

# **William Ives (1607-1648) – A Summary**

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## Introduction

This document is a compilation of the known available information concerning William Ives (1607-1648), the progenitor in America of one of the major Ives lineages. It also contains some propositions, suppositions, conjectures, and assumptions as well as facts. It does not necessarily represent the totality of knowledge about William Ives, nor is it a narrative story of the life of William Ives.

And, there is the problem of dealing with the plethora of non-sourced and/or undocumented suppositions and statements about William's origin and life. Thus, separating the genealogical wheat from the genealogical chaff is of primary importance. Be forewarned that this document is in no way intended to be a summary of the New Haven Colony, the Ives name or lineage, 17<sup>th</sup> century ship-building, or the Puritan movement in England.

Considerable detailed information (much of which is repeated and attributed as to source below) concerning William Ives' life can be found in the work by Arthur Coon Ives (Ives 1928:15-27). Unfortunately for Ives researchers, Arthur Coon Ives does not cite any of the sources used either for his statements of fact (quoted or not) or for his statements of supposition or assumption (and he does not always differentiate between these suppositions and verified facts). Nor does he provide a bibliography from which such source attributions (primary or secondary) might be extrapolated. I have tried to fill in these “blanks” in a probable source summation on pages 45-47 of this document.

Where the original information or data source has used period spelling, punctuation, or abbreviations, these have been left as originally written. Original quotations have been *italicized*. The writer's thoughts, clarifications, conjectures, and suppositions either are framed in square brackets - “[ ]” or have been plainly stated as an assumption or conjecture. All corrections and additional data to any of this information **are gratefully** accepted!

This compilation is not copyrighted (with the exception of the photographs from Richard Ives and Anthony Wright, who have generously permitted their use herein). Use it as you will.

My opinions, assumptions, theories, propositions, conjectures, hypotheses, and suppositions are just that. I am more than willing to change any of my opinions or views (or all of them) in the future as additional information is introduced into our continuing search for William and his life. In point of fact, that very kind of change has occurred during 2011-2014, thanks to cousin Richard Ives' impressive investigations and research – both archival and on-site in England and elsewhere!

### Reason For The October 2014 Modification

Having long been a proponent of the origins of William Ives (1607 England – 1648 New Haven, CT) in Norfolk, England, the reader may rest assured that I do not change my mind in such a matter without a very good reason. That reason has been supplied by cousin Richard Ives of Long Island, NY in the form of extensive and intensive archival and on-site research and investigation over several years and at some expense to himself. Not only do convincing data exist, but his reasoning with regard to the Langham, Rutland, England Ives family and ancestry is logical and sound.

I am now convinced that the origin and birthplace of William Ives does indeed lie in the small village

of Langham, Rutland, England. The evidence in legal documents, including wills and court records; and in logical analysis and reasoning, is too strong to not hold this belief at the present time.

I give considerable thanks to the members of the Langham Village History Group (and especially to Mike and Gill Frisby, and to Anthony Wright) – <http://www.langhaminrutland.org.uk/> – for their dedication and considerable efforts in bringing many Langham Parish historical documents to light, and in making them available to researchers everywhere. These documents include 16<sup>th</sup> and 17<sup>th</sup> century wills; Parish baptism, marriage, and burial registers, historic maps of Langham, Langham Parish land leases, the Langham Parish Court Roll of 1486-1546, and a publication of considerable scholarship, rigor, and importance – The Life and Families of 17<sup>th</sup> Century Langham. The specific Langham documents used in this compilation may be found in the “References Cited” section at the end of this compilation, and at the web site noted above in this paragraph.

### **Reasons for the September 2015 Modification**

This modification is due to my decision that 2 more areas of concern needed to be covered for William Ives and his birth/marriage families. The first area concerns his death and burial. Various actions have occurred that will prevent us from ever knowing the exact spot of William's burial; but we can be certain that he lies beneath the sod of today's New Haven Green in New Haven, Connecticut.

The second area of concern deals with the “why” of William's departure from England and his journeying to Massachusetts. While his personal, poorly-considered, actions and his subsequent disinheritance undoubtedly played a significant role in his decision, there may well have been other reasons for his decision... reasons based on the environmental, economic, and social environments within which William and his birth family had to live and act.

### **Reasons for the May 2023 Modification**

This modification includes another generation in William's probable ancestry, his great-great-grandfather Robert.

## **The Name, 'Ives'**

The name, “Ives,” has been noted as possibly being derived from several languages and, hence, could denote one or more of several terms. The name Ives (Welsh) and Iver/Ive/Ives (Gaelic) means chief or leader. The name Ives (Danish) means zeal or fervor (Ives: 1928:8). Reaney (Reaney:50, 71) notes that 'Eves' in Old English means the 'border' or 'edge' of a wood or hill.

The Saint Ives for whom the town in west Cornwall is named was a churchman who became a Bishop and was also a lawyer. In eastern Cornwall there is the village of Saint Ive which contains a church named for Saint Ivo (1040-1116) the Bishop of Chartres. There is also an English borough named St. Ives in Huntingdonshire. Here, in 970, Abbot Ednoth built a church on the burial site of Ivo, a Persian bishop who traveled through England preaching. The family of Ive was listed as of great antiquity in the Parish of Pancras, London (Ives:8-9). Other early mentions of the 'Ives’ name can be found listed in Arthur Coon Ives' great work (1928:8-13).

Due to differences or similarities in the use of, depiction of, or pronunciation of letters, vowels and consonants over time and across geographical and cultural space, the name, “Ives,” can alternately be spelled in a number of ways (see *Ibid.*:8-9), including:

Eives, Eues, Eve, Eves, Evez, Evis, Eviz, Evs, Evz, Eres;  
Iues, Iuo, Ive, Iven, Iver, Iveri, Ivery, Ivers, Ivey, Ivez, Ivis, Iviz, Ivo, Ivonis, d'Ivri, Ivs, Ivy,  
Iwes, Iwez, Iwis, Iwiz, Ires;  
Joes, Jues, Juos, Jves, Jvis, Jviz, Jvs, Jvz, Jres;  
Yuo, Yve, Yves, Yvez, Yvis, Yviz, Yvs, Yvz, Yrvs.

One example of the Ives name spelling confusion is that attested to by Savage –

*“WILLIAM, New Haven, unit. in the civil compact, 4 June 1639, but had prob. come to Boston 1635, aged 28, in the Truelove from London, had Phebe, bapt. 2 Oct. 1642; and John, 29 Dec. 1644; and d. 1648, but his will, in Apr. of that yr. names no ch. makes John I. his excor. wh. as well as Joseph, may have been br. or s. His wid. m. 1648, William Bassett. This surname is made Joes by Mr. Drake, in Geneal. Reg. XIV. 324, as by me it had been in 3 Mass. Hist. Coll. VIII. 273; but my dilig. London correspond. had correct. the name to Ives, as in 3 M. H. C. X. 130, on wh. Drake says, he cannot tortue it into Ives, tho. to me it seems a beter name than Joes. Let the New Haven readers decide. Always in old pr. or wr. the first two letters of this name are subj. to the variab. interchang. I for J, and J for I, U for V, and V for U. Eleven of this name had, in 1828, been gr. at Yale.”* (Savage 1965:324; and online at: <http://www.usgennet.org/usa/topic/newengland/savage/bk2/ingles-jackson.htm> ).

### **William Ives – Parentage, Birth & Early Years**

William Ives was born in England in 1607; and died sometime between 3 Apr 1648 (when his Will was signed) and 6 June 1648 (when his estate was inventoried) in New Haven, Connecticut. I consider that the most probable and likely ancestry of 'our' William Ives does indeed lie in the village of Langham, Rutland, England. The evidence and information uncovered by Richard Ives, and supported by data from the Langham Village History Group, is just too strong to ignore.

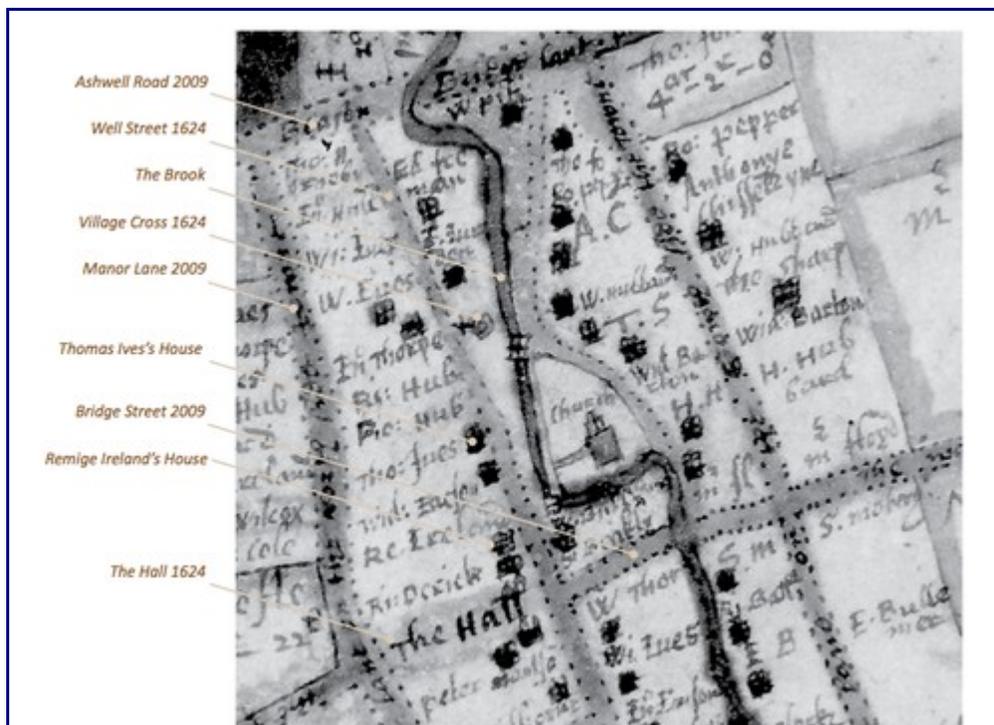
Personal communication from Richard Ives, 19 March 2014 –

*“About Will Ives and Langham, I've been thinking about the odds of him being the right guy for us, and I think the odds in favor of him are very strong. We know from records that there were a number of William Ives alive in England in 1635. From the traces in the public record that I have been able to find, it seems to me that there cannot have been more than half a dozen - and that estimate is probably high. But let's say I'm wrong, and there were a dozen Will Ives living in England at that time. Of those dozen, what are the chances that more than one of them was born in 1607? I reckon the chances are small, though not perhaps impossibly small. Let's say, then, that there were three William Ives alive in England in 1635, who were born in 1607 - not likely but remotely possible. In view of the fact that there were 10,000 towns and villages in England, and any one of the three William Ives in question could have lived in any of them, and bearing in mind the fact that the man the widow of Will Ives of New Haven chose to marry - Dr.*

*Bassett - came from a village just nine miles from Langham, what are the chances that Will Ives of Langham and Will Ives of New Haven are not the same man? I would say nearly microscopic... “*

From Bill Ives' Ives Family History blog –

*'Richard Ives notes ( “In a will made drawn up in 1628, Thomas Ives, a well to do inhabitant of Langham, Rutland, dispossessed his eldest son, Wiliam Ives, making a big deal of leaving him precisely one shilling in his will. To his other sons, Thomas left £15 a piece. This was seven years before "our" William Ives left England, but I think it is interesting to note that in 1628, the year William Ives of Rutland was dispossessed, "our" William was 21 years old - a fact that may have impelled Thomas Ives of Rutland to make his intentions in regard to his estate clear. Are William Ives of Rutland and William Ives, Boston immigrant the same person?” He added in, "The Parish Map of 1624," you will find the Thomas Ives ("Iues") residence smack in the middle of Langham, the location of which can still be pinpointed in the town today, see below.*



In a second message Richard found the baptismal records of Langham Parish and he was able to locate William's baptismal record.

*He was born March 21, 1607, which would make him 28 years old in 1635, the age of our William Ives.*

The picture then clouds a bit as Richard added in a third message -

*David Ives, an expert genealogist [kind words from my cousin, but not so], discovered in the Langham Parish Burial Records a record of a "William Ives" being buried at Rutland on*

*September 10, 1639. No age or family connection of the deceased is provided. [Note: I am quite certain now that this William is “our” William's uncle, and probably the person after whom “our” William is named]*

*Although this certainly does complicate matters, David and I agree that, far from discarding the notion that William Ives of Rutland is "our" William Ives, we ought to continue looking into the case. There are several reasons why we have come to this conclusion.*

*The first is, simply, that as far as we know, after a century and a half of numerous American members of the Ives family examining original documents in England, William Ives of Rutland is (as far as we know) the first whose date of birth exactly matches the age given by "our" William Ives to the King's agent the day he boarded the "Truelove." It is, of course, entirely possible that there were two William Ives of the same age living in England at the time, but the fact that the date of birth of William Ives of Rutland perfectly matches that of "our" William remains powerfully suggestive.'*

From: [http://billives.typepad.com/ives\\_family\\_history\\_blog/](http://billives.typepad.com/ives_family_history_blog/) 17 Jun 2012)

*'The second is that if the "William Ives" who was buried in Langham on September 10, 1639, is the son of Thomas Ives of Langham, then a curious picture emerges. Born in 1607, William Ives of Rutland is disinherited at age 21, left with only a shilling in his father's will. Despite this, he either goes on living in Langham (or returns there later in life) and dies in the village in 1639 at age 32. For us, this scenario is little short of bizarre. It is nearly impossible to imagine a disinherited and shamed son continuing to live in Langham for 11 years after his stunning disinheritance. For one thing, with no property or money inherited from his father, how would he have made a living? As for the possibility of William leaving Langham and returning later, the idea that William, the prodigal son, left Langham after his disinheritance at age 21, only to return later and die at age 32 (death bed reconciliations notwithstanding), seems pretty unlikely as well.*

*Our conclusion is that the September, 1639, William Ives burial record for Langham may well refer to a child (baptized because he has a name) who was a nephew or cousin of the William Ives of Langham, born in 1607. The problematic bit of this theory, of course, is that there is no surviving baptismal record from Langham that we have been able to find so far for any such child.' (Ibid.)*

[Note” this William Ives now appears to be the brother of Thomas Ives, and the uncle of 'our' William]

Richard's intensive and extensive investigations into the origins of William Ives continues as noted in [http://billives.typepad.com/ives\\_family\\_history\\_blog/](http://billives.typepad.com/ives_family_history_blog/) 11 May 2014.

*“Richard Ives just returned England where he was conducting more research for his book about his branch of the Ives family in America. He was kind to share his latest discoveries and conclusions. The text that follows is by Richard with only a few minor edits. After a careful examination of the evidence that has recently come to light about the William Ives who was baptized in Langham, Rutland County, England on March 21, 1607, Richard has become convinced that he and our ancestor, William Ives, who arrived in Boston in 1635, are the same person. The evidence to support this view is, admittedly, scanty but extremely compelling.*

*The first bit of evidence resides in the fact that on the day Will Ives, the immigrant to Boston, boarded the "Truelove" in England, he was asked to swear his allegiance to King Charles - which he did. He was no doubt asked other questions by the ever-suspicious Royal customs and immigrations inspector, but the only answer the inspector was required to write down was William's age, which Will Ives gave as "28." This age accords perfectly with the date of birth of William Ives of Langham. To grasp the significance of this fact, one ought to ask just how men named William Ives were living in England in the early decades of the 17th century? We know of at least half a dozen and there may have been twice that many. How many of the William Ives men we know about were born in 1607? Answer? Only one.*

*The second bit of evidence is somewhat more tangential but nevertheless extremely telling. When William Ives of New Haven died in about May 1648, his wife (We will call her Hannah for the sake of convenience) understood that in a matter of months she must find a husband (At her age, she would not have been allowed to live without a husband in New Haven.). Now, consider the fact that she might have found a man from anywhere in New England to marry, or she might have chosen an immigrant from any of the 10,000 towns and villages in England itself. Whom did she choose in the end? Dr. William Bassett, scion the Bassett clan of North Luffenham (pronounced "Luff-Num") a village located just 9 miles from Langham, where the only English William Ives we know of from that period who was born in 1607 was born and raised. What, then, are the chances then that William Ives of Rutland and William Ives of New Haven are not the same person?*

*"For some time now, our cousin David Ives and Richard have been in contact with the Langham Village History Group, based in Will Ives' home village, which has produced a magnificent volume entitled *The Life and Families of 17th Century Langham*. In it there is a considerable amount of information in it that pertains to Will Ives' youth, his family, and his ancestors. Richard would urge any Ives person who is interested in knowing about the background of our ancestor, Will Ives, to purchase a copy. A careful examination of the book and of the website that the Langham History Group maintains on the internet will open vistas that Ives researchers have been seeking for hundreds of years. Richard believes that the book may be purchased directly from the Langham History Group, which can be contacted at [LVG@LanghaminRutland.org](mailto:LVG@LanghaminRutland.org). The Langham Village History Group Home Page can be accessed simply by entering the name at Google Search or any search engine.*

*Last month, Richard traveled to England and met with members of the Langham Village History Group. They could not have been more obliging and generous in their hospitality. He laid the evidence before them that indicates that Will Ives of Langham and Will Ives of New Haven were one in the same person, and they agreed that the evidence is extremely persuasive. Attached below are a few photos by Richard of the Church of St. Peter and St. Paul at Langham - the church where Will Ives was baptized in 1607. Also included is a photo of the font - original to the church, and dating from the 16th century of before - at which Will Ives was baptized.*

*Finally, Richard notes it is time to clear the air about a few details relating to Will Ives, both before he arrived in America, and after. Three years ago, he procured copies of the records of church membership for St. Stephen Coleman, London for the years 1630 to 1635 from the LDS genealogical center in Salt Lake City, Utah. Since 17th century English cannot be read by anyone not trained to read that script, he paid several experts to decipher the rolls. What they*

*revealed was that Will Ives was never enrolled as a tithing member of St. Stephen Coleman during the period 1630-1635, nor is there a record of any person named Ives having been enrolled during that time. The legend, perpetrated by well-meaning scholar Isabel Calder that Will Ives was a member of Reverend Davenport's congregation is, simply, false. This is not meant to suggest that Will did not attend St. Stephen - he may have - only that the records indicate clearly that he was never a member."*

The publication, "The Life and Families of 17<sup>th</sup> Century Langham" gives this brief summary of the Ives family in Langham:

*Robert Ives [William's great-grandfather] was first mentioned in the Langham Manorial Court Rolls in 1519 and was regularly mentioned until, in 1546, he was elected as one of the twelve Headboroughs for the village. The will for a Robert made in 1566, names Alice as his wife and Thomas [William's grandfather] his son.*

*Thomas junior [William's father] married Jone Graye on 24<sup>th</sup> November 1603. Jone died the following year and Thomas married Susanna Beale [William's mother] on 16<sup>th</sup> February 1605. Ten children, including two sets of twins were born to Thomas and Susanna.*

*Thomas [William's father] and William Ives farmed land mentioned on the 1619 Westminster Abbey terrier and, in 1624, the parish map of Langham shows them farming more than 130 acres. The map shows a road called The Waye to Thomas Ives Plot and also that Thomas and William both held a house in, what is now, Well Street, with widow Ives living in Church Street. (Frisby 2009:152)*

Anthony Wright (in Frisby 2009, page 75) also notes with regard to the road named, "The Waye to Thomas Plot:"

*A track that also remains in use today is 'The waye to Thomas Ives plot.' It has no current name and would be deemed to be just an old cart track to the firds. It adjoins Manor Lane to the north, in the vicinity of Orchard Road. In 1624 it consisted of a narrow strip of land, approximately cart width, situated between four plots owned by Widow Baxter, Peter Maulson, William Stretton and Grascrofte, which clearly gave access to the plot of Thomas Ives which abutted the Parish boundry.*

Mike Frisby (of the Langham Village History Group) was kind enough to take the following 2 photographs and to allow their use herein. The first photo below is a view of that very road or track that was noted above as, *'The waye to Thomas Ives plot'*



(Copyright 2015 Mike Frisby)

The second photo is of the view of St Peter and Paul Church (the church that William and his parents and siblings attended) that you would have if to turned immediately to your right from the point of view of the previous photo.



