



W. S. SPANTON, PHOTOGRAPHER.

PAKENHAM (WEST DOOR).

## PAKENHAM.

BY REV. C. W. JONES.

The earliest traces of human existence in this parish of Pakenham are to be found in flint chips, sling stones, and pot boilers;—in bones and horns of *bos longifrons*, and *bos primigenius*, of red deer, of wolf (or dog), and swine, as identified by Professor Huxley:

The stones are to be found almost anywhere, but especially in, and in the immediate neighbourhood of, the churchyard.

The bones and horns come from the site of a Lake Dwelling in Barton Mere at the other end of the parish, and on the borders of Barton, at the present moment almost dry, as it was in 1867, when this find was made.

From the same spot, but at a higher level, was procured at the same time a socketed bronze spear-head.

Some 30 years before, as now some 30 years later, the Mere being dry, bones and weapons were found in its bed, and were entrusted to a friend for identification, it is not known what has become of the weapons, but the bones, those of deer, are in the Bristol Museum.

The churchyard, and the glebe to the east and south of it appear to have been the site of a pre-historic fortified village. The Scarp is traceable as soon as you get out of the churchyard to the south, on the east side of the road, but it has been partially filled up within my own memory in the churchyard.

It is, of course, obvious that nothing like traces of Roman encampment must be looked for in these fortified spots, over which unknown millenniums have rolled.

Roman occupation has, however, left its mark, in a road (now nearly obliterated, but in the early years of the century retaining part of its pavement), in coins and in pottery; and in traces of those villas to which Roman families used to come for the summer, as English families now go for the winter to Italy.

With the departure of the Romans a thick pall of darkness, embroidered, indeed, and richly, with legend, falls over the land, till the English, and other heathen tribes invade it, and give names, still surviving, to the places in which they settle.

Take the name of this parish, for instance, Pakenham, the Ham of the Pakings. On the seaboard is Pakefield, the field of Pake, whose descendants, the Pakings, pushing westward, occupied Pakenham, and later, with a corrupted name, Packington.

Of course we have no written record of their movements, but we may presume that they would work their way along Lake Lothing and the Broads, till they came to the water-shed of the Waveney and the Brandon river; leaving the former they would proceed towards Thetford, before reaching which they would turn into a smaller river towards the south, and passing the homes of the Fakings, and Biorn, the towns of (say) Eussa, of the Honings, and of Sappa, they would find beyond the Worth of Gisa an unoccupied spot, which they would occupy, and name Pakenham; to reach which from Thetford you now pass through the Fakenhams, Barnham, Euston, Honington, Sapiston, and Gisworth, now known as Ixworth.

Here, as times grew more settled, they would combine with the towns of Bega, and Dring, and Thurstan, and the home of Fell, and the settlement of Hega or Heta, and one Stow (but it was waste) and other towns and homes, and would become part of the Hundred of Theodward's Tree, even as Beighton, and Drinkston, and Thurston (formerly Thurstanton), Felsham, and Hessett, and West Stow, and Pakenham still lie in the Hundred of Thedwastree, and you have to come up Thedwastree hill on

leaving Thurston Station for Pakenham. Who Theodward was, and what was his Tree, and how the Hundred came to have the name, I cannot tell, though we can suggest reasons for the names of the adjoining Hundreds of Thingoe and Blackburn. But the prefix "Theod" makes itself felt in the name of Thetford, and in the first documentary notice of Pakenham upon which I have laid my hand. This is the Will of Theodred, Bishop of Suffolk and of the Londoners, as he terms himself, who died in the year 960 or thereabouts, and who bequeaths, among other things, the land at Pakenham to his kinsman, Osgot, Eadwulf's son.

The next documentary notice of Pakenham across which I have come, is a grant (undated, but made about 1060) of King Edward the Confessor to Bury Abbey, and which runs thus,—

"+ Eadward King grēt Stigand bisscop, and Harold erl, and alle mine theynes on Est Angle frēndlike; and ic kithe ou that ic habbe unnen Seynt Eadmund mine meye that lond at Pakenham sō fūl and sō forth, so it Osgote on honde stod."

This was Osgot Clapa, and it was on his banishment and the confiscation of his goods that Pakenham came into the king's hands, whilst one can hardly help connecting this Osgot, with the Osgot to whom Bp. Theodred bequeathed the land at Pakenham about 100 years previously.

Domesday Book is our next authority, and from that we learn that, in the time of King Edward, St. Edmund held seven ploughlands in Pakenham for a manor, and so continued to hold it in King William's time. His Commissioners found it to contain 35 Freemen, 44 Villans, 24 Bordars, and nine slaves. Its animal wealth consisted of three hackneys, 48 beasts, 65 hogs, 190 sheep, and eight hives of bees. There were also 26 acres of meadow, and wood for 100 hogs, and a mill. Besides these there were three freemen with 30 acres of land, and wood for four hogs.

