I prefer stressing the first syllable). Then again it's *my* family name so my pronunciation is surely the one that counts?

Another response- less frequent, more usually with my wife and tending to be restricted to Norfolk is:

'Are you the people who do the walks in the EDP?'

My tired response is invariably 'no'. Though on one occasion (with apologies to Charles and Joy of Eastern Daily Press fame), and partly out of exasperation, partly from wishing to see the reaction I got, I answered 'yes'. Gushing praise and adulation followed about how enjoyable the walks were, how useful the tips on eating out, beer etc. etc.

So what's in a name like Boldero/w/we/oe? Well my exploration of the family tree suggests quite a lot. It seems to be a classic example of how a

name comes to be spelled in several different ways (and some of them hardly resembling the main form and sound). In the less literate past, names were more often talked about but rarely written down and when they *were* the vagaries of accent, lower levels of literacy etc. all had an influence on what was recorded (in parish registers of births, marriages and deaths for example).

You probably know about how surnames derive from different sources- some based on where someone lives, some on personal physical features, some on occupations carried out. Some allude to personal character traits and it seems that *Boldero* stems from a personal name which in old german means 'bold ruler'. The *Penguin Dictionary of British Surnames* (John Titford. Penguin Books, 2009), suggests that it is found chiefly in East Anglia and more amusingly is synonymous with *Baldrick*. So a north european rather than Mediterranean homeland seems likely.

Certainly my family tree research has found strong links back to a John Baldrick (born in South Acre, Norfolk in 1735) and it is interesting to note how the form and spelling of the name has varied over the generations. The Dictionary goes on to say:

'To those whose understanding of medieval times has been conditioned by the television series Blackadder, the name Baldrick will forever be associated with the character of that name, a former dung- shoveller played by Tony Robinson, who acted as sidekick and punch-bag to Edmund Blackadder.'

Returning to John Baldrick (or rather his son of the same name, 1767-1821- my 4th great grand uncle, whatever that means), I came across a fascinating entry in the Longham Parish Register which underlines how confusing it must have been in olden days- *when was a Baldrick not a Baldrick?* so to speak-

'I have never been able to learn the real name of John Baldrick- sometimes he has been called Balthorpe at others Balderow or Baldrow & at other times Baldrick- As Baldrick was given in the first time I had reason to register his name, I have not thought proper to change it being doubtful of his real name. St. John, Curate'

(Longham Parish Register, page 13 Burials)

A further entry on the same page suggests that this ancestor may have been of rather dubious character:

'John Hubbard Labourer was killed by a Blow received in fighting with John Baldrick June 29th and was buried July 1st 1794- Parish poor- duty paid to Mr Barker'

I've also been fascinated by some of the distinctive middle names our ancestors were given. You may well be familiar with the custom of giving a child (more often than not the first born son) a middle name that's the mother's maiden name. Not to create the customary 'double barrelled' surname but in effect forming a second christian name. Some examples from the Boldero clan are:

William *Kiddle* Boldero (1888-1982- my grandfather),

William *Orford* Boldero (1821- 1899),

Richard *Orford* Boldero (1849- ?),

William *Balls* Bolderow (1844-1904) ,

John *Casey* Baldrick (1792-1792),

Charles *Cooper* Baldrow (1844-1864),

Arthur *Franklin* Boldero (1904- 1984)

So, as you can see, being a *Boldero/w/we/oe/Baldrick* is not only a privilege, but in some ways poses a challenge to the family historian every much as difficult as for a family called *Smith*.

© Nigel Boldero

May 2011

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## PUZZLE CORNER

### A pre-decimalisation question ...

(1) Start with the number of pennies in a pre-decimal pound .....

(2) Divide (1) by the number of pennies in a pre-decimal shilling ... and write down the result .....

(3) Now add the number of pennies in a florin to (2) ... and write down the result .....

Now multiply (3) by the number of tanners in a half crown ... and write down the result .....

### Royal Consorts ...

1. Who was King Edward VII's consort?
2. Who was Queen Victoria's consort?
3. Who was Queen Anne's consort?

*Answers on page 21*

## GRESSENHALL HISTORY FAIR Sunday 29th May 2011

Once again the Society had a stall at the Annual Gressenhall History Fair. But this year we were accommodated in one of the marquees instead of the old workhouse chapel. Apart from the threat that the wind would cause the tent to take to the air, it proved to be a prime position, with plenty of space. Many of the 1300 'paying' visitors and many other stall holders, passed our tables. That is unless Tom Garland saw them as a potential audience for his new display - in which case they were given a short presentation into researching an interesting headstone epitaph or something similar.