(Copyright 2015 Mike Frisby)

## William Ives – His Arrival In America & His Stay In Massachusetts

Calder provides a significant and extended description of the Quinnipiac or New Haven Colony; its settling, functioning, and aftermath, in her detailed treatise (Calder 1934). But, there is only one mention of William Ives in this work, and that is her erroneous attribution of William Ives as an implied passenger on the ship, 'Hector,' along with John Davenport, Theophilus Eaton and other immigrants from St. Stephens Coleman Street, London, and elsewhere.

Her statement following the listing of a group of these immigrants (including William Ives) – “*all with family names found in the accounts of the churchwardens of the parish*” (Calder:30) – cannot be taken as evidence, proof, or documentation that William Ives was 1) indeed one of this particular group of immigrants, or that, more importantly, 2) William Ives even was a resident of London or was a parishioner of St. Stephens, Coleman Street, London at that time, or at any time. The same surname does not a genealogical relationship make. Unfortunately, this undocumented statement, like so many others, has been promulgated throughout the literature as a fact (e.g., Bover 2008; <http://www.packrat-pro.com/ships/hector.htm> ; <http://www.olivetreegenealogy.com/ships/hector1637.shtml> ).

If there is any primary documentation that “our” William Ives lived in London prior to his departure for America, this writer is not aware of it. If there is any primary documentation that “our” William Ives was a member of St. Stephen Coleman Street parish in London prior to his departure for America, this writer is not aware of it.

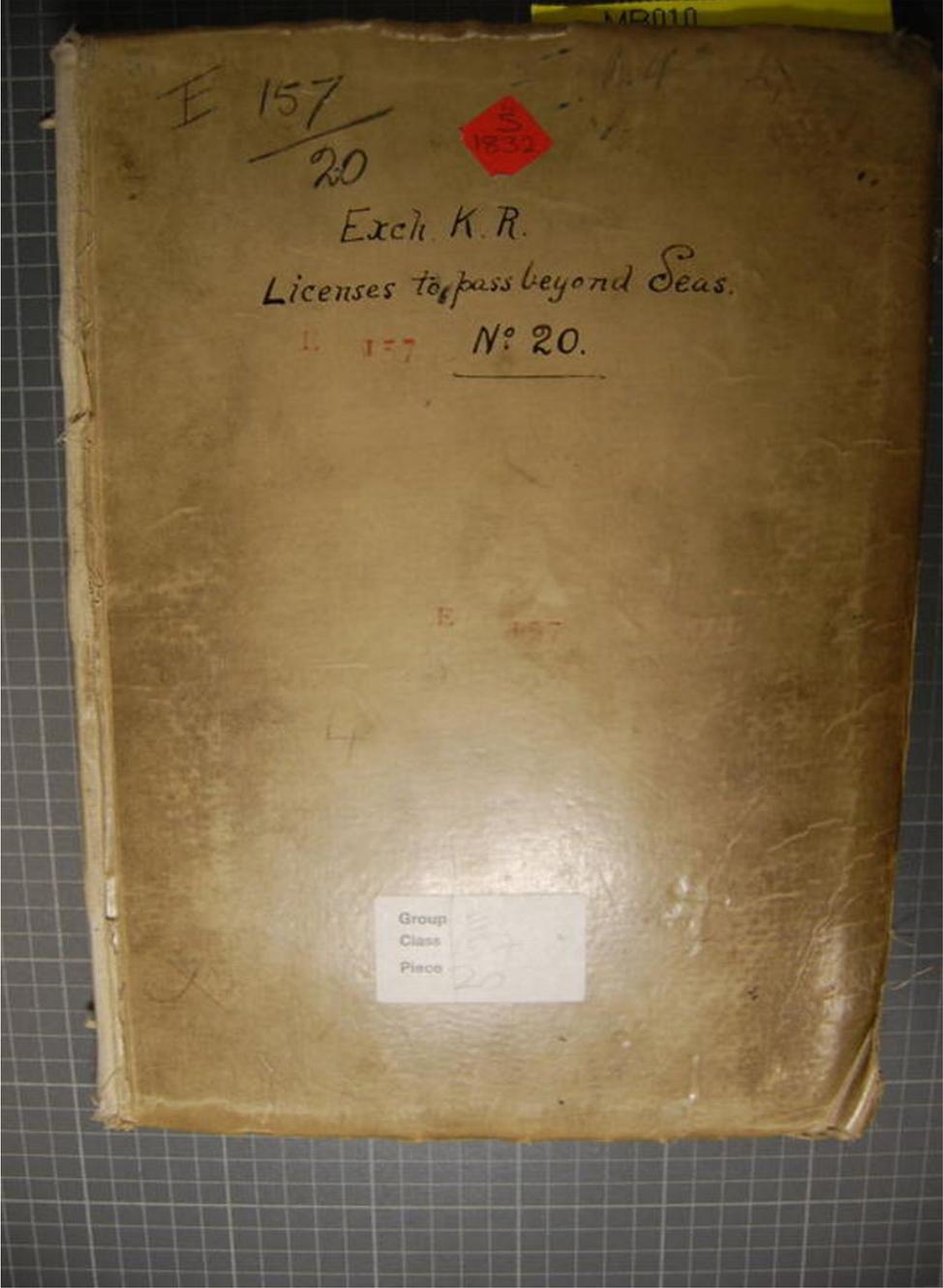
William Ives arrived in Boston, Massachusetts in 1635 on board the ship 'Truelove', (and not on the ship 'Hector' nor her escort, the 'Martha,' the passenger list of the 'Hector' is available at: <http://freepages.genealogy.rootsweb.ancestry.com/~sarankin/thorpe/hector.html> and contains the erroneous inclusion of 'William Ives') with master John Gibbs; out of the port of London (on 15 September 1635), with 65 passengers.

William Ives is listed on the ship's (the Truelove) original passenger list ( Ives:16; <http://www.winthropsociety.com/ships/truelove.htm>; <http://www.packrat-pro.com/ships/truelove.htm> ; <http://searchn.tripod.com/Truelove.html> ; New England Historic Genealogical Society:323-324; Drake:42-43) as William Joes or Eues, aged 28.

*“There is a second bit of William Ives lore in need of correction. It is been stated in the past that on arriving at Boston in 1635, Will resided in Cambridge/Watertown Massachusetts, near Boston, presumably to be near or live with his supposed kinsman, Miles Ives. As far as I have been able to discover, there is not the slightest bit of evidence to support this claim. Because the Ives name is relatively rare, they were probably related, and in view of the fact that Boston and Cambridge were mere villages at the time, the two men probably did meet, but that is really all that can be said about it.”* (From: [http://billives.typepad.com/ives\\_family\\_history\\_blog/](http://billives.typepad.com/ives_family_history_blog/) 11 May 2014)

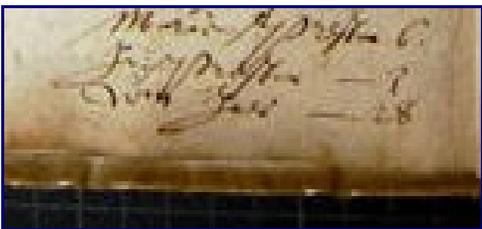
The present-day writer Richard Ives visited the National Archives at Kew, England in the Summer of 2010 and was able to locate both the London Port book that included the 'Truelove' passenger list, and the 'Truelove' passenger list itself. Photographs of each of these items are displayed below (note that the name of William Ives in the passenger list itself is on the left-hand page, the second column, at the

very bottom of that column). My great thanks to Richard Ives for the use of these photographs in this compilation.



(Photograph courtesy of Richard Ives, © 2010 Richard Ives)

(Photographs courtesy of Richard Ives, © 2010 Richard Ives)



Richard Ives then expands on the information contained in the Port Book.

*"If you look carefully at the bottom of the left page in the righthand column, you will find "Wm. Ives" with his age, 28. This is not William's signature. As William was about to board the "Truelove" the Royal Inspector asked him to swear an oath to King Charles, which William promptly did. He then asked William his age, and William told him. The Inspector wrote William's name and age in the book and allowed William to board."* ( From: [http://billives.typepad.com/ives\\_family\\_history\\_blog/](http://billives.typepad.com/ives_family_history_blog/) 15 October 2010 )

*"Because writing of that period is so difficult and the Truelove passenger list is so hard to read, I thought I would translate a few things. First of all, the heading of the list (which appears at the middle of the page on which William's name is listed) reads: "xix, Sept. 1635" meaning September 19, 1635. The words just beneath the heading read: "Theis under written names are to be transported to New England imbarqued on the Truelove, Jo: Gibbs, Mr the men have taken the oathes of Alleg: and Suprem:" The "Mr" stands for "Master," meaning master of the ship, Joseph Gibbs. The "Alleg: and Suprem" mean oaths of allegiance and supremacy.*

*The first name in the left hand column of the passenger list is "Thomas Burchard - 40." The names of Burchard's family follow. As for William, whose name appears at the bottom of the right-hand column, the name listed just above his is that of little Joseph ("Jo") Preston, age 3. The names of five other Preston family members are listed above Joseph's. The Prestons must have boarded the Truelove just before William did. I suspect that all adult male passengers were asked to place their hand on the Bible as they swore allegiance to the Crown.*

*By the way, there are listings on the internet that say that William was on board the "Hector" with John Davenport in 1637. He was not. It turns out that well-meaning people have assumed that William was on board because of a misreading of a passage in Isabel Calder's New Haven history. Calder talks about the fact that William was a member of Davenport's London congregation and implies that William was on board the Hector with Davenport. She obviously believed that he was on board. The reason Calder made this mistake was, simply, that she was unaware of the Truelove passenger list and therefore unaware that William Ives was already in Boston in 1637.*

*(By the way, while I was at the National Archives, I inspected the port book that ought to have included the passenger list for the "Hector," the ship that brought Davenport, Eaton, et. al. to Boston. Regrettably, the book is terribly damaged. Many pages are incomplete, many seem to be missing altogether. It looks as though the book was water damaged at some point. So, we may never be able to inspect the "Hector" passenger list.)"*

( From: [http://billives.typepad.com/ives\\_family\\_history\\_blog/](http://billives.typepad.com/ives_family_history_blog/) 15 October 2010)

## William Ives – His Move To, And Life In, Connecticut

Arthur Coon Ives (1928:17) assumes that William first lived in Watertown, Massachusetts (which would be in what is now known as Cambridge, Massachusetts) “*for it was there that he met those men of 'wealth, education, and influence,' with whom his destiny was to become so closely linked.*” Unfortunately, no information source(s) or supporting documentation for such a statement has been located to date; and if William “met” these men [Davenport and Eaton] there, then he would not have met them or known them in London prior to his departure for America..

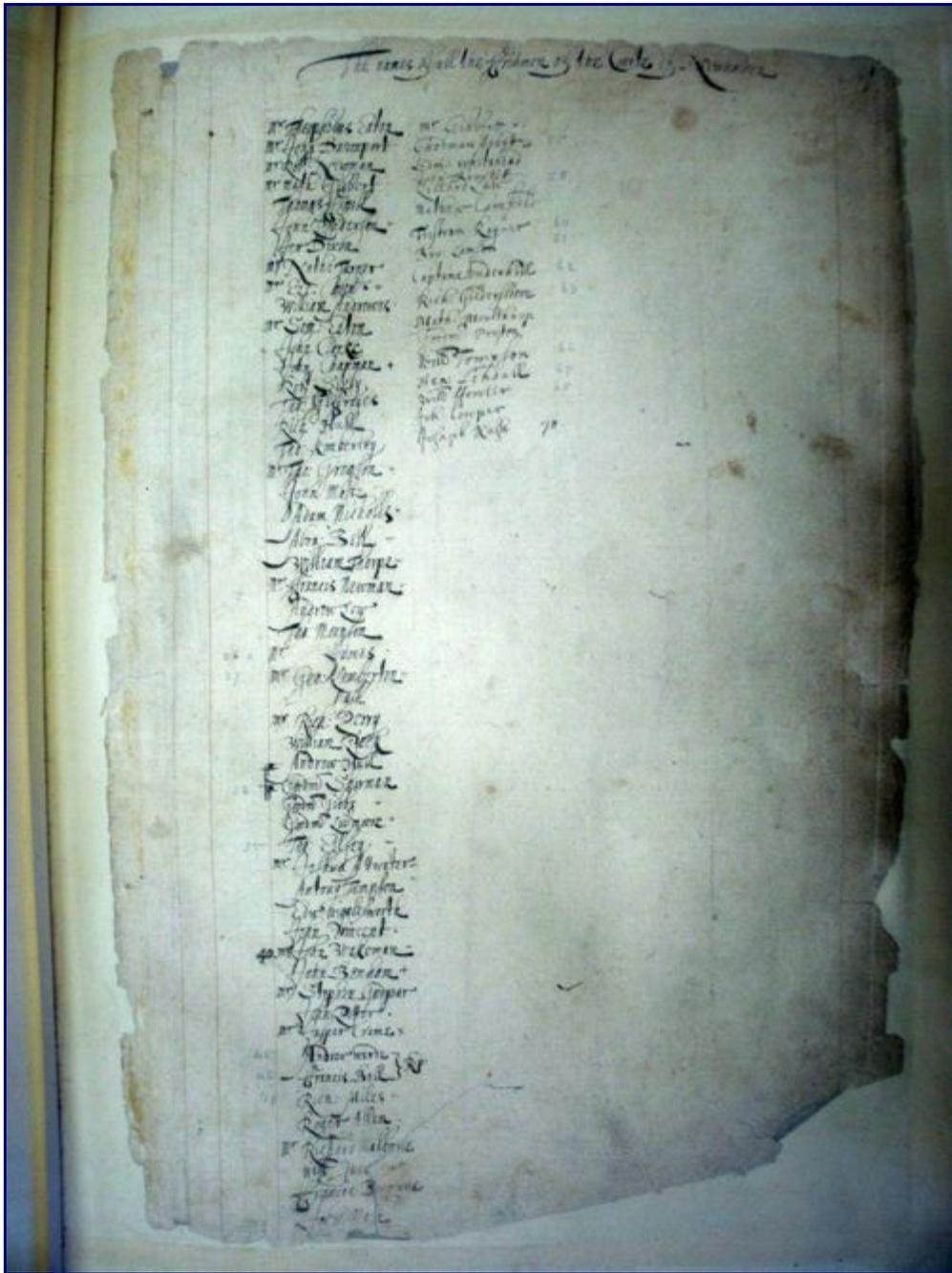
On March 30, 1638 William left Boston, as a member of a Puritan settlement party, to help found a new colony on Long Island Sound. This party of Puritans was led by the Reverend John Davenport and Theophilus Eaton (who had arrived in Boston on 26 June 1637 on the ship “Hector” out of London). The Davenport party set out by water to find a suitable location for a new colony. They landed near the mouth of the Quinnipiac River on the north bank of what is now known as Long Island Sound, on April 15, 1638. Here they established the plantation which was known as the Quinnipiac “New Haven” Colony. They held their first Sabbath observance under an oak tree at the harbor on April 15, 1638 (Ives 1928:18).