In King Edward's time a freeman with one ploughland had obtained from the Abbot half a ploughland, on

condition that all his land, wherever situate, should, on his death belong to St. Edmund's, and at that present time the Abbey held one ploughland in demesne, one plough team, five bordars, two slaves, and a winter mill.

To the Church belonged 30 acres of land in frankalmoigne.

About A.D. 1100 we find a note of the foundation of the Church by one Walter, which tallies with the Norman features of the present building, and with the stone coffin built into the nave wall, where a founder's burial might be looked for.

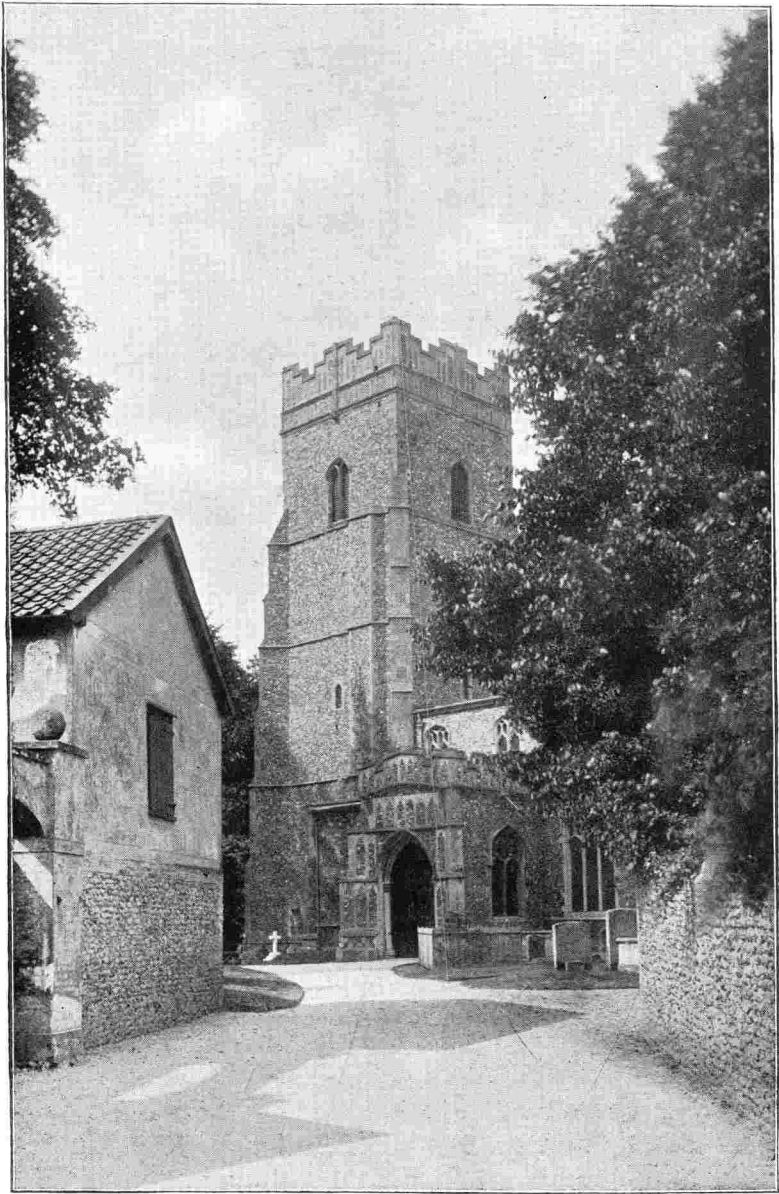
In 1199 the Abbot of Bury (Carlyle's Abbot Sampson), with Joceline de Brakelond as cosignatory, assigns one-third of the demesne and tithes of Pakenham to St. Saviour's Hospital at Bury, the gate tower of which stands just outside the Northgate Railway Station.

About the same time Roger de Walsingham is instituted to the vicarage of Pakenham with the consent of Radulphus de Agia, parson of the same, and Abbot Samson patron, Roger undertaking to pay 12 marks yearly to Ralph, and 20/- to St. Edmund.

From Samson's Consuetudinary it appears that Pakenham folks owed many customs to the Abbey, and among them that of keeping watch and ward in the town when required.

The same book contains a list of the Pakenham tenants, several of whose names are common in the county at the present time.

In 1256 Abbot Edmund de Walpole, reserving the advowson of the vicarage, appropriates the church of Pakenham to the maintenance of hospitality at Bury, the Vicar being allowed to retain the church manse and land, with the tithes thence proceeding (which last he now has to pay to the Abbot's successor), with all altar dues, the tithes of grist, hay, lambs, calves, poultry, milk, and all other small tithes, oblations, and obventions, from which it is clear that the Vicar's income ought to be independent of the price of wheat, barley, and oats, upon which it has been made to depend entirely.



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IXWORTH (CHURCH TOWER AND PORCH, A.D. 1472).

In 1275 one William de Pakenham establishes a right of warren in Pakenham and Thurston.

Next a William de Pakenham (whether the same or not) appears in the Abbey Register as holding Bishopscroft over against the church, at a yearly rent of 12d.