Meantime we displayed our Burial Index on the lap-top and had our 60 plus MI books on show. The stall was manned by Committee members and Margarite Stathem, Margaret Bohn (pictured below) and Jean St Clare who joined us for the first time.



Sales were low, but we met a lot of nice people who hopefully left us, at least thinking about coming along to one of our meetings and maybe even joining the Mid-Norfolk FHS.

*Kate*



## THE SOCIETY'S PUBLICATIONS

### MORE REEPHAM MEMORIAL INSCRIPTIONS



In the last newsletter (Summer 2011) Kate announced the completion of the Reepham Church and Churchyard MI Booklet. The churchyard was closed for burials in 1856 consequently; many of the memorials were difficult to read as all the inscriptions commemorated people, who had died at least 150 years ago. I thought this was one booklet

which was unlikely to ever need up-dating..

Consequently, I was rather surprised to read in *The Dereham Times* (7 July 2011), less than three months later, that another headstone had been erected. However, this one was to mark the burial place of parishioners who had died, not 150, but 700 years ago. Apparently, in 2007, during drainage work in the nearby street, an ancient burial ground was discovered and the remains of 63 early parishioners had to be removed. An archaeologist report on the bones, suggested that they were 14<sup>th</sup> century and many showed signs of having lived a hard life working in the Norfolk fields. Last year they were re-buried in the churchyard and more than 140 people turned up for the internment service. Such was the local interest that £3000 was donated by individuals, the Town Council and the Reepham Society, which paid for a a memorial to mark the event. It is an upright headstone, in beautiful polished yorkstone, designed and crafted by a local stonemason, with 'medieval' style script, which reads:

“Here lie unknown local people from the 14<sup>th</sup> century,  
Laid to rest by the people of Reepham in June 2010  
Their souls are known to God”

Adapting Churchill's famous words – “Never, have so many ‘ag labs’ been buried at one time and commemorated in such style.” Which brings me to the society's latest MI achievement – we have now completed the recording of the MIs in both of Reepham's cemeteries. For those not familiar with Reepham's geography - Reepham churchyard straddles four

parishes (Reepham, Kerdiston (R&K), Hackford and Whitwell) and houses two churches - St Mary's, which served the parishes of R & K ('joined' since early times) and St Michael's, which (after Hackford's church burnt down in the 16<sup>th</sup> century) served Hackford and Whitwell. When the churchyard was closed for burials, the R&K authorities opened a cemetery on Norwich Rd (the 'old' Reepham cemetery). At the same time, Hackford and Whitwell developed adjacent cemeteries, with a common entrance, at the other end of town, on Whitwell Rd. These were subsequently extended and around 1922, when the 'old' Reepham cemetery became full, an area was set-aside for the parishioners of R&K.. At some later date, the individual parish burial areas were amalgamated and it became the Reepham Cemetery we see today, administered by the Reepham Town Council. Burials now take place in the one cemetery, in the same area, regardless of which of the four parishes the deceased had resided in.

Researchers into burials in the four parishes, should be aware that after the opening of the cemeteries, cemetery registers were kept, but duplicate entries continued to be made in the Church burial registers. These entries were often in the same hand writing and excluded some burials e.g. non-conformists.

However, as the MNFHS have now recorded all the MIs (over 1100) in each of the churches, the churchyard and both cemeteries, if there is a surviving readable memorial in the parishes of Reepham (R), Kerdiston (K), Hackford (H) or Whitwell (W), it should be recorded in one of our three booklets ie

**Reepham churchyard:** 250 memorials for R&K, H and W residents - pre 1856 (A4)

£3.10 + 92p postage [total £4.02 (UK postage)]

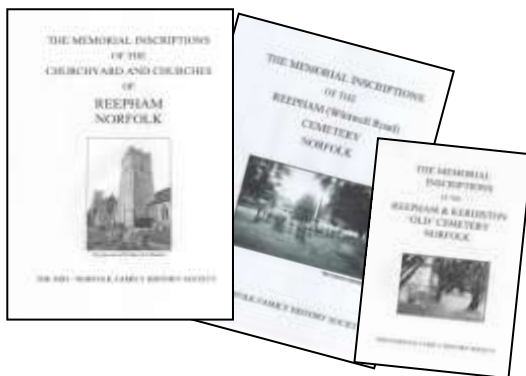
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