*“Soon after their arrival, they held a day of fasting and prayer; at the close of which, they solemnly entered into a plantation covenant, finding themselves, 'That as in matters that concern the gathering and ordering of a Church, so also in all public offices which concern civil order; as choice of magistrates and officers, making and repealing laws, dividing allotments of inheritances and all things of like nature, they would all of them, be ordered by the rules which the scripture held forth to them.' By this covenant they were regulated the first year.”* (Society of Colonial Wars In The State Of Connecticut – [http://www.colonialwarsct.org/1638\\_new\\_haven\\_plan.htm](http://www.colonialwarsct.org/1638_new_haven_plan.htm)).

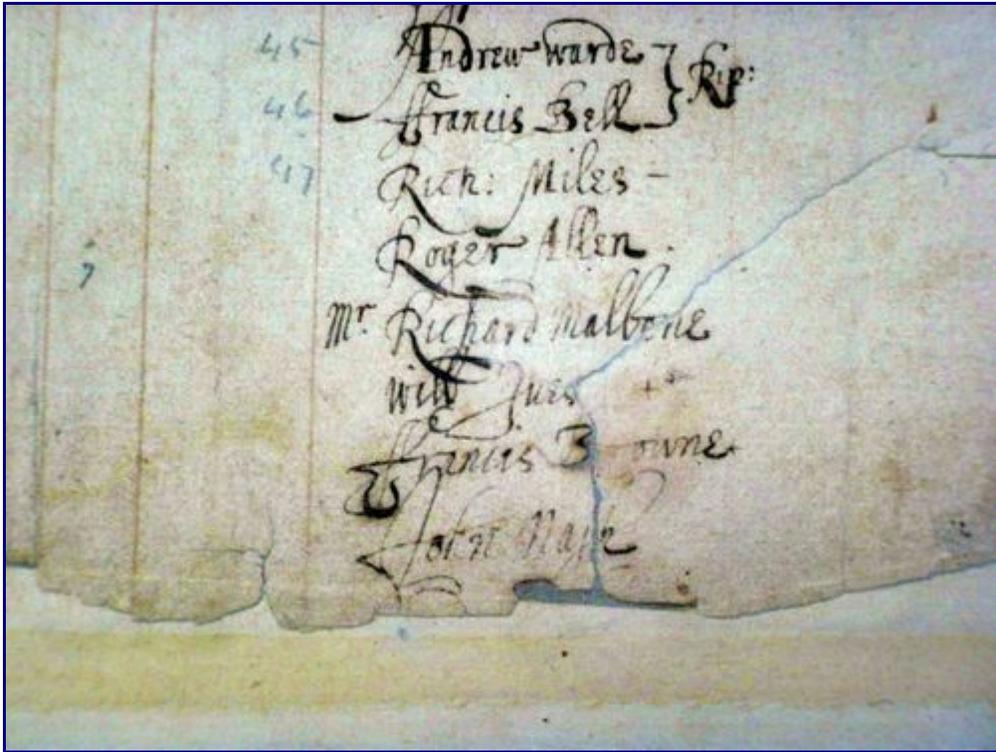
*“On 24 Nov 1638, Theophilus Eaton, Esq., Mr. Davenport and other English planters, made their first purchase of Momauguin, sachem, of that part of the country, and his counselors. The English promised to protect Momauguin and his Indians from his enemies, and that they should have sufficient planting ground between the harbor and Saybrook fort. The purchasers also gave the sachem and his counselors -- "12 coats of English cloth, 12 alchemy spoons, 12 hatchets, 12 hoes, two dozen knives, 12 porringers, and 4 cases of French knives and scissors." This contract was signed by Momauguin and his council on the one part, and Theophilus Eaton and John Davenport on the other part. Thomas Stanton was interpreter. By the oppression of the Mohawks and Pequots, this tribe was then reduced to about 40 men. On the 11 December, 1638, they purchased another large tract, which lay principally north of the former purchase. This was bought of Montowwese, son of the great Sachem at Mattabeseck, (now Middletown). It was 10 miles long, north and south, and 13 miles in breadth. For this tract, they gave 13 coats and allowed the Indians ground to plant, and liberty to hunt on it. These purchases "included all the lands within the ancient limits of the old towns of NEW-HAVEN, BRANFORD and WALLINGFORD, and almost the whole contained within the present limits of those towns, and of the towns of EAST-HAVEN, WOODBRIDGE, CHESHIRE, HAMDEN and NORTH-HAVEN.”* (Ibid.)

On June 4, 1639 they established the colony's first civil government, and William Ives ('Eues') is listed in the original New Haven Civil Compact as one of the 63 original signers of the "Fundamental Agreement of Quinnipiac", (Ives 1928:19). These "signers" had their names written down for them, probably by their fellow settler, Thomas Fugill ([http://dunhamwilcox.net/ct/court\\_1639-40.htm](http://dunhamwilcox.net/ct/court_1639-40.htm)); with later arriving persons signing their personal pledge to the same Fundamental Agreement in their own hand, and being known as 'autograph signers.'

*Here is a recently taken photo [below] of the original list of "The Freemen of New Haven," that Richard Ives was able to retrieve via a genealogical researcher intermediary from the Connecticut State Archives at Hartford just a few days ago. You will find Will Ives' name listed third from the bottom of the left column. From: [http://billives.typepad.com/ives\\_family\\_history\\_blog/](http://billives.typepad.com/ives_family_history_blog/) 27 March 2012)*



(© 2012 Richard Ives)



(© 2012 Richard Ives)

The actual text of the Fundamental Agreement of Quinnipiac is available online at: [http://avalon.law.yale.edu/17th\\_century/ct02.asp](http://avalon.law.yale.edu/17th_century/ct02.asp). Additional information on the laws within the New Haven Colony can be found in “The Blue Laws of the New Haven Colony in a publication by “An Antiquarian” (An Antiquarian 1838) or in Calder’s book on the Colony.

On 1 September 1640, the name of the colony was changed officially from 'Quinnipiac' to 'New Haven' (Woodward:21). Atwater (1881; and also in his transcribed publication text online at: <http://www.quinnipiac.edu/media/ABL/etext/colony/colony.html>) presents an extensive history of the founding of the New Haven Colony and its existence until it was absorbed into the larger colony of Connecticut (see: [http://www.chroniclesofamerica.com/pilgrims-puritans/success\\_of\\_connecticut.htm](http://www.chroniclesofamerica.com/pilgrims-puritans/success_of_connecticut.htm)). There is even a lineage society available for those who are proven descendants of the original settlers (William Ives included) of the Quinnipiac/New Haven Colony (<http://www.bbtynner.com/NEWHAVEN.HTM> or at: [http://www.ancestry.com/wiki/index.php?title=Founders\\_of\\_the\\_New\\_Haven\\_Colony](http://www.ancestry.com/wiki/index.php?title=Founders_of_the_New_Haven_Colony)).

William Ives was allotted a total of 18 acres in several parcels (he received in the first division 6.25 acres, in the neck (the land between the Mill and the Quinnipiac Rivers) 1.25 acres, in the meadow 2.25 acres; and land in the second division in the amount of 9 acres); for which he was charged a yearly taxation rate of 4 shillings, 9 pence (Hoadly:92). The 1641 map drawn by John Brockett (below), the surveyor of the New Haven Colony, shows the nine central squares of land that were laid out in the colony, and the outlying land of William Ives (in section “I” as marked on the map on page 22) lies on the west side of West Creek (Atwater:150). West Creek was called such because it was the first creek west of the original landing site for the colony, and it emptied into the original harbor

(Woodward:11). Two larger-scale renderings of the same 1641 John Brockett map of early New Haven (from Atwater) are included on pages 41 and 42 of this document. As Bowditch notes, William's house was located on the southwest corner of Congress Avenue and Hill Street (Bowditch:109).

William's occupation was listed as a farmer. His residence is believed to have been located at the current location of 72-160 Congress Street and the corner of Hill Street in New Haven, Connecticut <http://www.quinnipiac.edu/media/abl/etext/colony/chapter8.html> . That location was still called the 'Ives Corner' ( [http://billives.typepad.com/ives\\_family\\_history\\_blog/2007/07/ivesville-and-i.html](http://billives.typepad.com/ives_family_history_blog/2007/07/ivesville-and-i.html) ) as of 1995 (see the 1641 map mentioned below for location).

Another early map of the town of New Haven (Lambert:1), drawn and engraved by J. W. Barber, follows the 1641 map and can be seen on page 23. For a discussion of the functions and history of the New Haven Green, the reader is commended to Blake's series of essays (Blake).

William's original address is now obscured by the subsequent building and rerouting of streets. One source described the property as *“His house & lott lying betwixt the house of George Smith and the highway...and two acrs of meddow...on this side of the river...the other end against the West river...all of which did belong to the eldest son (John) of William Ives”* ( [http://books.google.com/books?id=CGU9AQAAMAAJ&pg=PA109&lpg=PA109&dq=%22betwixt+the+house+of+George+Smith%22&source=bl&ots=4YILfC5fV9&sig=Tc71nmTdwZGrNeUbEnUzClmj0WY&hl=en&sa=X&ei=\\_1ZKVPHcCYr3yQTpxYGAAQ&ved=0CCUQ6AEwAQ#v=onepage&q=%22betwixt%20the%20house%20of%20George%20Smith%22&f=false](http://books.google.com/books?id=CGU9AQAAMAAJ&pg=PA109&lpg=PA109&dq=%22betwixt+the+house+of+George+Smith%22&source=bl&ots=4YILfC5fV9&sig=Tc71nmTdwZGrNeUbEnUzClmj0WY&hl=en&sa=X&ei=_1ZKVPHcCYr3yQTpxYGAAQ&ved=0CCUQ6AEwAQ#v=onepage&q=%22betwixt%20the%20house%20of%20George%20Smith%22&f=false) ).

Richard Ives visited the area of William's New Haven property and has located it in the modern environment; (the photo on page 18 was taken looking roughly due east).

*“William's lot was about 50 feet wide by 100 feet long and is pretty much contained by the area shown in the photograph. The hedge and chain link fence on the left side of the photo mark the northern boundary of his property. The snow piled up at the far end of the parking lot marks its eastern boundary. The southern boundary, parallel to the northern, was just about where the right side of the photo ends. The place where Richard was standing when he took the photo is just a few feet inside the western boundary of his house lot.”*

( From: [http://billives.typepad.com/ives\\_family\\_history\\_blog/](http://billives.typepad.com/ives_family_history_blog/) 8 January 2011)

Additional information concerning the current location of William's homestead – including specific directions, and its setting in a modern (and changed) landscape can be found at the above citation within Bill Ives' excellent Ives Family blog. A photo, taken by Richard Ives, of the current site of William's homestead follows...



■  
(© 2011 Richard Ives)

The original (at the time of William's arrival and settlement) shoreline can still be located in the vicinity of Faneuil Hall in Boston. The following 2 photographs (below), provided by Richard Ives, indicate its original location within today's environment. In the first photograph, the original shoreline is 20 feet to the left of the white van (and is located behind the statue).



(© 2014 Richard Ives)



(© 2014 Richard Ives)

### **William Ives' Life in the New Haven Colony:**

Very little is known about the everyday life and activities of William Ives in the New Haven Colony. What little has been uncovered in primary or reliable secondary sources is noted below.

“*Will Ives*” is listed as one of the Freemen of the Court of New Haven (Hoadly 1857:9). He also is mentioned in the court records of Feb 5, 1639 (Ibid. p. 28). Goodman Ives was admitted as a member of the Court, Dec 25, 1641 (Ibid.:61).

Barber (p. 163) notes that, “...*Wm. Eves and Sergeant Beckley will assist Mr. Ling to ripen Goodman Tap's bussiness against the next Courte, concerning his demands for certaine moneyes which he disbursed....*”

William was a soldier while at New Haven and went out in the Indian alarms of 1642 and 1646 as a Sergeant [not as a “Captain”] (Society of Colonial Wars, 1922).

Men and women were seated separately at the meetinghouse of the New Haven Colony (a common practice of the time). William's assigned seat was *in the seats on the side, for men*, third row; and his wife's (*Sister Ives*) assigned seat was *in the seats on the side*, fourth row (Atwater:543, 545; Hoadly: 303, 304; Bacon: 311, 312).

The Will of William Ives is presented in court (it was made April 3, 1648). Richard Miles and Rogger Allen inventory the estate of William at 98:04:00, Nov 7, 1648 (Ibid.:410). Lambert (Lambert:53) notes that the value of William Ives' estate in a 1643 list of New Haven colony planters was 50 pounds.

From Hoadly (1857), we have a number of references to some of the everyday details and events of William Ives' life in the New Haven colony; and these constitute the majority of the times and reasons that William Ives is noted in the primary literature and documents –

“Will Iues” is listed as one of the Freemen of the Courte of New Haven (Hoadly:9)

William is mentioned in court records of Feb 5, 1639 (Ibid.:28)

Goodman Ives is admitted as a member of the Court, December 25, 1641 (Ibid:61) and as a freeman [William Ives received the charge of freeman; and to be designated as such required that a man had to “be possessed of thirty pounds proper personal estate, and be of honest and peaceable conversation” (Ives 1928:78).

Will Ives – persons numbered(2); estates(25); land in the first division(6.25); in the neck(1.25); land in the second division (9); rates yearly paid for land(00-04-09) (Ibid.:92);

William swears to an oath ,1 July 1644 (Ibid.:138);

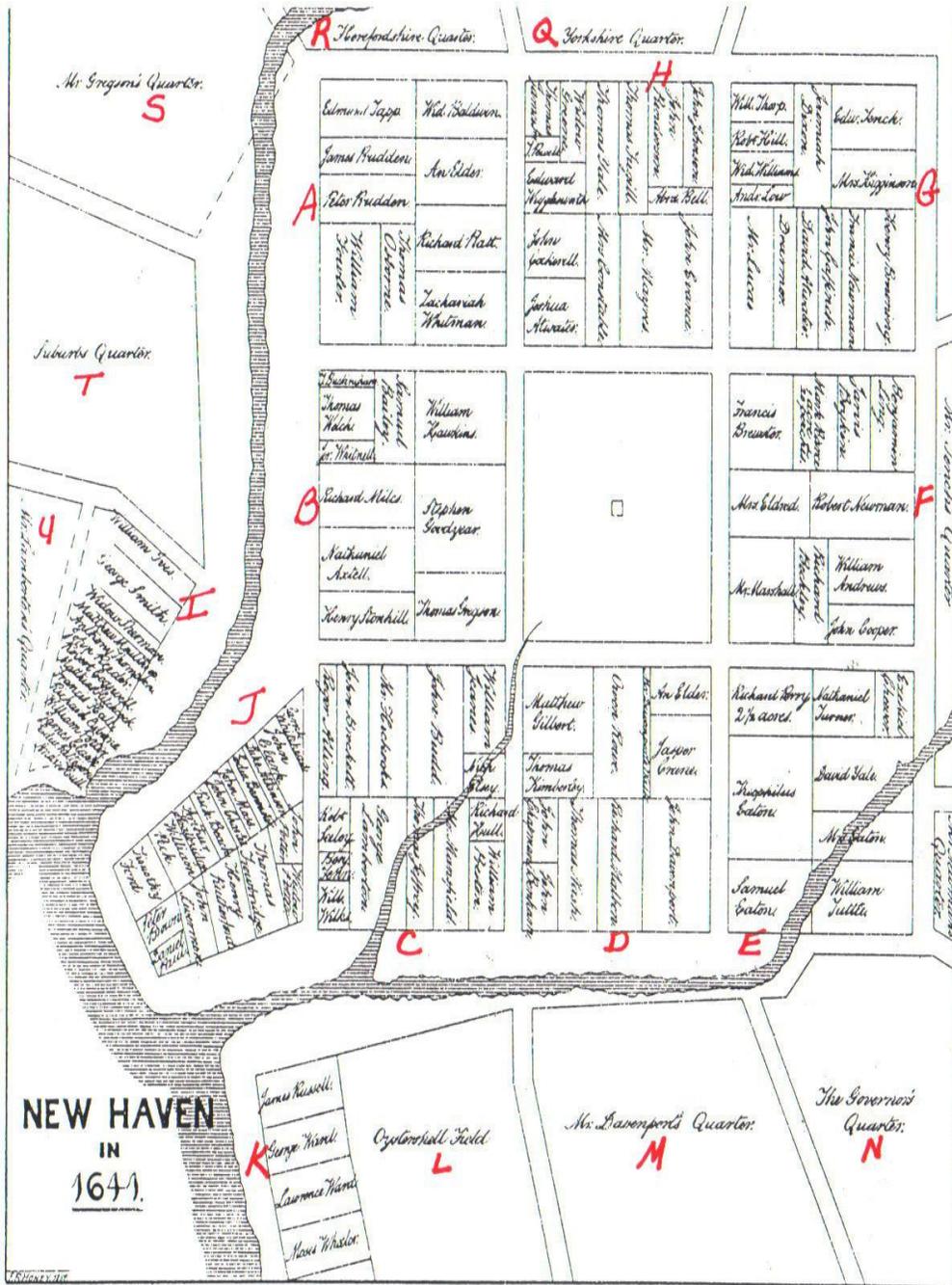
William is appointed 'viewer' for the suburbs, Feb 24, 1644 (Ibid.:155);

Bro. Ives is wanting a scourer (fyned 6d) (Ibid.:232);

William has seating at the meeting house (Ibid.:303);

William Ives acquires 4 acres, 1 quarter and 30 rods of upland of the first division from Mr. Rudderforde, lying on the further side of the West River, Dec 7, 1647 (Ibid.: 338);

Richard Myles and Rogger Allen were appointed to *prise* the estate of William Ives, deceased, June 6, 1648 (Ibid.:387);