Again, a Rohais, or Rose, de Pakenham appears as wife of Edmund de Pakenham, and as holding the manor of Pakenham Inferior (*i.e.* Nether Hall) from the Abbot, for 3s. 9d. In 1360 Dame Mary de Pakenham founded a scholarship at Caius College, held in my time by founder's kin.

There are in the parish three manors, and a reputed manor (*i.e.*, where all the land is in the hands of the lord); Pakenham Hall belonging to Lord Calthorpe; Beaumont's and New Hall (alias Malkin's Hall) belonging to A. M. Wilson, Esq.; and Red Castle belonging to Prebendary H. Jones. A property has lately been advertised for sale as "New Hall," but this is a misnomer: It really takes its name from a "newe-built house" bought in the 17th century of the Brights, who built it, by the Spring of Pakenham Hall of the day.

The Springs were a wealthy family, who had made their money in the wool business, when Norfolk and Suffolk were the great manufacturing counties; and under Henry VIII. they invested largely in the spoils of the religious houses, which, after having ruthlessly plundered the parishes, were in turn plundered themselves.

The Springs were at the height of their fortunes in the reign of Elizabeth, when Sir William, then High Sheriff, met the Queen's Highness at the south border of the county, attended by 200 young gentlemen in white velvet, and 300 of the graver sort in black velvet, together with 1500 serving men on horseback.

Sir William Cordell began at Melford the series of entertainments, which were offered to Her Grace, and which were continued at Rougham, Rushbrook, Pakenham, and elsewhere, till the border of Norfolk was reached. Pakenham Hall has hardly left even a trace of its former greatness, and is now represented by a modern farm-house.

A few years ago the occupant of this, the original Pakenham Hall, was startled at receiving a letter ordering grapes and other hot-house produce to be sent to an address in London. The letter was shown to me, and turned out to be signed "Longford." Now Lord Longford's family name is "Pakenham," (pronounced Packenham), they claim to be descended from the Nether Hall family, and have given the name of Pakenham Hall to their house in Meath, for which supposititious Pakenham Hall the order must have been intended, and to which it was forwarded in due course.

In process of time the Spring of the day was made a baronet, and the estates and title continued together till 1736, when they were dissevered on the death of Sir William Spring, the property going to his sisters, and the title to his uncle Sir John Spring, whose eldest son, also a Sir John, the last known baronet, was in domestic service, with the Duke of Somerset. He had a brother, Cordell Spring, who is believed to have left a son and daughter, but there all traces of the baronetcy fail.

Sir Thomas' sisters, Merelina and Mary, married respectively Thomas Discipline, Esq., and John Symonds, D.D., both of these families are represented in the fifth generation, the former through the female line, two members of the third and fourth generation of which combined to set up the stonework of the east window of the church, subsequently filled with stained glass at the first "Jubilee" of Queen Victoria. The Symonds branch continues in the male line. On the chancel floor and walls are many memorials of the Spring family and its descendants, Disciplines, Symonds, and Casbornes. There is also one Symonds' mural tablet in the tower. The only other monumental inscription is in the nave, and commemorates William Hollingworth, Esq., of Barton Mere, the second husband of Elizabeth, my great grandmother, in whose time, as my mother has told me, it was the privilege of the Vicar to have the first kick at the football after service on Sundays.



In 1786 the estate, manor, and capital messuage of Pakenham Hall, late in the occupation of the Rt. Hon. Lord Clermont, together with the advowson of the vicarage, were advertised for sale, and were bought by the then Lord Calthorpe, uncle of the present peer, whose father sold all but the manor to the tenants and the then vicar respectively, in 1859.

The lands have since then been purchased by the Wilson family of Stowlangtoft, owners of New Hall and Beaumont's Hall, while the advowson has passed through my father to myself.

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Extracts from the Will of Theodred, Bishop of Londoners and Suffolk, about A.D. 960. Kemble Cod. Dipl., vol. iv., pp. 293 ff.

+ In nomine Domini nostri Jhesu Christi! Ic Theodred Lundenware biscop will bequeden mine quiden mines erfes de ic begeten habbe and get bigete . . . . . and ic an Osgote mine mey Eadulfes sune dat lond at Bertune at Rucham and at Pakenham . . . . . And to Theodred my *white* mass habit that I bought in *Pavia*, and all its belongings, and a silvren Chalice and the mass book that Gosbert bequeathed me. And to Ordgar the *yellow* mass habit that I bought in *Pavia*, and its belongings, and to Gundwine my other *yellow* mass habit that is unornamented, and all, &c., and to Spratack my *red* mass habit, and all, &c.

The first three lines and a half of the above extracts are copied *verbatim et Literatim* from the ms. in the Cambridge University Library. Kemble reads *Bucham* instead of *Rucham*, and interprets it to mean *Buckenham* in Norfolk, but the initial letter is, distinctly, *R*, and Rougham, Barton, and Pakenham are contiguous parishes. The latter part (in modern English) shows that yellow was a recognised ecclesiastical colour in Italy in the middle of the tenth century.