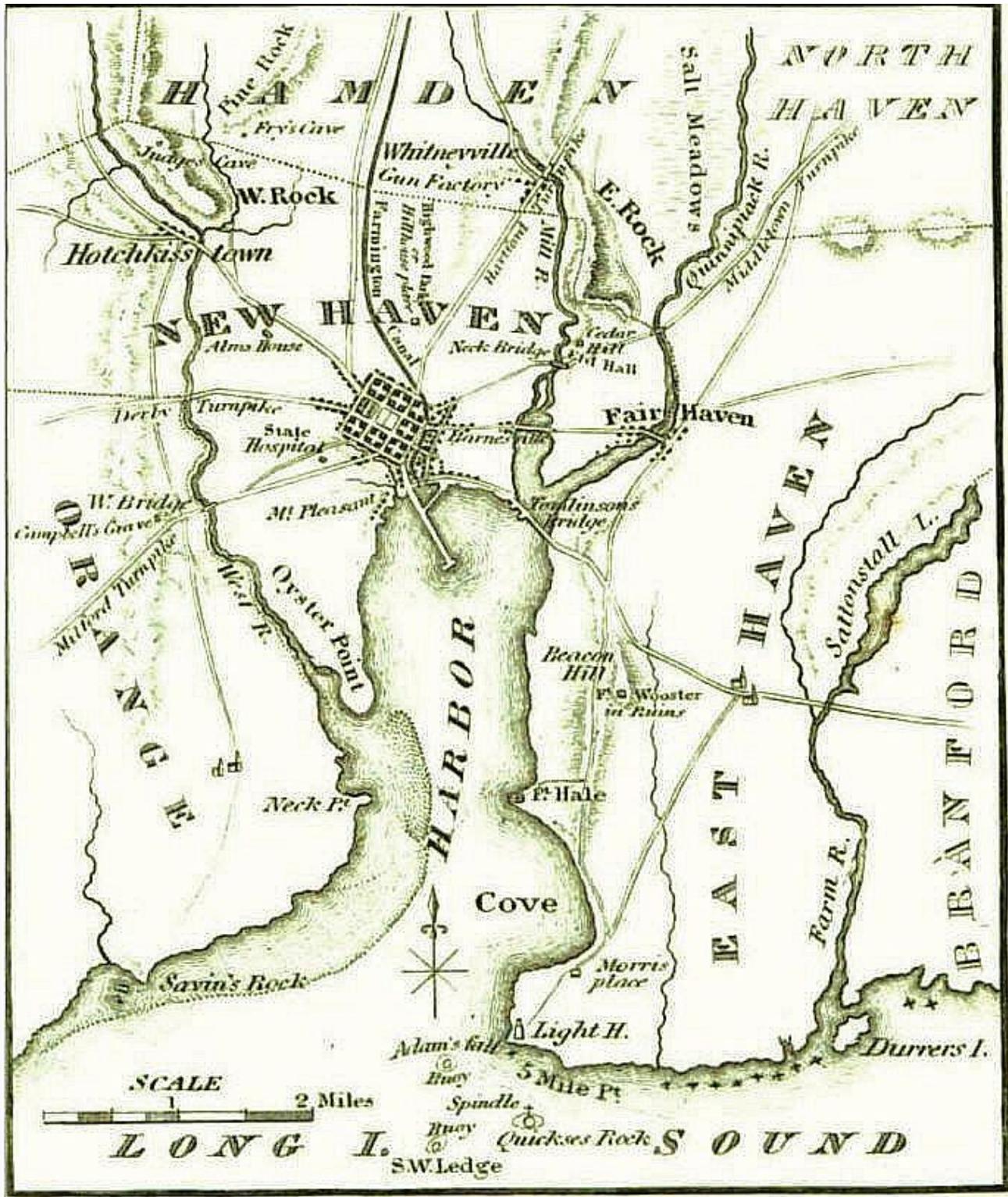


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(Drawn and Engraved By J. W. Barber)

## William Ives' Marriage:

The population “census” of the New Haven colony in 1639 indicates that William had married by the time of that listing since the number of his household members is listed as “2.” Other sources specify his marriage as occurring on 4 June 1639 in New Haven, Connecticut ( e.g., <http://www.findagrave.com/cgi-bin/fg.cgi?page=gr&GRid=28344037> and <http://freepages.genealogy.rootsweb.ancestry.com/~hwbradley/aqwg85.htm> ).

Bill Ives provides an extensive and intensive examination and a multi-part discussion of the issue of William's wife's identity, as well as a plethora of information on William Ives and his descendants in general, on his genealogy blog – ([http://billives.typepad.com/ives\\_family\\_history\\_blog/controversy\\_over\\_william\\_ives\\_wife/](http://billives.typepad.com/ives_family_history_blog/controversy_over_william_ives_wife/)).

An intriguing comment was made in the Genealogy column of the “Boston Evening Transcript” on 24 November 1926: *“My own notes say that the widow of William Ives was Hannah Dickerman. This was given to me by Frank G. Bassett of Seymour, Conn., secretary of the Bassett Family Association. If so, was she a daughter of Thomas Dickerman, wife Ellen \_\_\_\_\_, Dorchester, Mass., 1635?”*

Saunders (Saunders:36) also notes that, *“In 1641 he [William] married Hannah Dickerman (1622-1665), daughter of Thomas Dickerman, an early settler of Dorchester.”* And, at a General Court held on March 10, 1646 to designate seats in the meetinghouse (men and women on separate sides), *“Willm Ives”* and *“Sister Iues”* were listed.

Recently, some research in England has uncovered the **possibility** [my emphasis] that Hannah Dickerman was, in fact, the daughter of Thomas Dickerman's marriage to his first wife in England, Elizabeth Sims (Lower: 2007, and at [http://billives.typepad.com/ives\\_family\\_history\\_blog/2007/08/dickerman-ances.html](http://billives.typepad.com/ives_family_history_blog/2007/08/dickerman-ances.html) ).

With regard to this relatively recent hypothesis, Bill Ives ([http://billives.typepad.com/ives\\_family\\_history\\_blog/2007/08/updates-on-thom.html](http://billives.typepad.com/ives_family_history_blog/2007/08/updates-on-thom.html) ) notes:

*“His work clarifies a number of things. First, Thomas married three times, and Ellen Whittington was his third wife. His first son, Thomas, was born in his second marriage to Marie Eustaire or Eustice. This explains why there was no record of Thomas in Little Missenden where Thomas married Ellen Whittington. The work of David Allen Lower on the Dickermans follows in the next two posts. He was kind enough to allow the full document to be posted on this blog which is much appreciated. Second, it becomes possible that he might have had a daughter Hannah, by his first marriage to Elizabeth Simms but there is not proof. This early marriage just makes it possible that he had a daughter by that name who was old enough to marry William Ives.”*

It should be well noted that there is **no** documentary evidence that “William's” Hannah Dickerman ever came to America; nor is William Ives' wife's maiden surname **ever** mentioned in any primary source, examined to date, in conjunction with that of William Ives. There are several “Hannah Dickerman”'s noted in the Dickerman genealogy (Dickerman and Dickerman 1897) but all of their births postdate William's death.

While it is true that the **possible** name of his wife was Hannah Dickerman; “possible” is not the same as “probable,” and both are a far cry from “substantiated.” As of this date, the first name and/or surname of William's wife still is unproven.

In fact, as Bill Ives notes in his extensive discussion of just who was the wife of William Ives ([http://billives.typepad.com/ives\\_family\\_history\\_blog/controversy\\_over\\_william\\_ives\\_wife/](http://billives.typepad.com/ives_family_history_blog/controversy_over_william_ives_wife/)), there are no primary sources that denote William Ives' wife as anyone other than 'Sister Ives' or a variation thereof, nor are there any primary sources that record the first name of William Bassett's wife other than as 'Sister Bassett' or the 'widow' of William Ives or variations thereof.

Arthur Coon Ives does state that, “*William's name appears on the church roll in 1641 as number 69; Hannah's in 1646, number 149.*” (Ives 1928:22). However, an examination of Dexter's compilation indicates that William became a member of the Center Church in New Haven in 1641?, (and that he was born in 1607 (Dexter:5; which provides additional refutation of the questionable later birth dates – ca. 1617-1628 – mentioned by others). Dexter also notes that William's wife **is recorded solely as: “----- (William) Ives”** [my emphasis] and became a member of the same church in 1646? (Ibid. p. 10). She is **not** listed therein as “Hannah” or by any other specific name.

Thus, Arthur Coon Ives has added information (the specific name of '*Hannah*') to his cited text; a name that is not in the document source from which he extracted his source text. I know that I will be looking at pages 15-27 of A. C. Ives' book in a different light with regard to the accuracy of any statement of fact for which the original supporting documented evidence cannot be found. A bit of research has uncovered solid secondary sources which contain the cited texts that are quoted on the various pages of Ives (1928). This source information is presented in tabular form on pages 45-47 of this summary document.

Thus, with no supporting primary document sources found to date, the entire chain of attributions and documentary 'evidence' for a “Hannah” or “Hannah Dickerman” as William's wife's name must be considered invalid. But, how did “Hannah” appear as William's wife?

Bill Ives ([http://billives.typepad.com/ives\\_family\\_history\\_blog/2007/02/who\\_was\\_william\\_5.html](http://billives.typepad.com/ives_family_history_blog/2007/02/who_was_william_5.html)) notes that the first appearance of 'Hannah Dickerman' as the wife of William Ives appears in a 1902 publication by Frank Bassett (1902). However, there is no primary documentation noted in that particular publication to support this claim of marital linkage between William Ives and a “Hannah”.

It is notable that most of the early scholarly works on New Haven Colony history or genealogy (e.g., Whittemore; Hoadly; Cutter 1911, 1913; Talcott; Savage; Atwater; Dexter) do not make **any** definite statement as to the name of William Ives' wife. However, Jacobus (1981:910) does list William's wife's as “*Hannah -----*” and this occurrence in a massive and widely read work may represent the beginning of the appearance of “Hannah” as the wife of both William Ives and William Bassett (Jacobus' work having been originally published in 1923-1932) – in print, in Arthur Coon Ives's book, and in subsequent publications and discussions. Unfortunately, Jacobus does not enlighten us with the whereabouts of this “Hannah” in the primary source literature.

Be that as it may, it can be stated outright that there is no solid proof as to who actually was William Ives' wife. All of the references to a “Hannah” or to a “Hannah Dickerman” must be regarded

as assumptions or suppositions (and there is absolutely nothing “wrong” with this, so long as they are noted as such and not as 'fact') – until primary source documentation is found that supports any such claim. Unfortunately, the names, 'Hannah' and 'Hannah Dickerman' have spread throughout hundreds of family trees; as well as having been quoted in a plethora of publications, and this sheer volume and repetition has a way of turning questionable or unproven information into established “facts” in the minds of the readers. There is no primary source proof as to William's wife's name, period; and given this fact, I shall identify her for the time being only as “Sister Ives,” “Goodwife Ives,” “Sister Bassett,” “Goodwife Bassett.” or the “widow of William Ives.”

If I had to make a reasoned prognostication (or even an educated guess!) as to the first name of Sister Ives/Sister Bassett, I first would look for women whose first names was either Phebe, Martha (the names of William Ives' two daughters), Hannah, or Abiah (the name of William Bassett's two daughters). The time period in which these people lived was one in which a female child often was named after the mother.

William did not marry until he had been at the New Haven Colony for possibly 2-3 years (the Davenport-Eaton expedition founded the Quinnipiac Colony in 1638; Sister Ives had William's first child in October 1642), or less. I would start my search for Sister Ives with: 1) the family members of the Davenport-Eaton party which William joined, and which founded the Quinnipiac/New Haven Colony; 2) subsequent settlers in the New Haven Colony up to the year 1642 (Sister Ives would have become pregnant with Phebe, her first surviving to adulthood child, sometime in January or February of that year). I would use the entire period of 1638-1642 (emphasizing 1638-1639 because of the 1639 listing noting that William Ives' household now consisted of 2 people). This is not an insignificant research task by any stretch of the imagination and has, thus far, not been carried out.

William Ives was approximately 32-34 when he married Sister Ives, decidedly past the age when most men of that era would have married for the first time. A man in his early-to-mid 30's probably would not have the "pick of the crop" of young maidens in any settlement (unless he was wealthy -- which William wasn't), but would more likely have to choose among the spinsters and widows [note: this is an assumption]. This is not a sexist statement by any means but, rather, a statement attesting to the cultural and social mores and traditions of the period. So, Sister Ives may have been a spinster or, more probably, a widow (for early marriages were the norm for the women of that time as well) when William married her.

William Bassett was 14 years younger (having been born ca. 1621/2) than William Ives when he married Sister Ives on 7 November 1648. William Bassett, although perhaps slightly younger than Sister Ives, would be of an age where marrying an established widow with a decent inheritance and some ready-made children of her own (there's always plenty of chores and tasks to do around a place; and she would be 'proven' to be capable of bearing his children) could be considered a judicious step for a man on his way up. And, from Sister Ives' point of view, having a younger [perhaps] solid citizen as a husband, to help take care of William Ives' land, house and livestock, and to be a father to his children would be a very positive thing for her as she headed into her 'elder' years (dying ca. 17 years after marrying William Bassett [note: these also are assumptive statements]).

## William Ives' Death and Will:

William Ives died in New Haven on or after 3 April 1648 (the date that he signed his will ) and before 6 June 1648 when his estate was appraised. William's last will and testament was officially proved (probated) on 7 November 1648. Richard Miles and Roger Allen witnessed his will on 3 April 1648 and they also appraised his estate on 6 June 1648 after his death, and placed the amount at 98 pounds, 4 shillings. They provided an inventory of the estate on September 22, 1648. It included the following: *“his wearing cloathes; one bed furniture to it; one trundle bed with bed & bolster; two cheats; one box; 3 pars of sheets; 2 pars pillow covers; 6 napkins; one board cloath; Table; stools & charis; old brass pot; Iron pot; Iron kettle; 2 skilletts; 1 bake pan; a mortar & pestile; 1 skimmer; 2 ladels; warming pan; pewter; 2 candle sticks; wooden ware; one hower glass; 1 gridiron; 1 pr of bellowes; 1 pot; hooks, pair of hangers; frying pan, fire shovel & tongs; cookes ware; Muskit & sword; Bondoleers & Sheaff; working tools etc; 2 wheels; 1 sheepe & yeuss. Ye house' home lot & all upland & meadow; 3 coves, 2 oxen, 2 horses, 3 swine. Debts Matthew Molthrop owes to ye Estate.”* (Ives1928:26) In 1638 his estate was valued at 25 pounds, and it had grown to 98 pounds at the time of his death in 1648.

His will was probated in court on 7 November 1648; and later in that same day his widow married Dr. William Bassett (Torrey:50). Richard Miles and Roger Allen testified that William Ives *“was in a state fit to make this will & did make it.”* (Ibid.) In the will, he designated his wife as the sole executor of his estate to be used to bring up his children until they came of age. When his oldest son, John, became twenty-one he was to receive the house and land and when the other children became twenty they each were to receive one cow or the worth of a cow.

It should be noted that the fact that William signed his Will with a mark ('X') may indicate that he was illiterate; or it just could signify that he was too ill or too enfeebled to sign his complete signature at that time and under those circumstances. Similarly, the fact that his name was written down by someone on the Fundamental Agreement cannot be used as evidence of literacy as all of the 63 original signers had their names transcribed by Thomas Fugill.

In Feb. 6, 1649, William Bassett agreed in court to honor the will of William Ives. It is assumed that he and his new wife (the widow of William Ives) raised the four Ives children along with the four that they had together (John, Samuel, Abiah, Hannah). The family continued to live in the house of William Ives until it was sold in 1652 to Catherine, the widow of Anthony Thompson (Atwater:150).

William Bassett placed eleven pounds worth of cattle with the court as security for John Ives' portion of William's property. William Ives' two sons, John and Joseph, went northward in 1670 and were among the original 39 signers of the Wallingford plantation agreement in 1668.

Considerable specific information concerning the last will and testament of William Ives can be found in Hoadly's detailed account (Hoadly:410); to wit:

*“The will Of William Ives deceased was presented in court, made the third of April, 1648, witnessed and vnderwritten by Richard Milles and Rogger Allen, whoe now in court testify that the said William Ives was in a state fitt to make this will and did make it. (\* see Note 1)*

*Allso the inventorie of the estate of the said William Ives amounting to 98:04:00d prised by Richard*

*Milles and Roger Allen vpon their oath, the 22<sup>nd</sup> of September 1648. (\*see Note 2) William Bassett whoe is near the marriage (they being contracted) of ye widdowe, was called to put in securities to ye court for the estate, that the children of William Ives maye have their portions duely pd, according to ye generall courts order, but he desired respite till ye next court wch the court granted.*

*\*1 – Will of William Ives, made April 3d, 1648.*

*He makes his wife sole executrix and gives her the use of all his goods, house, and land for the bringing up of his small children; gives to his son John the house and land at 21 years of age, to his three other children when they come to 20 years of age one cow apiece or tis value, to his wife the rest of the estate. If the Lord should take away any of the daughters, then that portion shall fall to the youngest son, and if the Lord should take away the eldest son, then it shall fall to the youngest son at 21 years of age. The mark of William Ives, witnessed by Richard Miles, Roger Allen.*

*\*2 – In the margin, “ye 4<sup>th</sup> Septem. 1649. Rich. Miles & Roger Allen confirmed vpon oath what they before testified concerning William Ives and his will, and ye 6<sup>th</sup> of Novm. 1649, the executrix tooke oath yt to ye best of her light ye inventorie prsented is a true invent. Of her deceased husbands estate.” William Bassett whoe hath married the widdow of William Ives deceased, being called to give in securitie for ye portions of the children, according to the will of William Ives, doth in court ingadge the whole estate wch was left by him ye sd William Ives, & will not alter any of it till he acquaint the court wth it & put in as good estate as he shall dispose of.”*

A transcription of the last will and testament of William Ives is given on page 43 of this document. Ives (1928:25-26) also presents a transcription of this will.

William Ives was buried in the churchyard of the Center Church on the Green, New Haven. A new church was built on that location in 1813, and in both 1813 and 1821 the remaining original burial monuments were removed to the crypt of the new church and to 'new ground,' (i.e., Grove Street Cemetery, <http://www.yaleherald.com/archive/xxii/10.31.96/etc/front.html> – see photo of the plaque attesting to this move, below on page 29). During these moves the original gravestone of William Ives was either lost, damaged, or misplaced.

There is today, in the new cemetery at North Haven, Connecticut, a comparatively new obelisk-shaped monument on which is inscribed: William Ives (1607-1648) as well as the names and dates of four other male members of the Ives family – Joseph Ives (1647-1694), Capt. Joseph Ives (1673-1751), Stephen Ives (1708-1745), and Stephen Ives (1742-1793) – commemorating that branch of the Ives family (Ives 1928:27).

FROM THE SETTLEMENT OF NEW HAVEN  
1638 TO 1796.

THE ADJOINING GROUND WAS OCCUPIED  
AS A COMMON PLACE OF BURIAL,  
THEN A NEW BURYING GROUND WAS OPENED  
AND DIVIDED INTO FAMILY LOTS  
AND CITY SQUARES.

IN 1813 THIS CHURCH WAS PLACED  
OVER THE MONUMENTS OF SEVERAL,  
WHOSE NAMES ARE ENGRAVED ON TABLETS  
IN THE VESTIBULE.

IN 1821 THE REMAINING MONUMENTS  
WERE BY CONSENT OF SURVIVORS,  
AND UNDER DIRECTION OF THE CITY,  
REMOVED TO THE NEW GROUND.

IN A MOMENT, IN THE TWINKLING OF AN EYE,  
BY THE LAST TRUMP, THE DEAD SHALL BE RAISED.

## **Burial & Grave of William Ives**

When William Ives died, he would have been buried in the original New Haven, Connecticut burying ground – which eventually would come to encompass much of what is today the 16-acre New Haven Green. The New Haven Green was laid out in 1638 and was the location of the marketplace and the first meetinghouse of the colony. It also served as the common burying ground for the early colony. The New Haven Green is indicated as the 'empty' center square of Brockett's 1641 survey map of the layout of the colony. A comprehensive series of papers on the founding, development, and use of the New Haven Green was published in 1898 and still stands strong for today's reader and researcher (Blake 1898).

The Green's use as a burying ground was superseded by the founding of the Grove Street Cemetery – aka “the New Burying Ground” – in the late 1790's after a series of yellow fever epidemics had filled the original burying ground on the Green with over 5000 burials (the exact number is unknown). Burials in the old Green had ceased by 1821 and many of the extant old headstones had been moved to the Grove Street Cemetery – but the bodies themselves were never moved and still remain beneath the Green. Over 550 interments are currently listed for the Center Church on the Green Churchyard on the Findagrave web site (<http://www.findagrave.com/cgi-bin/fg.cgi?page=cr&CRid=1069578> ). The Findagrave web site also currently lists over 11,700 interments at the more recent Grove Street Cemetery (<http://www.findagrave.com/cgi-bin/fg.cgi?page=cr&CRid=1607917> ).

Some of the original headstones from the Green were used to mark out the boundaries of burial sites in the Grove Street Cemetery and a great many are lined against the rear walls in alphabetical order. However, a great many of the original New Haven Green headstones have been lost or destroyed by man or time; including the original headstone of William Ives.

The First Church of Christ in New Haven – The United Church of Christ – was organized on 23 August 1639, and is known as the Center Church (it being the center of the 3 churches located on the New Haven Green). *“In 1812, a fourth meeting house, the current Center Church meeting house, was built over a small portion of the town's burial ground. All the remains and gravestones were left in their original positions to be protected by the church's foundation where a crypt, an enclosed chamber around the burial ground, was created. Beneath the church, The Crypt contains the identified remains of about 137 people, and the likely remains of over 1,000 that are unidentified .”* (<http://www.newhavencenterchurch.org/history.html> ) None of the 137 identified graves in the Center Church's Crypt belong to an Ives and, of course, there is no way to ascertain any Ives grave among those not identified – either in the Crypt area or, further afield, out in today's New Haven Green.

Thus, while historical records and the practices of the period can indicate that William Ives was indeed buried in the historic burying area of the New Haven Colony (the “Green”), time and man's modification and development activities preclude identifying exactly where he was buried in today's Green.

The two photos below portray the New Haven Green as it exists today. They also indicate the locations of the 3 historic churches on the Green. In both photos, the Trinity Episcopal Church (Gothic style architecture) is on the left of the photo, the Center Church (the oldest of the three churches) is in the center of the photo, and the United Church (Federal style architecture) is on the right of the photo.



(Copyright Yale Alumni Magazine)



(Copyright Center Church, New Haven)

Cousin Janet Price has provided a photo of the front of the Center Church as it stands today...



(Copyright 2015 Janet Price)

Cousin Janet also has kindly provided a photo of the area to the rear of the church as it now stands...



(Copyright 2015 Janet Price)

Cousin Robert Ives recently visited the Crypt of the New Haven Center Church and has kindly given permission for the use of the following photographs:



(Copyright 2015 Robert Ives)



(Copyright 2015 Robert Ives)



(Copyright 2015 Robert Ives)

As a note of family interest, the Ives Main Branch of the New Haven Free Public Library is located at 133 Elm Street on the corner of Temple Street, overlooking the New Haven Green.

*"Gentlemen:—If the City of New Haven will provide a suitable site for it, I desire to erect and present to the City a handsome, fireproof building for the Public Library." With these words, and a gift of \$300,000, Mary E. Ives (Mrs. Hoadley Ives), became the founding mother of the present New Haven Free Public Library. The site, at the corner of Elm and Temple Streets where the Library stands today, was purchased by the city for \$95,000. The architect, Cass Gilbert, designed the brick and marble building to harmonize with the traditional architecture of New Haven, and especially with the United Church nearby. The building was formally dedicated to the City of New Haven on May 27, 1911.'*  
(New Haven Free Public Library History and Mission, <http://nhfpl.org/about/library-history-mission/> )

## Descendants of William Ives

One of the earliest compilations of the descendants of William Ives is that presented by Donald Lines Jacobus in his massive multi-volume work, "Families of Ancient New Haven" – originally published during the period, 1923-1932 (Jacobus, vol. IV, pp. 910-935). Arthur Coon Ives followed up on that work, and expanded it, with the publication of his book on the Ives family in 1928 (he copyrighted that work in 1932)..

William Ives and his wife [name unknown] were married in 1639 (possibly on 4 June 1639) in New Haven, Connecticut. They had four children that survived infancy: Phebe, John, Martha, and Joseph.

**Phebe** was born on or before 2 October 1642 and was baptized in New Haven, Connecticut on October 2, 1642 ([http://dunhamwilcox.net/ct/new\\_haven\\_bapt.htm](http://dunhamwilcox.net/ct/new_haven_bapt.htm)). Her first marriage was to Joseph Potter (1635-1669) in 1660. Joseph was the son of William Potter, one of the signers of the 1639 New Haven Covenant/Compact. They had four children. Her second marriage was to John Rose (1640-1722) on 2 August 1670 in New Haven. They had five children, all born in Branford, Connecticut. Phebe died in 1682 in Branford, Connecticut.

**John** was born on 12 December 1644 in Meriden, Connecticut and was baptized in New Haven on 29 December 1644 ([http://dunhamwilcox.net/ct/new\\_haven\\_bapt.htm](http://dunhamwilcox.net/ct/new_haven_bapt.htm)). He married Hannah Merriman (1651-1703) on 12 November 1668 in New Haven, Connecticut. They had eight children and all were born in Wallingford or Meriden, Connecticut. He died in 1681/2 in Wallingford, Connecticut.

**Martha** was born in New Haven, Connecticut about 1646. She married Azariah Beach (1646-1696) in Wallingford, Connecticut around 1675/6. They had seven children. She died in 1701 in New Haven, Connecticut.

**Joseph** was born in New Haven, Connecticut in 1647. He married Mary Yale (1650-1704) on 3 January 1672 and they had eight children. He died in North Haven, Connecticut on 17 November 1694.

The William Ives lineage in this country descends from the five male children of John Ives (John, Joseph, Nathaniel, Benjamin, and Gideon) who themselves had sons, and from the four male children of Joseph Ives (Joseph, Samuel, Thomas, and Ebenezer) who themselves had sons. From these nine Ives have sprung thousands. John and Joseph (and their sons) also had daughters who married and spread the descendants of William Ives even further afield.

## **DNA Signature of William Ives (1607-1648)**

The following Table contains the DNA (Y Chromosome) test results from 4 male Ives who are known to be descended directly from William Ives (1607-1648). The tight fit of these test results (table on page 32, from 4 individuals not closely related to each other, is a good indicator that the resultant data can be considered to be the DNA 'signature' of William Ives and of all of his direct male descendants.

These data have been sought out, compiled, and maintained, by John Wilder ( [Jothamw@aol.com](mailto:Jothamw@aol.com) ). John also maintains the DNA test results from a number of other Ives lineage progenitors, but more test results are needed in order to generate DNA signatures for these other Ives lineage founders. Once these signatures have been obtained, an examination of them should reveal the closeness or distance among progenitors... providing valuable genealogical information as to possible relationships among a number of the Ives family lines. The lineages of many Ives progenitors are researched and maintained by a number of researchers, including the author.

DNA testing results from the following Ives line founders, among others, are solicited and needed:

Franklin Alexander Ives (1810-1886), married Emelie ?, and Betsy Ragan; he came from England or Ireland; settled in Wisconsin, New York

Thomas Ives (1648-1695), married Elizabeth Metcalf; he came from Cornwall, England; settled in Massachusetts (Salem)

Timothy Ives (1610-1682), married Margaret ?; he came from from Suffolk, England; settled in Virginia (Norfolk County)

Eardley Ives (1797-?), married Anna Wood; he came from Oxfordshire, England; settled in New York (Palmyra) and then in Michigan (Pontiac, Detroit)

John Ives (?-1783), came from Nottingham, England; settled in Halifax, Nova Scotia, Canada)

Charles Ives (1814-1877), married Harriet Minerva Pedell; he came from England; settled in Illinois

Direct male descendants of any of these Ives lines are encouraged to contact John (or David Ives) to discuss DNA testing.

Direct male descendants who are seeking their lineage are encouraged to contact any of the researchers listed on: <http://ivescentral.com/genealogy/> or the author.

Please note... the emphasis on “male” above is only an artifact of the type of DNA testing (Y chromosome) that has been performed to date.

DYS	394/19				15
DYS	385		11, 14	11, 14	11, 14
DYS	388		10	10	10
DYS	3891		13	13	13
DYS	38911		32	32	32
DYS	390		25	25	25
DYS	391		10	10	10
DYS	392		11	11	11
DYS	393	13	13	13	13
DYS	394/19a	15	15	15	15
DYS	426		12	12	12
DYS	437	14	14	14	14
DYS	438		12	12	12
DYS	439		10	10	10
DYS	441	14	14	14	14
DYS	442	18	18	18	18
DYS	444	14	14	14	14
DYS	445	12	12	12	12
DYS	446	12	12	12	12
DYS	447		25	25	25
DYS	448		20	20	20
DYS	449	32	32	32	32
DYS	452	31	31	31	31
DYA	453				
DYS	454	11	11	11	11
DYS	455	11	11	11	11
DYS	456	15	15	15	--
DYS	458	15	15	15	15
DYS	459a	9	9	9	9
DYS	459b	10	10	10	10
DYS	460		12	12	12
DYS	461	11	11	11	11
DYS	462	11	11	11	11
DYS	463	24	24	24	24
DYS	464a	12	12	12	12
DYS	464b	14	14	14	14
DYS	464c	14	14	14	14
DYS	464d	17	17	17	17
DYS	464e				
DYS	468				
DYS	635	24	24	24	
GATA	1B07	9	9	9	9
YCA	11		19, 24	19,23	19, 23
YCA	TAA10	16	16	16	16
YCA	TAC4	24			24
GATA	H41				13
GATA	A4				
GATA	H4		13	13	

## **William Ives – Some Concluding Remarks**

As of the date of this writing (October 2015), there are a number of things that we do know about William Ives, but there are also a number of things that we do not know. In this context, I am using the word, “know,” in the sense of having primary supporting documentation or good secondary documentation for a person, place, relationship, or event.

### **We know a number of facts about William Ives and his life:**

We know William's birth year and his age in years.

We know the year that he left England, the ship on which he traveled from England to America, and his fellow travelers.

We know where he first landed (Boston), and we know where he finally settled (New Haven).

We know some of the events and occurrences in his life at the New Haven Colony.

We know where he lived within the New Haven Colony, and that he was a farmer.

We know that he was married, and that he had four children who lived to adulthood, to marry and raise their own families.

We know the contents of his estate when he died, and the year and time of year in which he died.

### **But, there are a number of facts about William and his life that are currently unknown:**

We do not know of most of the events in his life while he lived in England, nor do we know all of the places where he may have lived while there.

We do not know of the events of his life or his residence(s) between his arrival in Boston and his joining the Davenport-Eaton party when they left to found a new colony in Connecticut. With whom did he associate, where did he live, and how did he earn his living?

We do not know the name, or parentage, of his wife.

We do not know if he had children that failed to live to adulthood.

What was the cause(s) of his leaving England for America? Was it a possible difference of religious beliefs between William (Puritan) and his father or family (Church of England)? Was it a desire to start his life anew far from the events of his early life? Was it the “call” of available land in a “new world?” Was it an 'escape' from a physical, social, and economic environment that had become too stressful for William and/or his parents? Was it none, or all, of these reasons?

Or was there, perhaps, a breath of village scandal attached to William Ives that forced him to leave his birthplace?

*“1629 Aug 4 Wm Blake for being very often absent fr. Divine service at O Church and that Robert Sims [####] had the use of the body of Alice Sharpe his dr & Wm Ives his man had 6d to keep counsell. Thomas Sharpe had thuse of the body of Agnes Phrasin in Wm Ives his barn a fortnight before Whitsentide last on the Saboth day in prayer time & he gave her 6s”*  
Langham Parish, Rutland, Goal Del Roll PRO (Langham Village History Group, Archdeacon Iron's Visitation Notes, 1373-1801).

This passage translates as: “Robert Sims *had the use of the body of Alice Sharpe*, daughter of Thomas Sharpe, and that William Ives his man *had six pence to keep counsell*. In addition, that Thomas Sharpe *had the use of the body of Agnes Phrasin in William Ives his barn a fortnight before Whitsentide last on the Saboth day in prayer time & he gave her six shillings*. (Frisby 2009:54)

And was the occurrence of, and fallout from, this local scandal tied to William's virtual disinheritance by his father in his father's will (page 44 in this document)?

Who was the “John” in Swatham, Norfolk to whom William supposedly wrote a letter on 22 May 1639 (Wooldridge, pp. 23-25)? Why has this letter never been located?

### **Some Erroneous & Questionable Statements Re: William Ives**

The following quotations are just a few examples of the kinds of erroneous or unsubstantiated information about William Ives that is noted as fact in the literature. This situation is fairly common in most family genealogies, where oral stories and histories are strong.

Such false statements do not attach any malicious intent to the writers, but merely serve to emphasize that facts, figures, and documentation are more reliable “proof” than is conjecture alone. When lacking such proof, it is better to state a position or certain information as an “assumption” or a “supposition” than to state it as if it was already a proven and documented fact.

*“William Ives was a ship's captain. The Truelove, his ship, brought settlers from England to Boston in 1635, and then the first settlers to New Haven in 1638. The story is that he didn't stay on the first trip because his wife wasn't well enough to come with him. On the next trip he went back and brought her, and settled.”* (Perlis:3)

[William was not the ship's captain; the noted “story” has no basis in fact]

*“William Ives, captain of the ship, Truelove, was the first American ancestor of Charles Ives. He brought settlers from England to Boston in 1635, and then to New Haven in 1638. According to a cousin of Ives, Amelia Van Wyck, 'The Ives family was one of the oldest and best in New England.'”* (Ferris and Hart:142).

[William was not the ship's captain; there is no proof that the Ives family is either one of the oldest or one of the best; he did not bring settlers to New Haven]

*“The first of the name who appeared on this side of the Atlantic was William Ives who landed in Massachusetts and settled in Boston where he remained for several years.”* (Anonymous:314)

[There is no proof that William actually remained in Boston; it is not proved that he was the first of the name to arrive in the New World]

*“William Ives was born in Ipswich, Suffolk, England, about 1618, and died in Connecticut on April 3, 1648. Hannah Dickerman was born about 1622.* [ It is highly unlikely that William was born on that particular date (swearing that he was age 28 when signing on to the ship, 'Truelove' indicates that he was born in 1607). There is no proof as to his wife's name]

*“Listed as Capt. Wm. Ives, late Kings Man, 28, bachelor; Capt Yves cashiered the Duke of Norfolk's regiment in 1634 that he was importunate with my Colonels mistresse”* (Wooldridge, 23-25)

[There is no evidence at all that William Ives ever performed any military service in England, or that he ever was cashiered from same.]

Any assignment of William's birth, early life, and immediate family to the historic Ives lines in Norfolk, Suffolk, Northamptonshire or Oxford is considered, by the writer, to be erroneous. They do not match the known dates, ages, or events in William's life.

## **Langham – St Peter and St Paul Parish Church**

St Peter and St Paul Parish Church, Langham Parish, Rutland, England. The church (13<sup>th</sup> and 14<sup>th</sup> century Gothic architecture) that William Ives and his family would have attended, and at which he would have been baptized. It is located, appropriately enough, on Church Street. Photo courtesy of Richard Ives.

(© 2014 Richard Ives)



Another view of the Church of St Peter and St Paul, Langham, Rutland, England. Photo courtesy of Anthony Wright, Langham, Rutland..



(© 2011 Anthony Wright)

A portion of the interior of the Church of St Peter and St Paul in Langham, Rutland, England. Photo courtesy of Richard Ives.



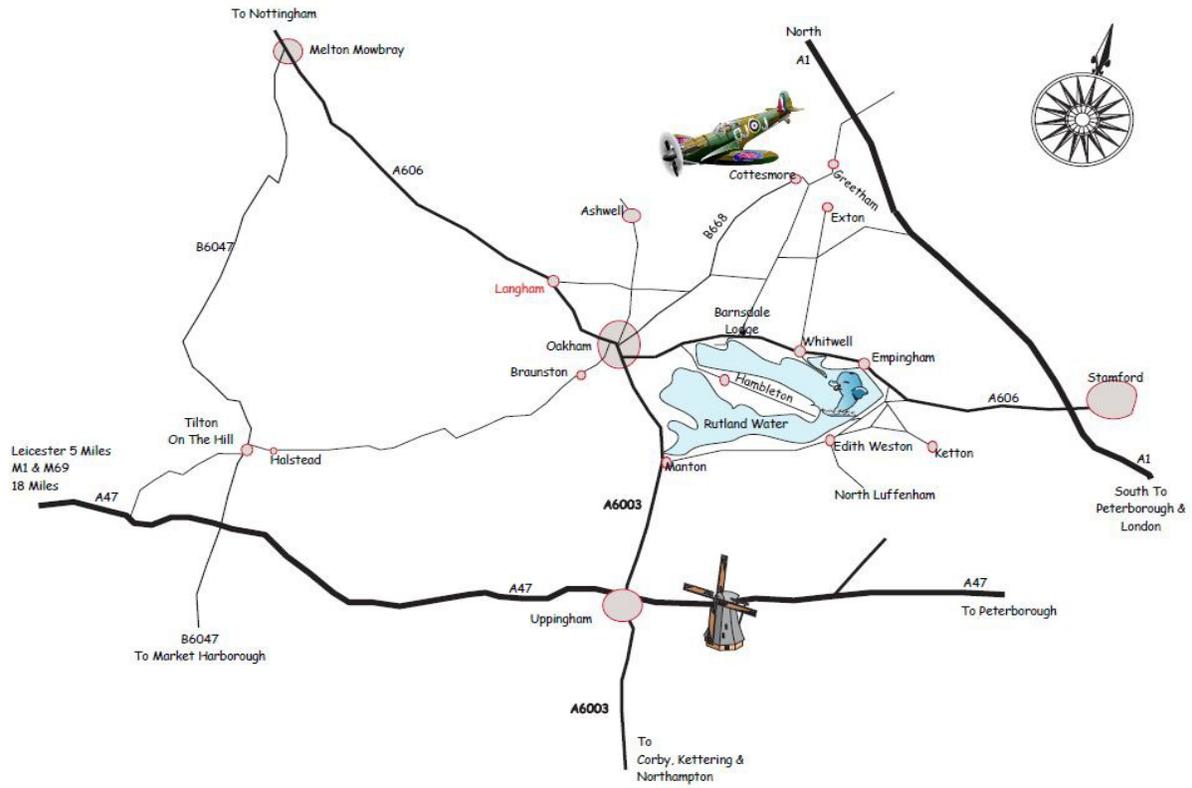
(© 2014 Richard Ives)

The baptismal font inside the Langham Church of St Peter and St Paul; at which William Ives and the rest of his family would have been baptized. Photo courtesy of Richard Ives.



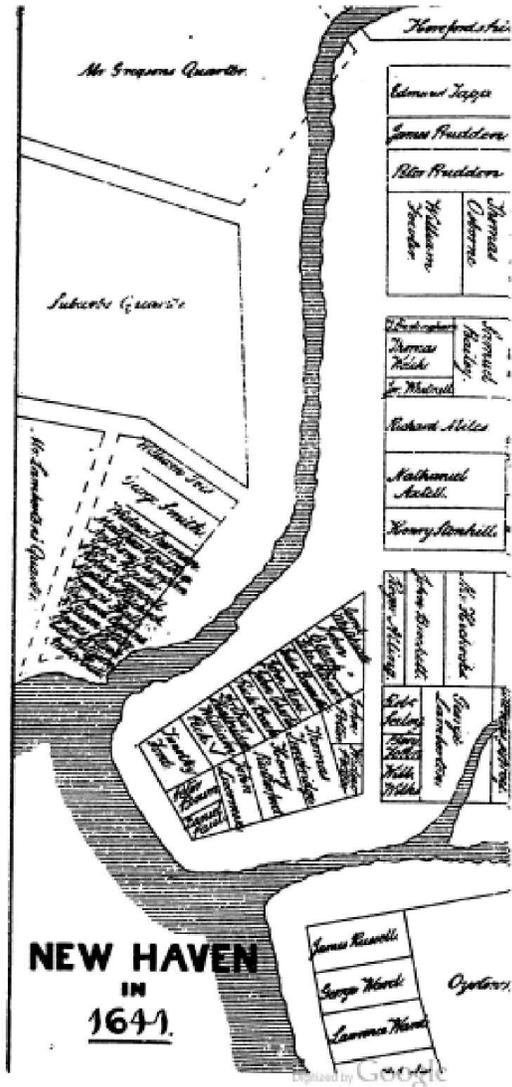
(© 2014 Richard Ives)

## Location of Langham, Rutland, England



( <http://www.langhaminrutland.org/mapindex.htm> )

New Haven, Connecticut 1641 Map By John Brockett; Western Portion





## Transcription of Last Will & Testament of William Ives

(from: [http://homepages.rootsweb.ancestry.com/~ski/scott/wills/w\\_ives.html](http://homepages.rootsweb.ancestry.com/~ski/scott/wills/w_ives.html) )

*“The Last will And testament of William Ives Late of Newhauen Made ye 3th of Aprill 1648. William Ives being under the afflicting hand of ye Lord doe make this my last will and testament, ffirst I make my wife whole and sole executrix of all my goods, house & land, to have ye profit & use of them, for the bringing up of my smale children till they come to Age. first I give my sonn John the house and Land at one and twenty years of Age, and to my three other children when they come to twenty years of Age, one cove apise or else ye worth of them and to be paid to them as they shall come to age above Expressed and ye rest of my Estate I give to my wife, she discharging the Legacys above mentioned: provided That if ye Lord should take away any of ye Daughters, then yt portion shall fall to my youngest sonn: and if ye Lord should take away my Eldest sonn, Then it shall fall to ye youngest sonn at 21 years of Age: onely that portion that is above Expressed shall not be pd, but shall remaine to my widos use.  
In witness I have set to my hand*

*The mark of  
X  
William Ives*

*witnessed by  
Richard Miles  
Roger Allen*

*June 6, 1648, "Richard Myles & Rogger Allen were appoynted to prise the estate of William Ives deceased." The inventory as given by them under date "ye 22th of September 1648" is interesting. Among the articles, some being "in ye Chamber" and some "in Hall," were (spelling retained) his wearing cloathes; one bed furniture to it; one trundle bed with bed & bolster; two chests; one box; 3 pars of sheets; 2 pars pillow covers; 6 napkins; one board cloath; Table, stools & chairs; old brass pot; Iron pot; Iron kettle; 2 skilletts; 1 bake pan; a mortar & pestile; 1 skimmer; 2 ladels; warming pan; pewter; 2 candle sticks; wooden ware; one hower glass; 1 gridiron; 1 pr of bellowes; 1 pot, hooks, pair of hangers; frying pan, fire shovel & tongs; cookes ware; Muskit & sword; Bondoleers & sheaff; Working tools etc; 2 wheels; 1 sheepe & yeuss. Ye house, home lot & all upland & meadow; 3 coves, 2 oxen, 2 Horses, 3 swine. Debts Mathew Molthrop owes to ye Estate. Sume Totales 98 pounds, 6 shillings, 6 pence.*

*"At a Court held at Newhauen the 7th of November, 1648," the first Ives will to be probated in America "was presented;" it had been "witnessed and vnderwritten by Richard Milles & Rogger Allen, whoe now in court testify that the said William Ives was in a state fitt to make this will & did make it." "Allso the inventorie, ... amount 98l:04;00d."*

## Transcription of Last Will & Testament of Thomas Ives, Father of William

Thomas Ives of Langham - 1628

NRO Peterborough ~ Film MW93 Book XI F126

Testamentum Thome Ives de Langhame

In the name of God Amen the fourth day of January in the yeare of our Lord God 1628 I Thomas Ives of Langham in the County of Rutland yeoman beinge sicke in body but in perfect memory thankes be givene to God doe make and ordaine this my last will and Testament as followeth

ffirst I bequeath my Soule to Almighty God my Creator assuredly trusting in god that he will forgive mee all my sinnes for his only sonnes sake Jesus Christ my sole Saviour and Redeemer and my body to be buried in the Church of Langham

I doe make Susan Ives my wife Sole Executor [sic] of all my goods and debts wch is oweing mee

And I give to William Ives my Eldest sonne Twelve pence

And to Mary Hacke the wife of Thomas Hacke of Whissendine Twelve pence

Item to my foure other sonnes Bartholomew, Thomas, Robert, and John fifteene pounds apiece to be payed att the age of the one and Twentieth yeare of every one of their ages

And alsoe to my other two daughters Susann and Jane tenn pounds apeece to be payed at the one & twentieth yeare of every of their ages, But if any of my sonnes or daughters afore named dye before the terme of the sayde one and twentieth of age then the portion of the same sonne or Daughter shall remaine to my Executor,

Thomas Ives

Thomas Hack

the marke of John Harlye

Probatum fuit ... apud Barrowden sextio die Martij

Anno Dm 1628 ...

Richard Johnson

From: *Langham In Rutland: 17<sup>th</sup> Century Wills & Administration*, page 108

## Possible/Probable Sources For Certain Cited Text In A. C. Ives' Book, "The Ives Family...", 1928

(Note: A.C. Ives failed to cite most of the quotations he used in his book, "The Ives Family." These are not primary sources, but are solid secondary sources that were available in 1925-1932)

Page #	Text Begins With:	Text Ends With:	Source Citation
15-17	"xix Sept: 1635. Thies vnder-written names are to be transported to New..."	"...Jo: Sedgwick 24"	New England Historic Genealogical Society, 1860, The Founders of New England. The New England Historical and Genealogical Register, volume 14, no. 1, p. 323.  Drake, Samuel Gardner, 1860, Result of Some Researches Among The British Archives For Information Relative To The Founders of New England. New England Historic and Genealogical Register, Boston. pp. 42-43.
21	He received: "In the first division..."	"...land in the second division, 9 acres"	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford., page 92.
22	"William's name appears on the church roll in 1641..."	"...number 149"	Dexter, Franklin Bowditch, compiler, 1914, Historical Catalogue of the Members of the First Church of Christ in New Haven, Connecticut (Center Church), A.D. 1639-1914. New Haven, pp. 5, 10.
22	"The names of people as they were seated in the meeting-house..."	"...Sister Bassett"	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, pp. 303, 304.  Atwater, Edward Elias, 1881, History of the Colony of New Haven to its Absorption Into Connecticut. New Haven, Connecticut, pp. 543, 545.  Bacon, Leonard, 1839, Thirteen Historical Discourses On The Completion Of Two Hundred Years, From The Beginning Of The First Church In New Haven. Durrie & Peck, New Haven, pp. 311, 312.
23	"Among the minutes of the earliest 'towne meetings'"	"his name is spelled 'Will Eues'"	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p. 9.

Page #	Text Begins With:	Text Ends With:	Source Citation
23	“Later 'Will Ives' and Edward Banister...”	“...viewers for the suburbs.”	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p 155.
23	“There is also recorded a complaint...”	“...were ”Fyned 6d.””	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p. 232.
24	“At a 'Courte holden the...”	“...was 'William Eves”	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649; Case, Tiffany and Co., Hartford, p. 28.  Barber, John Warner, 1836, Connecticut Historical Collections Containing A General Collection Of Interesting Facts, Traditions, Biographical Sketches, Anecdotes, &c. Relating To The History and Antiquities Of Every Town In Connecticut With Geographical Descriptions. John W. Barber, New Haven. p. 163.
24	“And at a 'Genrll Court the 25 <sup>th</sup> ...”	“...received the charge of freeman.”	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p 61.
24	“The residence of William Ives is fixed...”	“... Congress Street, New Haven.”	Bowditch, Dexter Franklin, editor, 1917, Ancient Town Records, vol. 1, New Haven Town Records 1649-1662. The Tuttle, Morehouse and Taylor Company, New Haven. p. 109.  Atwater, Edward Elias, 1881, History of the Colony of New Haven to its Absorption Into Connecticut. New Haven, Connecticut. p. 150.
24	“Another reference to his property is found...”	“...William Ives;” Mar 20, 1651/52”	Atwater, Edward Elias, 1881, History of the Colony of New Haven to its Absorption Into Connecticut. New Haven, Connecticut. p. 150.  Bowditch, Dexter Franklin, editor, 1917, Ancient Town Records, vol. 1, New Haven Town Records 1649-1662. The Tuttle, Morehouse and Taylor Company, New Haven. p. 109.
25-26	“The Last will And testament of...”	“...6 shillings, 6 pence.”	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p. 410.

<b>Page #</b>	<b>Text Begins With:</b>	<b>Text Ends With:</b>	<b>Source Citation</b>
26	“At a Court held at Newhauen the 7th”	“...respite till ye next court””	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p. 410.
27	“William Basset ...was complained...”	“...many catle lying at it.””	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p. 410.
27	“William Basset whoe hath married...”	“...& will not alter any of it”	Hoadly, Charles, 1857, Records of the Colony and Plantation of New Haven From 1638 to 1649. Case, Tiffany and Co., Hartford, p. 431.

Number of times A.C. Ives' cited text is available in Atwater: 3

Number of times A.C. Ives' cited text is available in Bacon: 1

Number of times A.C. Ives' cited text is available in Barber: 1

Number of times A.C. Ives' cited text is available in Bowditch: 2

Number of times A.C. Ives' cited text is available in Dexter: 1

Number of times A.C. Ives' cited text is available in Drake: 1

Number of times A.C. Ives' cited text is available in Hoadly: 11

Number of times A.C. Ives' cited text is available in New England Historic Genealogical Society: 1

## **A Probable Ancestry for William Ives (1607-1648)**

**Robert** Ives (William's Great-Great-Grandfather)

Born ca. 1536

Died 1571 Croft, Leicestershire

Married Isabelle Clement (b. 1540 Croft, Leicestershire; she died 1571 Croft, Leicestershire)

Had children:

**Robert**

Died 1566 Langham Parish, Rutland

Married Alice Burton

**Robert** Ives (William's Great-Grandfather)

Died 1566, Langham Parish, Rutland

Married Alice Burton

Had Children:

**Thomas**

Died 1589, Langham Parish

Married Agnes Thornton 27 May 1549, Leicestershire

Helen

Agnes

**Thomas** Ives (William's Grandfather)

Died 1589, Langham Parish, Rutland, England

Probate granted 8 May 1590; Value of estate was 43 pounds, 16 shillings, 2 pence

Married Agnes Thornton, 27 May 1549, Leicestershire, England; she died before December 1604

Had Children:

Elizabeth

Baptized 27 July 1567, Langham Parish

Married Connte

William

Baptized 17 February 1568/69, Langham Parish, Rutland  
Died September 1639, Langham Parish, Rutland; age 71

**Thomas**

Baptized 18 December 1570, Langham Parish, Rutland  
Married Susanna Beale on 16 February 1605, Langham Parish, Rutland  
Died 1628, Langham Parish

Mary

Baptized January 1572/73, Langham Parish, Rutland

Richard

Baptized August 1579, Langham Parish, Rutland

**Thomas Ives** (William's Father)

Baptized 18 December 1570, Langham Parish, Rutland

Died 1628, Langham Parish, Rutland

Married Jone Graye 24 November 1603, Langham Parish; she died 7 December 1604

Married Susannah Beale 16 February 1605, Langham Parish

Had Children:

**William**

Baptized 21 March 1607, Langham Parish, Rutland  
Married 'Hannah Dickerman' (?) 1642; she died 6 November 1665, New Haven, Connecticut  
Died April 1648, New Haven, Connecticut; age 41

Mary

Baptized 9 October 1609, Langham Parish  
Married Thomas Hack(e)  
Died July 1638, Langham Parish; age 29  
Buried 20 Jul 1638, Langham Parish

Francis

Baptized 11 December 1611, Langham Parish  
Died December 1611, Langham Parish  
Buried 27 December 1611, Langham Parish

Jone

Baptized 28 September 1612, Langham Parish  
Died September 1612, Langham Parish  
Buried 30 September 1612, Langham Parish

George

Baptized 25 April 1613, Langham Parish

Bartholomew

Baptized 7 July 1614, Langham Parish

Susanna

Baptized 7 July 1614, Langham Parish

Jane

Baptized 30 August 1617, Langham Parish

Thomas

Baptized 1 March 1619/1620, Langham Parish  
Married Ann; she died March 1708/1709, Langham Parish; age 89  
Buried 6 March 1708/1709, Langham Parish

Robert

Baptized 1 March 1619/1620, Langham Parish

John

Baptized 10 March 1622/1623, Langham Parish

NOTE: There is no smoking gun, as yet, to absolutely prove that this is the family and ancestry of William Ives (1607-1648) with 100% certainty.

**But...** it certainly represents the most probable and the “best bet” of any geographic or familial claimant to that role to date.

At this point in time, my studied belief and opinion is that the Norfolk, Suffolk, Oxford and Northamptonshire ancestry “possibilities” for William are null and void; and that William Ives (1607-1648) was born in, and lived in, Langham Village, Rutland, England before emigrating to Boston, Massachusetts and then settling in Quinnipiac/New Haven. As always, the hunt and the research continue.

## Appendix – The Environment Of William Ives

### INTRODUCTION

William Ives, his siblings, and parents did not live in a vacuum. Their lives were directly affected, every day, by their local environment... be it their fields, the state of health in themselves or within their village or county, the operation of local and county marketplaces, or their interaction with their church. The latter half of the 16<sup>th</sup> century and first half of the 17<sup>th</sup> century (i.e., ca. 1550-1650) was a time of great changes in England: in the climate, in the religious milieu, and in the agriculturally-based economy. These changes would affect William, his siblings, his parents, and their friends and neighbors; and they would, perhaps, affect the course of William's life and the decisions that he made within it.

This 15-page Appendix hardly can claim to be a scholarly treatise... hundreds of volumes have been written about this period of time, and these types of changes and their effects; and many years have been consumed in their writing. It is an attempt to distill (considerably so) information about physical and social environmental factors and forces that may well have had an impact on the lives of William's parents and on William's years in England. The various change factors and forces cannot be considered discretely and individually, because each of them had to have had significant interactions with the others.

### CLIMATE

The environmental variable that had the most effect on the lives of those living in the period 1550-1650 is the climate itself. It affected the crop seasons, their success or lack of it, the presence or absence of famine, and even the prevalence and occurrences of certain diseases.

The period of roughly AD 1300 to the mid-nineteenth century often is referred to as the “Little Ice Age.” While not an actual “ice age,” the term is used to denote an extended period of cooling and the weather fluctuations, instability, and changes that followed the relative climate stability of the earlier Medieval Warm Period (aka Medieval Climate Optimum).

*“There was never a monolithic deep freeze, rather a climatic seesaw that swung constantly backwards and forwards, in volatile and sometimes disastrous shifts. There were arctic winters, blazing summers, serious droughts, torrential rain years, often bountiful harvests, and long periods of mild winters and warm summers. Cycles of excessive cold and unusual rainfall could last a decade, a few years or just a single season. The pendulum of climate change rarely paused for more than a generation” (Fagan p. 48)*

While there is debate about its actual beginning and end points, the period 1550-1650 falls into the Little Ice Age no matter which model is followed. *“The years around 1570 were the onset of a period of climatic deterioration which came to a climax during the 1590s and early 1600s” (Pfister 2007:52)*

*“Impact levels were low in the final phase of a period of relatively favourable climate up to 1567. The transition to Little Ice Age-climate in 1569–73 took the form of a major peak of*

*climatic stress during the time of severe famine. Somewhat minor peaks emerge in the late 1590s and again in 1614. A secondary pronounced peak stands out between 1626 and 1629. After 1630 the level of climatic stress drops substantially. On a whole, impact levels from 1568 to 1630 were significantly above the long-term mean, which suggests that these six decades were a period of enhanced climatic stress” (Pfister 2007:50)*

During this period, the winters were more often than not harsh and those summers that were not affected by drought were subject to cold temperatures and flooding from storms and heavy rainfall. Not only was the climate more unstable and changeable during this period, but these changes and fluctuations were not global in nature; Southern Europe experienced different changes than did Northern Europe, and both of these areas were differently affected than was North America. *“Only a few short cool cycles, like the two unusually cold decades between 1590 and 1610, appear to have been synchronous on the hemispheric and global scales”.* (Fagan p. 50)

*“The Little Ice Age may have been more significant in terms of increased variability of the climate, rather than changes in the average climate itself. The most dramatic climate extremes were less associated with prolonged multiyear periods of cold than with year to year temperature changes, or even particularly prominent individual cold spells, and these events were often quite specific to particular seasons”* (Mann p. 1)

Thus, the English living in the period 1550-1650 faced a varied and unpredictable climate; a climate where flooding, hard freezes, drought, cold wet summers, and resulting poor harvests could give them a good crop yield one year and none the next; where there was no feed for livestock for consecutive years but a sufficient quantity for any surviving livestock the next year following. And, as full of unexpected weather changes and as difficult as the period 1550-1650 was, the decades that followed were even more-so.

## **HEALTH**

From a health standpoint, there were plenty of epidemics and diseases that assaulted the populace during the period 1550-1650 including: cholera, dysentery (the bloody flux), ergotism (St Anthony's fire, holy fire, saints fire), diphtheria, gonorrhoea, influenza, leprosy, malaria (the ague), measles, mumps, pertussis, plague (bubonic, pneumonic, septicemic), puerperal fever (childbed fever), scarlet fever, smallpox (the red plague), tuberculosis, typhoid fever, and typhus (gaol fever) ([http://www.labelle.org/top\\_diseases.html](http://www.labelle.org/top_diseases.html) – Medieval Diseases) and (<http://genealogical-gleanings.com/Plagues.htm> – Plagues and Diseases). While some diseases, such as plague, were more prevalent in the crowded and dirtier cities than in the countryside, they still could be transmitted from city individual to country individual; and even the news of one or more diseases in neighboring towns or counties must have spread quickly through travelers or economic dealings.

Climatic change and intensity was a decided factor in the presence and effects of various illnesses and epidemics. Climate changes affected the presence/absence of rain, quality and availability of drinking water, length of planting and harvest seasons, quality and amount of harvests and livestock, and other parts of the daily human environment. People with little untainted drinking water and little food are far more susceptible to illnesses than is a well-fed population. Add to these conditions, the stresses incurred from poor harvests, droughts, hard freezes, and the loss of livestock, and it reasonably can be said that the population of much of England was stressed during 1550-1650.

*“Cool, wet summers led to outbreaks of an illness called St. Anthony's Fire. Whole villages would suffer convulsions, hallucinations, gangrenous rotting of the extremities, and even death. Grain, if stored in cool, damp conditions, may develop a fungus known as ergot blight and also may ferment just enough to produce a drug similar to LSD. (In fact, some historians claim that the Salem, Massachusetts witch hysteria was the result of ergot blight.)*

*Malnutrition led to a weakened immunity to a variety of illnesses. In England, malnutrition aggravated an influenza epidemic of 1557-8 in which whole families died. In fact, during most of the 1550's deaths outnumbered births (Lamb, 1995.) The Black Death (Bubonic Plague) was hastened by malnutrition all over Europe.*

*One might not expect a typically tropical disease such as malaria to be found during the LIA, but Reiter (2000) has shown that it was an important cause of illness and death in several parts of England. The English word for malaria was ague, a term that remained in common usage until the nineteenth century.”* ([http://www2.sunysuffolk.edu/mandias/lia/little\\_ice\\_age.html](http://www2.sunysuffolk.edu/mandias/lia/little_ice_age.html) – The Little Ice Age In Europe)

*“Mortality in Western Europe during the sixteenth and seventeenth centuries, as Flinn has shown, was characterized by great instability: periods of 'crisis' mortality alternating with periods of relatively low mortality. The frequent crises were caused by famine, epidemic disease, and war, sometimes working in combination, sometimes not.”* ([http://www.jstor.org/stable/203063?seq=1#page\\_scan\\_tab\\_contents](http://www.jstor.org/stable/203063?seq=1#page_scan_tab_contents) – Epidemics and Famine in the Little Ice Age)

A summary listing of climatic events for the period 1550-1650 in England (compiled from Marusek; <http://booty.org.uk/booty.weather/climate/histclimat.htm> – Climate History in the British Isles; and Hoyt )... interwoven with historic reports of various diseases, plus famine (compiled from Williams; <http://urbanrim.org.uk/plague%20list.htm> – Plague in England; [http://www.fraser-courtman.co.uk/list\\_of\\_famines\\_&\\_pestilences\\_england.html](http://www.fraser-courtman.co.uk/list_of_famines_&_pestilences_england.html) -- List of Famines and Pestilences in England; <http://www.eogen.com/Epidemics> – Encyclopedia of Genealogy – Epidemics; Warren; and <http://www.hunimex.com/warwick/diseases.html> – Plagues, Diseases and Disasters Throughout History), and supplemented by harvest information from the sources noted above as well as from Hoskins, is given below as an illustration both of the notably unsettled and variable local climate that prevailed during the Little Ice Age, and of the myriad of health-oriented issues (including famines) with which the English people had to deal.

1550 – “ a very great dearth in *England*.”; famine due to bad harvest

1551 – influenza; last occurrence of the “sweating sickness”; disastrous harvest

1552 – drought

1555 – a wet year; flooding; poor harvests; “ There was great scarcity”; Famine

1556 – drought; there was a great scarcity of corn [grain] from the past great rains.; very poor harvest; bubonic plague; famine; influenza

1557 – “there was a great scarcity of corn [grain] from the past great rains.; malnutrition and epidemics of typhus and influenza followed a poor harvest in 1556; famine; influenza

1558 – a very hot Summer; “there was a famine from great rains, bad and inconstant seasons, heat and long south winds; drought; choleraic disease, ague, influenza, spotted fever or "new disease"; malnutrition and epidemics of typhus and influenza followed a poor harvest in 1556;

1559 – malnutrition and epidemics of typhus and influenza followed a poor harvest in 1556; famine

1560 – bad harvest

1562 – bad harvest

1562/63 – Thames River freezes over

1563 – plague; “probably the worst of the great metropolitan epidemics...and then extended as a major national outbreak of it”; an average harvest but bad in the west

1564 – average harvest but bad in the west

1564/65 – severe prolonged frost; a notably severe winter; Thames River is frozen over

1565 – an extended famine; bad harvest

1566 – drought all Summer and at harvest time

1567 – severe Winter; followed by an excessive Summer drought; scarcity of hay; death of many cattle

1568 – excessively hot with drought; plague

1570 – a severe Winter

1571 – a severe Winter; “ a southerly, rainy, cloudy, ugly harvest”

1572 – “Spring, Summer and even into harvest were very moist and watery”

1572/73 – hard frost from November through January; cold dry late Spring

1574 – “The spring was like summer and the summer was like spring. The whole harvest was like a bad winter, most rainy and southerly.”

1575 – plague

1578 – bubonic plague; 1578 – very dry Summer

1580 – Choleraic disease, ‘Hot ague’, Spotted fever or "new disease"; disastrous floods

1581 – Choleraic disease, ‘Hot ague’, Spotted fever or "new disease"

1582 – Choleraic disease, ‘Hot ague’, Spotted fever or "new disease"

1583 – drought; very hot and dry Summer

1585 – wet Summer and Autumn with many floods; “bubonic plague was busy in numerous places in England in the years from 1585 to 1587 inclusively”

1586 – “In the year 1586 in *England*, in the 26th year of Queen Elizabeth about January, Her Majesty observing the general dearth of grain and other food, caused partly through the unseasonableness of the weather during the past year and partly through the uncharitable greediness of the grain masters, but especially through the unlawful and transporting grain to foreign lands; by the advice of Her most Honorable Privy Council, published a Proclamation and a Book of Orders to be taken by the Justices for relief of the poor [commencement of the poor law] notwithstanding all which the excessive prices of grain still increased: so that wheat in meal was sold at London for 8s. the bushel, and in some other parts of the Realm above that price”;

“bubonic plague was busy in numerous places in England in the years from 1585 to 1587 inclusively”

1587 – an exceedingly cold and late Spring; but the harvest was good; “bubonic plague was busy in numerous places in England in the years from 1585 to 1587 inclusively”

1588 – plague

1589 – plague

1590 – drought; “corn was thin; wheat small; hay very little; herbs, peas and beans very few; little wine. [Because of the dryness] there were many fires in the Nation”; plague; famine

Note: The severe weather of the 1590s marked the beginnings of a regimen of climate extremes that would last for over two centuries. (Fagan:103).

1591 – drought so great that horsemen could ride across the Thames at London Bridge; plague

1592 – drought; plague

1593 – a great drought; many cattle perished for lack of water; plague - “ great metropolitan and national epidemic of 1593”

1594 – wet & unseasonable Summer - extensive flooding of fields with loss of crops across England; intermittent famines, some associated with typhus and dysentery ("bloody flux"); bad harvest "People were starving and dying in our streets and in our fields for lack of bread".

1595 – crops fail in England. "Our years are turned upside down, our summers are no summers, our harvests are no harvests"; In *England* in 1595, during the 36th year of Queen Elizabeth's reign – Since grain has lately been transported to foreign lands; grain in *England* has grown to exorbitant prices. In some parts of the realm it has risen from 14s. to 4 marks the quarter ton. This is having a dire effect on the poor. And likewise all other things made to sustain man have also increased in price, without conscious and reason. To remedy this condition, our merchants have imported much rye and wheat from Danshe [Gdańsk, *Poland*]. Because these food was scarce, and even though the quality was not the best, yet it served our need in the extreme condition that we find ourselves in. Some apprentices and other young people about the city of London, without as much food as they are accustomed to, took butter from the market folks in Southwark, paying only 3d. when the owners could not afford to sell it under 5d. per pound. For this disorder, the said young men were punished on the 27th of June by whipping, setting on the pillory and long imprisonment.”;  
intermittent famines, some associated with typhus and dysentery ("bloody flux"); bad harvest  
"People were starving and dying in our streets and in our fields for lack of bread".

1596 – “great scarcity and dearth with profound shocking rains and great floods”; bad harvest  
Choleraic disease, ‘Hot ague’, Spotted fever or "new disease";  
intermittent famines, some associated with typhus and dysentery ("bloody flux");  
"People were starving and dying in our streets and in our fields for lack of bread"

1597 – Spotted fever or "new disease"; Famine-fever or influenza; Intermittent famines, some associated with typhus and dysentery ("bloody flux");  
"People were starving and dying in our streets and in our fields for lack of bread".

1598 – great drought and very hot; “Swarms of fleas, flies and gnats abound.”;  
Intermittent famines, some associated with typhus and dysentery ("bloody flux");  
"People were starving and dying in our streets and in our fields for lack of bread".

1599 – cold and dry Spring; hot and dry Summer

1600 – cold dry Summer

1601 – very long dry Summer

1602 – drought in Autumn and Winter

1603 – bubonic plague

1604 – plague

1605 – plague

1606 – plague

1607 – dry hot Summer; plague; average to poor harvest

1607/08 – the “Great Winter;” trunks of great trees split, and trees died due to intense freeze; Frost Fair on the Thames

1608 – plague; bad harvest

1609 – plague; “The next two years, 1609 and 1610, witnessed several severe outbreaks of bubonic plague in English towns

1609/10 – freeze from October-January; Thames freezes over

1610 – hot dry Summer; harvest inconsistent; plague - “ The next two years, 1609 and 1610, witnessed several severe outbreaks of bubonic plague in English towns”; smallpox

1611 – floods January-February; drought February-May; floods June-September; plague

1611/12 – severe Winter

1612 – drought January-May; hot and dry Summer; Epidemic ague, spotted fever or "new disease"; bubonic plague

1613 – severe flooding; Smallpox, Epidemic ague, spotted fever or "new disease"; bad harvest

1614 – drought; smallpox

1615 – “The Cold Year;” deep snow claimed many livestock; extended dry period and notable very hot dry Summer – “In the fields, everything was destroyed”; famine; unknown 'burning fever'

1616 – hot Summer with drought; epidemic ague

1617 – very unsettled Summer; bad harvest

1620 – very wet Summer

1620/21 – severe Winter; Frost Fair held on the frozen Thames

1621 – very cold and wet Summer and Autumn; poor crop yields; famine; smallpox

1622 – wet and inclement Spring and Summer; poor harvests; famine; smallpox

1623 – very cold Winter and Spring; hot and dry Summer, The natural water supply failed in many places and many cattle did not survive; Great fever, spotted fever or spotted ague, ‘Hot ague’; Famine

1624 – hot and dry Summer; Great fever, spotted fever or spotted ague, ‘Hot ague’; Famine

1625 – wet Summer; plague; “ the great outburst of 1625”; Great fever, spotted fever or spotted ague, ‘Hot agues’, Harvest ague and malignant fever; Famine

1626 – excessively dry hot Summer; plague, malignant fever

1627 – plague; malignant fever

1628 – Smallpox; measles, plague & malignant fever

1629 – wet Spring and Summer; poor harvests; famine

1630 – dry warm Summer; “there was a dearth. Bread made of turnips, etc.” famine; plague

1631 – dry warm Summer; bubonic plague

1632 – dry warm Summer; very wet Autumn and early Winter; smallpox

1633 – dry warm Summer; very wet Autumn and early Winter; harvest failures; famine; smallpox

1634 – cold dry Spring; dry and hot Summer and Autumn: "This was one of the driest and warmest years for summer and autumn weather in memory."; smallpox

1634/35 – severe Winter; Thames frozen over

1635 – excessively dry hot Summer; mild but very wet Autumn

1636 – severe drought, rainless for months; bubonic plague

1637 – excessively hot and dry all year long; plague - ‘widely distributed in 1637 and a number of places experienced more or less severe visitations of it’

1638 – excessively hot and dry; unidentified fever

1640 – very wet with frequent flooding

1642 – significant Spring and Summer drought

1643 – wet and stormy Spring; hot dry Summer

1643/44 – colder than normal Winter

1645 – short hot dry Summer; plague - 'The year 1645 was one of severe plague in several towns at the same time’

1646 – excessively wet Autumn

1647 – exceedingly wet year; “Cattle died everywhere of a murrain [cattle disease].”

1648 – cold and wet Summer

1648/49 – very cold; Thames frozen over

1649 – cold dry Spring; poor harvests; flooding; famine;

Note: The British Parliament invoked a law that made it a crime, punishable by burning at the stake, to forecast the weather

It should be noted that, in summary...

famine (inc. 'bad harvest' years) occurred in, at least, these years: 1550, 1551, 1555, 1556, 1557, 1558, 1559, 1560, 1562, 1565, 1586, 1590, 1594, 1595, 1596, 1597, 1598, 1615, 1608, 1613, 1617, 1621, 1622, 1623, 1624, 1625, 1629, 1630, 1633, and 1649;  
30 famine / bad harvest years within a span of 100 years;

drought occurred in these years: 1552, 1556, 1557, 1558, 1566, 1567, 1568, 1583, 1590, 1591, 1592, 1593, 1598, 1602, 1611, 1612, 1614, 1615, 1616, 1623, 1636, 1637, 1642;  
23 drought years within a span of 100 years;

and the presence of plague in England occurred in these years: 1563, 1575, 1578, 1585, 1586, 1587, 1588, 1589, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1625, 1626, 1627, 1628, 1630, 1631, 1636, 1637, 1645;  
27 plague years within a span of 100 years.

Each of these three elements – famine, drought, plague – can be considered a stressor (a stimulus, condition, or event that causes stress to an organism – be it an individual or a community). Naturally, other elements such as hard or prolonged freezes, the occurrence of other diseases such as smallpox, and other climatic events such as flooding or heavy rains also would be stressors.

But, considering only the 3 aforementioned stressors, famine, drought, and plague, then Thomas Ives, father of William, experienced at least one of these 3 stressors for 50 of the years of his lifespan of 58 years (1570-1628); while William experienced at least one of these 3 stressors for 21 of the years of his 28 years in England (1607-1635). In essence, more than 85% of Thomas Ives' lifespan consisted of what could be termed “bad” years, while 75% of William's time in England consisted of these “bad” years.

There was little that could be done to combat the various illnesses and epidemics that affected England and Rutland, and which could destroy 10% of a village's inhabitants in the span of a year. Nor was there a remedy for the stomach and bowel disorders that routinely killed one-third of the children under the age of five. The expected life span during this period of history was about 35 years. The fact that William's father Thomas lived to 58 and William's uncle William lived to 70 would count them among the 'elders' of Langham Village. (Grimmer and Grimmer: 123)

Thus, the English living in the years 1550-1650 faced single and consecutive years of epidemics (e.g., plague, influenza, ague, smallpox) that often occurred in years when the agricultural harvest was poor or almost non-existent, and famine frequently occurred on a country-wide or more localized basis.

## ECONOMY

The population of England in 1550 was ca. 2.8 million people; by 1600 it had grown to ca. 4 million, and by 1650 it had reached ca. 5.2 million people (<http://historicaltextarchive.com/sections.php?action=read&artid=242>); in essence a population increase for the country of ca 85% in the span of just 100 years. This kind of population increase could, of necessity, be supported only by a congruent increase in agricultural and economic productivity.

*“Land enclosure meant that the traditional open field system whereby individual peasant farmers could farm their own pieces of land was ended in favour of creating larger and more profitable farming units which required fewer people to work on them. As the wool trade became increasingly popular, these units were often dedicated to rearing sheep. As a result, many people who had lived and worked in the countryside their whole lives found themselves without any means of support and, in many cases, evicted from their homes. Large numbers headed for the towns in the hope of a better life.”*

([http://www.bbc.co.uk/history/british/tudors/poverty\\_01.shtml](http://www.bbc.co.uk/history/british/tudors/poverty_01.shtml)) – Poverty in Elizabethan England

At this time, England's economy was still based on significant agriculture (grains and legumes) and livestock (cattle, sheep) productivity. The Industrial Revolution was still many years in the future and almost all 'manufacturing' processes would take place either as cottage industries or as what we would think of today as small or moderate-sized businesses.

*“England was an overwhelmingly rural and agricultural country. Production of food was the main economic activity, and the most important event of the year was the harvest. One effect of the rise in population was a general increase in prices - especially of food. During the sixteenth century, food prices rose fivefold; (prices of industrial manufactures doubled.) Rising prices were bad news for those on fixed incomes and those without enough land to supply their own needs. But people with large farms were able to take advantage of rising food prices. The farmers could then increase the efficiency of their farms to maximize profits: The introduction of new crops and their periodic rotation on land increased its long-term fertility.”*

(<http://faculty.history.wisc.edu/sommerville/361/361-02.htm>) – Early Modern Society

England still was a country of mainly subsistence farmers. The expected grain yield on good land was only 8-10 bushels of wheat harvested for 2 bushels of planted seed. *“The farmers gathered 'good' harvests about 40% of the time, with sequences of three or four good years, then a cycle of as many as four poor harvests before a change in the weather pattern brought improved yields.”* (Fagan: 94) Even after the last widespread famine in 1623, *“hunger was never far from the door.”* (Ibid.:96)

In an mainly agriculture-based society, it was a period of change and upheaval; a time when the old way of farming was under considerable pressure, climatologically and economically. The population was limited by its agriculture practices and techniques... but the population was booming.

*“Some historians claim that the major developments of the Agricultural Revolution occurred between 1500 and 1750, but others argue that this period did not occur until the century after 1750. Among the overwhelming evidence for this is the sustained growth in population from 5.7 million in 1750 to 16.6 million in 1850. Although the population had reached the 1750 level during the English Renaissance in 1650, the lack of agricultural output could not sustain population growth in this earlier time.”*

([http://digitalbard.lmc.gatech.edu/wiki/index.php/Agriculture\\_%281575-1625%29](http://digitalbard.lmc.gatech.edu/wiki/index.php/Agriculture_%281575-1625%29)) – Agriculture (1575-1625)

A series of processes, based on the concept of 'enclosure' (a process begun in medieval times) started to spread and to take hold, and the historical methods of farming soon would be overtaken by the new ways and structure that resulted from enclosure. English agricultural had once been dominated by farmers growing grain on land owned by others. The landowners discovered they could make more money by enclosing their land and devoting it to raising sheep. But this was less labor intensive, and there was no longer a living on the farm for many, many Englishmen.

*“In the latter part of the 16th century, there was a general movement in England to enclose the common land and waste land on which small farmers grazed their stock and to reduce the number of field strips used for growing crops.*

*Under the open field system, several landowners had strips in each large field, probably arranged originally to give everyone a fair share of good and bad land. At enclosure, land was re-apportioned between the various landowners, in general putting land together and swapping it around, so that larger closes were formed within the larger fields to replace the smaller field strips.*

*The enclosure awards also specified which landowner was going to be responsible for building fences around each new field. Where there were commons, this land was also often divided up between those who had rights to use it. The process made agriculture more efficient but it changed drastically the way people lived in rural communities. “*

(<http://society-politics.blurtit.com/14356/what-was-enclosure-in-the-16th-century-and-how-did-it-affect-farming>) – What Was 'Enclosure' of the Sixteenth Century and How Did It Affect Farming?

*“Enclosure meant then, not the turning of waste lands into cultivated fields, but the conversion of the "fair fields full of folk," of Langland's phrase, into desolate sheep walks. “*

(<http://homepage.ntlworld.com/janusg/landls.htm>) – How The English People Became Landless and How To Regain The Land

A great deal of the land around Langham Village, Rutland had been enclosed by the time of the drawing of its 1624 map; in fact, more than 50% of the land had been enclosed by that time and some of the arable land had been converted to livestock pasture. Crops being grown at that time in Langham Village included wheat, barley, oats and peas; and some of the land was devoted to growing hay for livestock winter feed. (Mann and Mann:26-27)

William Ives' father, Thomas, and William's uncle William (Thomas' brother) both were considered yeomen of the village. Yeomen were relatively well-off villagers (more-so than were husbandmen) and prominent farmers. In many cases, they were descendents of families who had had special responsibilities for land management under the earlier large landowners. William Ives held 87 acres within Langham and Thomas held a little less than 50 acres. (Webb and Webb: 35) Their land was rented from the Manor of Langham. In 1627, William's (brother of Thomas) property was assessed for a *“messuage, cottage, 90 acres”* and was charged an annual rent of 28 pounds. Most rents included the delivery of hens, capons, and loads of coal to the Manor. (Webb and Webb:132) Of course, there also were taxes to be paid in addition of Manorial rents. The 1621 tax for the same William Ives (uncle to

“our” William Ives) was assessed at 3 pounds; and in 1628 at 3 pounds 16 shillings (Webb and Webb: 145-146)

Thus, the English living in 1550-1650 were living through an era of economic change and pressures. While agricultural methods and practices were starting to change, in scope and nature, by 1600 in response to the volatile and cooler weather, these changes would not have a great impact on England's economy until the latter part of the 17<sup>th</sup> century. Famine and epidemics might reduce the population, thus providing a brief 'respite' in that any existing stores of grain could then be distributed to a smaller population. But those same temporary population reductions might result in fewer people being available to till fields and raise livestock, as well as fewer craftspeople being available to provide goods or services for the rest of the population. And, needless to say, there are a number of country-wide economic stresses during this period – imposed by a variety of wars, alliances, and uprisings.

## RELIGION

Religious thinking and observation underwent serious struggles and changes during, and just prior to, the time span under discussion. The Church of England (aka Anglican Church) was established in 1534, formalizing the schism between the Catholic Church and the “breakaway” Church of England, and establishing it as a part of the widespread English and European protest against Catholicism. This created a seriously unstable religious situation in England (one of the most well-known examples of course is Guy Fawkes' Gunpowder Plot in 1605).

The Puritans were one religious group within a large class called “Dissenters” – Christians who separated from the Church of England and who founded their own communities and churches. The Dissenters included groups such as the Anabaptists, Diggers, Presbyterianism, Quakers, Levellers, and Adamites. The Puritans wanted to 'purify' the Church of England and to make substantive changes in its belief structure. They “*believed individuals chosen by God for salvation should live in a manner that would demonstrate God's goodness in them. Unable to enforce their reforms and facing increased persecution under the reign of James I, many Puritans, during the 1600s, relocated to the American colonies*” ( <http://people.opposingviews.com/religious-changes-during-16th-17th-18th-centuries-7438.html> ) – The Religious Changes During the 16<sup>th</sup>, 17<sup>th</sup>, and 17<sup>th</sup> Centuries.

The religious environment was inextricably tied up with the various royal lineages... some of who espoused Catholicism and some who supported the Church of England; some of who sought and punished dissenters severely, and some who were considerably more tolerant of dissenting viewpoints and practices. This Anglican/Catholic/Puritan split within England eventually led to religious civil war in 1642 due to actions or inactions of the reigning monarchs and issues with royal successions within England and Scotland.

A religious / royal activity and event time-line of the period 1550-1650 is provided below (as compiled from: <http://www.britannia.com/history/reftime.html> – Timeline of the Reformation and Restoration Periods; <http://christianityinview.com/protestant/timeline.html> – Timeline of Reformation History; and <http://www.oxfordreference.com/view/10.1093/acref/9780191736247.timeline.0001> – Britain: 1500-1750).

1551 – Archbishop Cranmer publishes the Forty-Two Articles of the Church of England religion

1553-1555 – Mary I succeeds to the English throne and restores Catholicism, including the English Roman Catholic bishops. A number of Protestants are martyred.

1558 – Elizabeth I becomes Queen of England. Catholic legislation in England is repealed.

1559 – John Knox returns to Scotland from Geneva and inspires the Protestants to march on Edinburgh

1563 – The 39 Articles of the Church of England are first published, giving a summary of Anglican doctrine and practice and completing the establishment of the Church of England

1567 – The Scottish Protestant nobility depose Mary from the Scottish Throne

1568 – Mary flees to England but is kept under close guard by Queen Elizabeth

1569 – A rebellion in northern England attempts to put Mary on the English throne; it fails

1570 – Pope Pius V excommunicates Queen Elizabeth of England

1587 – Mary Queen of Scots is beheaded in England

1601 – Elizabethan Poor Law charges every parish with providing for the needy

1603 – Queen Elizabeth dies and is succeeded by King James VI of Scotland who becomes King James I of England

1604 – James I authorizes a Puritan English translation of the Bible – the King James version

1605 – Gunpowder Plot; Guy Fawkes and other Roman Catholic conspirators fail in attempt to blow up Parliament and James I.

1607 – Parliament rejects proposals for union between England and Scotland

1614 – James I dissolves the "Addled Parliament" which has failed to pass any legislation

1618 – Thirty Years' War begins, lasts until 1648

1620 – The Pilgrims (102 English settlers) set sail on the Mayflower for the New World

1622 – James I dissolves Parliament for asserting its right to debate foreign affairs

1625 – Charles I becomes King of England and Scotland upon the death of his father, King James I

1626 – Charles I raises taxes without summoning Parliament

1629 – Charles I dissolves Parliament and rules personally until 1640

1637 – Charles I and his Archbishop of Canterbury, William Laud, attempt to impose the full Anglican hierarchy on Presbyterian Scotland

1638 – Opposition to Charles I's attempt to impose Anglicanism in Scotland grow and riots ensue

1639 – First Bishops' War between Charles I and the Scottish Church; ends with Pacification of Dunse

1640 – Charles I summons the "Short " Parliament ; dissolved for refusal to grant money; Second Bishops' War; ends with Treaty of Ripon; The Long Parliament begins

1641 – Triennial Act requires Parliament to be summoned every three years; Star Chamber and High Commission abolished by Parliament; Catholics in Ireland revolt; some 30,000 Protestants massacred; Grand Remonstrance of Parliament to Charles I

1642 – Charles I fails in attempt to arrest five members of Parliament and rejects Parliament's Nineteen Propositions; Civil War (until 1645) begins with battle of Edgehill between Cavaliers (Royalists) and Roundheads (Parliamentarians)

1646 – Charles I surrenders to the Scots

1647 – Scots surrender Charles I to Parliament; he escapes to the Isle of Wight; makes secret treaty with Scots.

1648 – Scots invade England and are defeated by Cromwell at battle of Preston Pride's Purge: Presbyterians expelled from Parliament (known as the Rump Parliament); Treaty of Westphalia ends Thirty Years' War

1649 – Charles I is tried and executed; The Commonwealth, in which ; England is governed as a republic, is established and lasts until 1660; Cromwell harshly suppresses Catholic rebellions in Ireland

1650 – Charles II lands in Scotland; is proclaimed king.

There was relatively little overt dissenter (i.e., Puritan) within Langham Village itself, although a number of Puritan schools, almshouses and hospitals had been established in the vicinity in the 1580s and there were definite Puritan teachings and activities being carried out in the nearby towns of Oakham (known as a local center of Puritanism) and Uppingham. (Webb and Webb:42-43)

Thus, the English living in 1550-1650 were living in an era of religious-political turmoil following the rejection of the Catholic Church by Henry VIII. Beliefs and doctrines that were “in favor” depended upon the leanings and beliefs of whoever was monarch at a given time. The development of the Church of England (done solely to grant Henry VIII a divorce) led to a further fracturing of the religious community into a number of dissenting sects and beliefs within England and Scotland. And, of course, William and his family lived in a time where ill fortune and disasters such as bad harvests, drought, epidemics, and famine often were blamed on the people themselves and their actions... as a just punishment sent against them by an angry or displeased God.

## WILLIAM IVES, HIS ENVIRONMENT, & HIS FUTURE

The period 1550-1650 (and more specifically, the years 1607-1635, during which William Ives lived in England) was a period in which the climate/weather, health, economy, and religious environments all were in a state of unpredictable flux. Other descriptors that might be appropriate would include: disastrous, changeable, unstable, crushing, uncertain, devastating, and volatile.

Famine, droughts, epidemics, religious strife, a shaky agricultural economy, and famine stalked the land... and what happened during any given year was no predictor of what might happen the next year. This was an environment guaranteed to bring strife and stress to the entire population of England, and probably more-so for those whose livelihoods depended upon agricultural pursuits.

Epidemics, droughts and famine had no discernible cause(s) to those of the 16<sup>th</sup> and 17<sup>th</sup> centuries... except as negative and powerful responses from an angry or displeased God. And even there, the “internecine warfare” among Catholicism, Church of England, and Dissenters (e.g., the Puritans) generated varied opinions as to what should be done by the populace in the way of changing their ill-favored ways, or in appeasing their Deity, and how it should be carried out.

This was the daily life that William Ives and his family faced in Langham Village, Rutland, England. It was a life of uncertainty and stress; a life of unexpected and unwanted changes.

Now, couple this stressful external every-day environment with William's personal situation. At the age of ca. 22 (in 1629) he was accused of being an accessory to adultery on 2 separate occasions – once during the involvement of Robert Sims and Alice Sharpe and again, shortly thereafter, during the involvement of Thomas Sharpe and Agnes Phrasin. To say that this would have been disgraceful and damning behavior on his part in the small agricultural village of Langham is to, undoubtedly, understate the case.

Add to these difficulties the de facto disinheriting of William by his father (Thomas Ives bequeathing him only 12 pence – a pittance compared to the inheritance bequeathed to William's male siblings of 15 pounds apiece – and an obvious and strong statement of his father's disapproval), and you have a situation wherein there really is nothing for William to look forward to, locally, as far as his future is concerned.

He has a bad reputation locally; he has just a few pence from his father with which to continue his life in Langham; he is surrounded by abrupt and unexpected environmental changes of several kinds... what to do? Perhaps all he really needs is to get a new start in life... to go where he is not known, but also to go to a place in which he can use his only life skills – farming; to go to a place where the daily environment “has” to be better, gentler, less stressful; to set sail for the New World and a new life!

Do we know this for certain? Of course not; but I do propose that all of the factors discussed in this Appendix, and in the corpus of this document, provide positive and supporting evidence that this hypothetical scenario may be a true one; and that this agglomeration of factors may indeed be the root cause(s) for William Ives' life-changing journey to the New World.

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